

Journal of the North China Branch of the Royal Asiatic Society
Royal Asiatic Society of Great Britain and Ireland.
Shanghai, Kelly & Walsh, 1858-1948.

[Find this Book Online: https://hdl.handle.net/2027/chi.13256147](https://hdl.handle.net/2027/chi.13256147)

Digitized by Google

Original from
UNIVERSITY OF CHICAGO



[Public Domain in the United States, Google-digitized](https://hdl.handle.net/2027/chi.13256147)

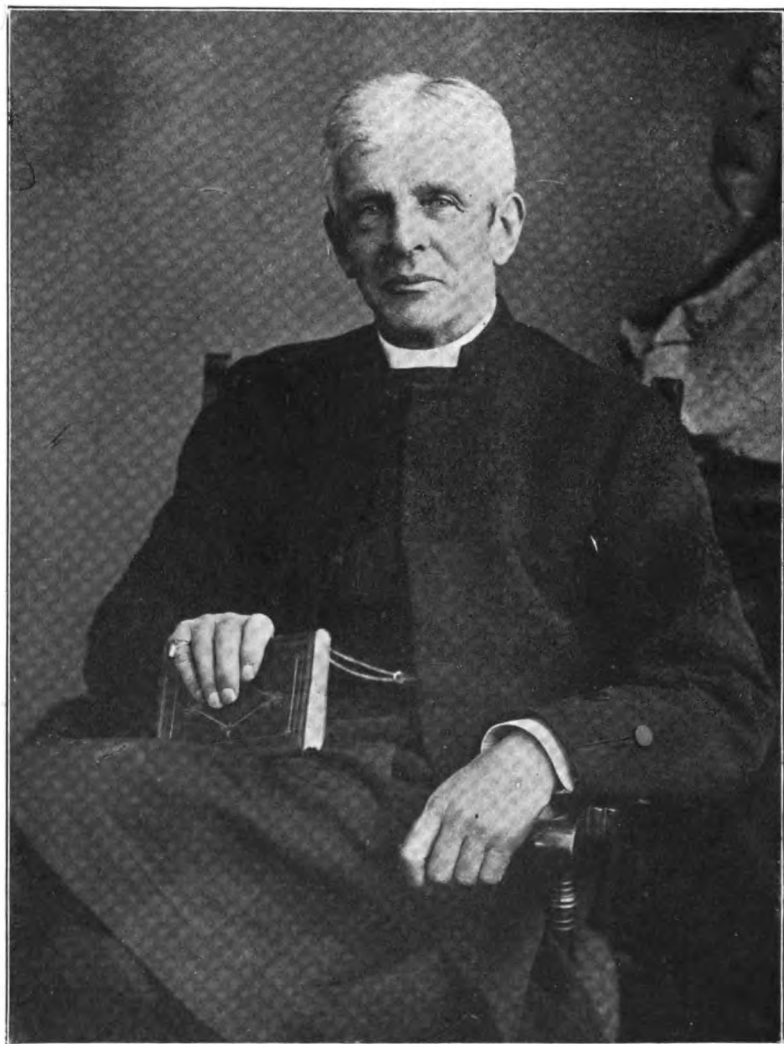
We have determined this work to be in the public domain in the United States of America. It may not be in the public domain in other countries. Copies are provided as a preservation service. Particularly outside of the United States, persons receiving copies should make appropriate efforts to determine the copyright status of the work in their country and use the work accordingly. It is possible that current copyright holders, heirs or the estate of the authors of individual portions of the work, such as illustrations or photographs, assert copyrights over these portions. Depending on the nature of subsequent use that is made, additional rights may need to be obtained independently of anything we can address. The digital images and OCR of this work were produced by Google, Inc. (indicated by a watermark on each page in the PageTurner). Google requests that the images and OCR not be re-hosted, redistributed or used commercially. The images are provided for educational, scholarly, non-commercial purposes.

Generated at Duke University through HathiTrust on 2026-06-15 06:06 GMT

The University of Chicago
Libraries



GIFT OF
JULIUS ROSENWALD



THE LATE BISHOP GEORGE EVANS MOULE

[Facing page 81]

| JOURNAL |

OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

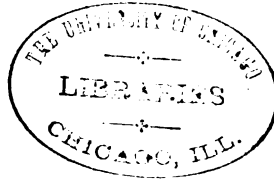
"

FOR THE YEAR 1912.

VOL. XLIII.

SHANGHAI:

KELLY & WALSH, LIMITED.



OFFICERS FOR 1912-13

<i>President</i>	SIR EVERARD FRASER, K.C.M.G.
<i>Vice-Presidents</i>	Col. C. D. BRUCE. PAUL H. KING, Esq.
<i>Secretary</i>	F. E. HINCKLEY, PH.D.
<i>Treasurer</i>	J. D. SMART, Esq.
<i>Librarian</i>	Mrs. F. AYSCOUGH.
<i>Curator</i>	Dr. A. STANLEY
<i>Councillors</i>	Prof. C. DU BOIS-REYMOND. JOHN C. FERGUSON, PH.D. W. E. LEVESON, Esq. H. F. MERRILL, Esq. The Hon. A. P. WILDER, PH.D.
<i>Editor of Journal</i>	The Rev. EVAN MORGAN.

889928

CONTENTS

Edited by the Rev. EVAN MORGAN

<i>Frontispiece.</i> The late Bishop George Evans Moule	PAGE
T'ai Shan. By the REV. A. C. MOULE, M.A.	1
Notes on Chinese Archery. By PROFESSOR DU BOIS-REYMOND	32
Three Sites in Hunan Connected with the Classical Legendary History of China. By the REV. G. G. WARREN	44
Chinese Art Metal Work. By ARTHUR STANLEY, M.D.	63
The Great Summer Festival of China as Observed in Foochow. By LEWIS HOBBS	69
In Memoriam: George Evans Moule	81
Literary Notes:—	
La Philosophie de la Nature dans l'Art d'Extreme Orient	85
The Flight of the Dragon	86
Adversaria Sinica	87
An Alphabetical Index to the Chinese Encyclopædia Ch'in Ting Ku Chin Tu Shu Chi Ch'eng	90
Les Chemins de Fer de Chine	91
Two Years in the Forbidden City... ..	93
Among the Tribes in South-West China	94
Lün-Heng, Part II	95
Taoist Teachings from the Book of Lieh Tzu	96
Wild Life in China	97
The Penetration of Yunnan	98
Etudes Sino-Mohamétans	100
Mission d'Ollone 1906-1909	100
Le Tai Chan... ..	102
China's Revolution: 1911-1912	104
A Small Collection of Japanese Lacquer... ..	106
Chinese Porcelains and Hard Stones	107
Fans Painted by Famous Artists	108
The Changing Chinese	108
Lung Men. The Door of The Dragon	111
Plantæ Wilsonianæ	111
Shantung	112
The China Mission Year Book 1912	113
Chinesische Kunstgeschichte	114
Wenli Styles and Chinese Ideals	115
Notes and Queries:—	
Nestorian Relics in North Kiangsu	118
The Exhibition of Chinese Paintings	120
The Lecture on Mongolia	120
Books Presented to the Library	121
Recent Accessions to the Library	123
In Memoriam: Griffith John	126
China Monuments. By FREDERICK MCCORMICK	127
Proceedings	189
List of Articles Contributed to the <i>Journal</i>	201
List of Members	217

389928

T'AI SHAN

BY

REV. A. C. MOULE

T'AI SHAN

By Rev. A. C. MOULE

詹所邦魯巖巖山泰

T'ai Shan, the most famous of the sacred mountains of China, lies near the middle of the modern prefecture of T'ai An in western Shantung, in latitude $36^{\circ} 15' N.$ and longitude $117^{\circ} 12' 65'' E.$ (Richthofen, 1886). In the days of the ancient feudal states T'ai Shan was on the extreme east or south-east of Ch'i 齊 overlooking the plains of Lu 魯, the home of Confucius¹. Richthofen gives the height of the mountain as 5000 feet above sea level, or 4300 feet above the city of T'ai An. The latter figure is made 3837 feet by native measurements taken in the sixteenth century. The mountain rises suddenly from the range of much lower hills that stretches away to the north, and its southern slopes run sheer down to the plain. Some twelve miles away to the south-east rises the mass of the Tsu Lai hills.

A near view of T'ai Shan is often disappointing, since its aspect is neither mysterious nor grand, and is far outdone in picturesqueness by the south-western spur called Ao Lai Shan 傲來山. It is only when one sees it from a distance—ten or fifteen or thirty miles away—that he feels it easy to realize why the men of ancient China thought the mountain a fit object of reverence, or when he finds it still looming black against the midnight sky when all lesser hills have long sunk into invisibility. The higher parts of the mountain are in many places bare, rugged and precipitous, and the lower slopes too often strewn with a dreary covering of loose boulders brought down from above by frost and rain. On the southern face are two principal streams, one coming down towards the south-east and running past the east wall of the city, and the second to the west flowing down a valley between Ao Lai Shan and Ta Ts'ang Ling and forming on its way the beautiful waterfall of the Pai Chang Yai 百丈崖 and the *Black Dragon's Pool* 黑龍潭. T'ai Shan is now nowhere wooded, but

¹ Some say that T'ai Shan was in Lu, or on the borders of Ch'i and Lu. In the sixth century B.C. Ch'i had "fields south of the Wên," a river some 20 miles south of T'ai Shan.—Legge, *Chinese Classics* I, 74.

it is not wholly tree-less¹. Above the level of 3000 feet and extending roughly, speaking, up to 4000 feet, both on the south side of the mountain and in the Hou Shih Wu valley to the east, are a considerable number of pine trees. From a few hundred feet above the lowest pines right down to the foot of the mountain the great pilgrims' road is planted with *arbor vitae*²—in some places so thickly as to earn the name of Pai Tung 柏洞 or *Cypress Cave*. Among the cypresses and along the beds of the streams will be seen a few trees of other sorts; conspicuously some giant *huai* 槐 (*sophora Japonica*) and several fine specimens of juniper and *salisburia*. One of the lower slopes over-looking the P'u Chao Ssü is planted with scrub oaks of a variety (*hu* 栲) grown to feed silkworms and also for a black dye which is got from their acorn-cups. These oaks which are much planted in cemeteries, are remarkable for retaining their leaves "brown and bright" all through the winter and also for being often covered with mistletoe. T'ai An is noted for its edible haws (山 楂), and not many miles to the west are the famous Fei Ch'eng 肥城 peach orchards. In spite of the dry climate and stony surface of the ground there is no lack of wild flowers—iris, pasque flowers, lilies, violets, honey-suckle, spiraea, Michaelmas daisies, chrysanthemum, campanula, pinks, St. John's wort, begonia, monkshood, bignonia, etc. Ferns are not conspicuous, but some ten or more kinds may be found, including a maidenhair (*adiantum caudatum*) and a small fern (*cheilanthes argentea*) the back of whose fronds is elsewhere bright silvery white, but on the mountain usually green. Near the mountain top are various small birds rarely seen at lower levels, among them the wren and the redpoll and a white-backed swift. The high inaccessible cliffs are the haunt of large flocks of choughs, too shy to let one often get a close view of their quaint shape and handsome plumage, but fascinating to watch as they soar and wheel high overhead and make the hills echo with their weird cries. On the lower slopes crows, rooks, jackdaws, magpies and Chinese blue pies are all common, and Chukar partridges not rare. Kites and kestrels abound, and the handsome pied harrier and (on the mountain) eagles may sometimes be seen. Hoopoes about the city, and golden orioles in the remoter parts of the plain, and woodpeckers everywhere, are far from rare. Of summer visitors the most notable are the swift, the Chinese cuckoo and the kingcrow; and in the winter flocks of ruddy sheldrakes frequent

1. I am told by an expert (Mr. F. N. Meyer) that the mountain was once covered with forest (the trees including lime and ash); and a friend not seventy years old remembers the time when trees were still common on the neighbouring Hsin Fu Shan. Both Tsu Lai and Hsin Fu were evidently famous forests of Lu.—Legge, *Odes* IV, II, IV. Cf. *History* III, I, Pt. i, 26.
2. *Thuja orientalis*, called *cypress* below for convenience.

the sand flats of the river Wên 汶. Of wild animals the most formidable is the wolf; hares are common, and the author of *Tai Lan* describes a jumping hare, possibly a jerboa, as found about the Tsu Lai hills.

T'ai Shan is mentioned some twelve times in the Classics; namely in the Books of *History*, *Rites*, and *Odes*, and in the *Analects* and *Mencius*. In the *History* it is called Tai 岱 or Tai Tsung 岱宗; in the *Rites*, Tai Tsung or T'ai Shan 泰山; and in the *Odes*, *Analects* and *Mencius*, T'ai Shan. Tai Shan 岱山 and Tai Yo 岱岳 are names also found in old books. With reference to its position among the five sacred mountains it has long been known as Tung Yo 東岳, the Eastern Mountain. It is spoken of as a place and object of worship, as the largest thing in the world, as the boundary of two of the primeval districts, Ch'ing Chou 青州 and Hsü Chou 徐州, and for its pine forests and other natural products.

The change from the worship of a natural object like a mountain to the worship of the spirit or genius of the mountain marks a distinct step in the history of religion. But with regard to the T'ai Shan worship it is not easy to trace any such regular development or progress. There is an allusion in the *Analects* to sacrifice "to T'ai Shan;" but perhaps the earliest mention of the place describes the worship there not of the mountain nor of its spirit, but of God;—the mountain top, the nearest place they knew of to heaven, being the altar on which the ancient kings regularly sacrificed to Heaven². Yet for ages the people have personified the mountain, or imagined that it has a soul or is inhabited by a spirit. "The genius of the mountain" 山之靈 is a phrase that occurs in books. The spirit has had various names—Yüan Ch'ang lung 圓常龍 or Sui Ch'ung t'ao 歲崇陶. In A. D. 725 it was officially styled T'ien Ch'i Wang 天齊王, in 1008 the words Jên Shêng 仁聖 were prefixed; in 1011 it was changed to T'ien Ch'i Jên Shêng Ti 天齊仁聖帝, and in 1291 to T'ien Ch'i Ta Shêng Jên Shêng Ti 天齊大生仁聖帝—*Tai Lan* IV, 3. In 1370 the Buddhist founder of the Ming dynasty, returning in form at least to the most primitive stage, decreed

1. About 2000 B.C.—Legge *Classics* Vol. III, Pt. I, p. 33.
2. Tradition makes the Emperors from the remotest mythical period, long before Yao and Shun, offer the sacrifice to God (封) on T'ai Shan and the sacrifice to Earth (禪) on some lower hill in the neighbourhood. The Great Yü indeed made the latter sacrifice at Kuei Chi 會稽 in Chekiang. In the eleventh century B.C. Ch'êng Wang 成王 is said to have sacrificed to Earth on the Shê Shou 社首 hill S. W. of the modern T'ai An. This imperial worship of God on T'ai Shan was continued at intervals far into the Christian era—Ming Huang in the eighth century and Chên Tsung in the eleventh having raised altars of earth both on the mountain top and at its foot. Cf. Chavannes *Le Tai Chan*, pp. 16-26, 158-261.

that worship should be offered to Tung Yo T'ai Shan with no added titles. Temples had long before been dedicated to Tung Yo or to T'ai Shan, and at this day a temple of Tung Yo is found in most of the larger towns of the empire. When Taoist influence begins to make itself felt we find that T'ai Shan has a genealogy and a birthday, is the abode not of one but of myriad spirits and has much to do with the birth and death, adversity and prosperity of mortals; while the little hill of Kao Li at its foot is specially connected with the judgement of human souls after death. A stone image of the spirit, perhaps the first, is recorded to have been made in the year 591.

The religion of the place is now in the hands of illiterate Taoist priests. Judging by the monuments remaining and by the inscriptions and notices preserved in books, the sixth, seventh, tenth and twelfth centuries seem to have been times of Buddhist activity here¹; but now the presence of Buddhists is hardly noticeable. Under Taoist management the worship of the *Lady of T'ai Shan* has grown far more popular locally than that of the mountain itself. The legends of the *Jade Lady* 玉女, as she was at first called, are not very definite. She is said to have been seen twice, first in about 2650 B.C. and again about A.D. 65, and is described as one of the seven women, dressed in feathers and crowned with clouds, sent by Huang Ti 黃帝 to burn incense when he founded the Tai Yo Kuan 岱岳觀. The most popular story identifies her with a girl named Yü Yeh 玉葉 born near T'ai Shan in the year 143 B.C., who at the age of fourteen went to live in a cave (the Hou shih wu) on the mountain hoping to become a fairy (仙). She is said to have attained her object after three years. Li Po 李白, in a poem on T'ai Shan, mentions "four or five Jade Ladies"². Another account again traces the legend to the twelfth century B. C. when the daughter of the Eastern Sea appeared in a vision to Wên Wang 文王. The present enthusiastic worship of the Lady seems, however, to date from the discovery (A. D. 1008) of a marble statue in the *Pool of the Jade Lady* on the mountain top by Chên Tsung of the Sung dynasty. The chapel which he built for the reception of this image was the predecessor of the present well known *Lady Temple*.

But indeed this year 1008, when Chên Tsung visited T'ai Shan, was a great year for the Taoists and for the religion of T'ai Shan especially, for in it the famous *Letters from Heaven* (T'ien Shu 天書) were received. The first was found at the metropolis, K'ai Fêng Fu, and it was apparently to give thanks offerings to God for this that the emperor came to T'ai Shan. Outside the

1. *T'ai Shan Chih* XV, XVI, XVII. Cf. *Fei Ch'êng Hsien Chih* II.
2. *T'ai Shih* IX, f. 58.

south wall of the modern city, inscribed on a remarkable stone monument, is his address of thanksgiving. The courtier Wang Chin jo 王欽若 meant it seems to write an address in praise of the Emperor, but his master said I have no merit or virtue to record; if there must be an address let it be nothing but thanks to God on high¹. The T'ien Shu Kuan and the Li Ch'ian or *Wine Fountain*, the Ling Chih Chieh 靈芝街, the Ta Ts'ang Ling near which the second *Letter from Heaven* was found, the altars on the mountain top and on the plain, the temples of the Lady, and perhaps the great Tai Miao itself, are among the many evidences of Chên Tsung's visit and of the impetus given to religion in that *annus mirabilis* of Taoism. Still there had been temples and, as we have seen, images of the mountain if not of the Lady long before. A temple of Tung Yo, near the site of the present Tai Miao, existed in the first century of the Christian era, and there can be no doubt that Taoist ideas and institutions had been steadily developing and gaining ground here through the first ten centuries. To a student of the religion, T'ai Shan would probably form a singularly interesting illustration of the connexion between modern Taoism and the beliefs of ancient China, and of the policy by which the former has won its way.

Perhaps the most conspicuous feature of the worship now is the annual pilgrimage. For the first three or four months of the year the place is thronged with pilgrims from every part of the province. Formerly, it is said, they came in hundreds of thousands if not in millions, and from all parts of the empire; but the numbers have of late years fallen off and those who come from other provinces are comparatively few. This pilgrimage was probably much increased in the eleventh century and again at the end of the sixteenth, but there seems to be no doubt that the mountain has been an object of pilgrimage to others besides emperors from prehistoric times. The pilgrims' offerings on the mountain top, which form so curious a sight, are mentioned as long ago as the second century before Christ. It does not seem that pilgrims come to T'ai Shan to pray for one thing more than another, nor, as a rule, merely to acquire merit. They are very commonly members of Pilgrims' Clubs (香火會), temporary societies formed for the purpose of making a pilgrimage. The promoters of a club (會首) are men who wish to go to T'ai Shan to perform a vow made in sickness or other distress, and they invite others to join them. Each member makes a monthly subscription until a sufficient sum has been collected, and then in the first month the party starts, generally on foot, the leader carrying a flag with the name of their native place and other details written on it, and the other members often marked by a

1. *T'ai Shan Tao Li Chi* f. 24.

girdle of red or yellow.¹ The money is spent first on directly religious duties, secondly on food, fairings and gambling, and lastly in some cases in erecting a stone tablet to commemorate the names and subscriptions of the members. A favourite place for the erection of such monuments is the precinct of the temple on the Shè Shou Shan. The two large iron vases in the Tai Miao were presented by such a club in the year 1101, the subscriptions amounting to 165,000 cash.

The pilgrimage is naturally the occasion for a Fair. As long as the pilgrims continue to come the courts of the Tai Miao are filled with a large but otherwise rather uninteresting assemblage of shops arranged in regular streets of mat sheds. The open spaces are occupied by refreshment stalls, peepshows, quacks, minstrels and story-tellers. Outside the temple also, in the city and especially in the suburbs, a brisk trade is carried on for these three months by a large number of shops which for the rest of the year are closed. A curious feature of these and of some of the permanent shops is the use of wooden figures—of monkeys, scorpions, double cocks, double cows, and other creatures—as shop signs. On the 28th of the third month, the birthday of Tung Yo, another great Fair is opened in the west suburb for the sale of cattle, agricultural implements, and all the requisites of rural life.

“He who climbs must pass from low to high, but to see the sights he should descend from high to low.” The actual summit of T'ai Shan is occupied by a small and unpretentious temple of Yü Huang 玉皇, a Taoist god dating from the middle ages² who has usurped the primeval name of God, Shang Ti 上帝. The temple, now called Yü Huang Ting 玉皇頂, was formerly called Yü Ti Kuan 玉帝觀, and occupies the site of the still more ancient T'ai Ch'ing Kung 太清宮. On a clear day one may see far over the great plain beyond the Yellow River to the north-west; and to the south over the whole country of Confucius. Near at hand, across a deep valley to the north-east, is a temple of Kuan Yin 觀音 picturesquely situated on the side of a precipice called Hou Shih Wu 後石烏. If the temple of Yü Huang itself has little of interest beyond its heavy iron roof tiles,³ the site at least is classic ground. The title Shang Ti may serve to remind us that the platform on which the temple stands is the altar on which

1. For a good account of these clubs see *Village Life in China*, cap. XII.
2. “The original of this popular idol was a magician of the Chang family that has given so many patriarchs to Taoism, whose deification cannot be traced higher than the T'ang dynasty.” Legge, *The Religions of China*, p. 169. In Shantung he is spoken of now as Chang Yü Huang 張玉皇. See also *The Chinese Reader's Manual*, p. 128.
3. These tiles, resembling clay tiles in shape and size but made of cast iron (or in one case of copper), are found in several temples on the mountain, and have been used certainly since the fifteenth century.



Photograph by Rev. B. M. McOWAN

THE UNINSCRIBED MONUMENT

[See page 9]

of old sacrifices were offered to God. Where we stand so carelessly, Yao and Shun perhaps and many another of the founders of China's greatness bowed down and worshipped: and the place has been visited with reverent curiosity by the most eminent scholars and statesmen of each succeeding age.¹ Ssü ma Ch'ien, who once came here with the emperor, tells us that there rose from the altar the appearance of light by night and a white cloud by day. Standing at the foot of the altar platform is one more tangible link with the past, the famous Wu tzü pei 無字碑 or *Uninscribed monument*. This is a great granite obelisk set up, according to a firmly rooted tradition, by Ch'in Shih Huang 秦始皇 in the third century before Christ. It is 15 feet 5 inches high from the ground to the underside of the cap, which is formed of a separate stone, and tapers slightly towards the top. The north and south faces are about 4 feet wide at the bottom, and the east and west faces 3 feet: the angles are chamfered. The surface retains a considerable amount of polish in places, but with the exception of the one word 帝, *Ti* "God," incised (in a Tang or Sung dynasty hand) low down on the south-west angle, there has evidently never been any inscription. The stone is said not to be local; and the best authorities incline to the opinion that this is the monument which was *sent* up and erected by Han Wu Ti in the year B. C. 110.² Ssü ma Ch'ien who is most careful to record the inscription of stones set up by Shih Huang, says nothing of the inscription of Wu Ti's stone. The Wu tzü pei is said not to be ascribed to Ch'in Shih Huang, if indeed it is mentioned at all, before the Sung dynasty, and then in the twelfth century the *T'ung Chih* 通志 names it, as Ch'in Wu tzü pei 秦無字碑, among the antiquities of T'ai Shan. It is clearly marked and named (無字碑) on the "new map of T'ai Shan," probably of the sixteenth century, in the *Tai Shih*.

Almost within a stone's throw of the Wu tzü pei stood, until 1740, a far more interesting relic,—a practically certain monument of Ch'in Shih Huang. This was a stone three or four feet at least in height and roughly speaking square, the largest of the four unequal sides being about two feet wide. It contained an inscription by Shih Huang of 219 B.C., occupying twelve columns of twelve words each, and a second inscription added ten years later by Êrh Shih 二世, occupying nine columns and a short

1. The most famous visitor perhaps was Confucius, who "climbed T'ai Shan and thought the empire small." Neither the mountain nor the home of Confucius at Ch'üeh Li seem to have attracted the attention of the earlier foreign visitors, though Marco Polo may well have seen the former and passed within a few miles of the latter if Tadinfu is rightly identified with that ancient "seat of a great kingdom," Yen chou fu.

2. 令人上石立之泰山巔 *Shih Chi* 史記, XII.

column of three words on the chamfered angle of the stone.¹ Of the twenty-one columns the first side contained five, the second three, the third six, and the fourth seven. The stone seems to have fallen backwards at some time, and the inscription on the back was thus preserved while that on the other three sides was exposed to the weather; and when it was set up again the well preserved last side was made to face south. In this position at any rate it was found in 1048 by one Lü 呂, magistrate of Tung P'ing 東平, who had a rubbing of 47 or 48 words (all as he thought that were legible) made, and from it a new stone engraved. In 1113 Liu Ch'i 劉 頔, to whom we owe our accurate information about this stone, took rubbings on which he was able to find 222 words, of which 146 were legible.² By the end of the sixteenth century only 29 words remained legible, and of these two copies are preserved, one in the Tai Miao and one in the T'u Ti Tz'ü.³ The original position of the stone is not known. In 1048 it was "above", i.e. to the west⁴ of, the Yü Nü Ch'ih 玉女池, a well just outside the western wall of the Pi Hsia Tz'ü 碧霞祠; and there it remained until 1730 when unfortunate zeal for its preservation removed it to the eastern verandah of the of the neighbouring temple. In 1740 the temple was destroyed by fire and the stone was lost. Two small fragments containing together seven perfect and three mutilated characters are kept in the Tai Miao, and it seems probable but not certain that they are parts of the original stone. The characters are in the *lesser seal* style, about $2\frac{1}{2}$ inches high by $1\frac{3}{4}$ wide.

South-east of the Yü Huang Ting was the Ch'ien K'un pavilion 乾坤亭. The pavilion is gone, but its base and an inscribed tablet remain in a large oblong enclosure. A path leads past this to the Jih Kuan Fêng 日觀峯 on the summit of which is a raised platform, the altar, it is said, on which Chên Tsung sacrificed to Heaven. Near this is the T'an Hai Shih 探海石, a rock on which people stand to watch the sun rise

1. These words (制曰可) may apparently begin the first or end the second inscription. Ssu ma Ch'ien, Liu Ch'i, the *T'ai Shan Chih*, etc. put them at the end.
2. It is not easy to reconcile Liu Ch'i's detailed account, implying as it seems to do the original existence of 267 words, with the fact that the independent text of the *Shih Chi* has only 225 words, and agrees for all practical purposes with Liu's transcript of 222 words. It is worth while to notice that it is at the very time when Liu could read 146 words on this stone that we first hear certainly of another monument on the mountain top as the already famous *uninscribed stone*. For the inscriptions cf. 金石索, 石索 fol. 25-28., from which it is clear that there were not more than 222 words, the nine later columns being of uneven lengths.
3. These copies preserve one complete column of twelve words.
4. *T'ai Shan Hsiao Shih* fol. 16.



INSCRIPTION OF B.C. 209

Photograph by W. PORCEY

Reduced facsimile of a rubbing of the two genuine fragments
which are preserved at Tai An. About $\frac{3}{10}$ of the original size



Photograph by W. Porsey

INSCRIPTION OF A.D. 726

Reduced facsimile of two small pieces of a rubbing of the *Chi Tai Shan Ming* or *Mo Tai Pei*, showing the two styles of writing

[See page 11]

"from the sea"; and to the south is a cliff known as Shê Shên Yai 捨身崖 from the number of people who have been killed by throwing themselves down it in the hope of saving by their vicarious death the life of some dying relative.

The pilgrims' road turns sharp to the west at the foot of the steps which lead down from the Yü Huang T'ing, and passing behind the Ch'ing Ti Kung 青帝宮, a temple of no special interest, leads to the side door of the Yuan Chün Hou Kung 元君後宮, a quiet deserted looking place containing the sleeping image of the Mountain Lady, a figure which is dressed and undressed, put to bed and got up like a doll. This *Sleeping Lady* 臥奶奶 dates from the Ming dynasty. There is a good brass bell (A. D. 1614) in the verandah of the temple. The road passes down between these two temples, and turning to the east leads to the back of the Tung Yo Miao 東嶽廟. This old temple, known formerly as the uppermost of the three temples of the Mountain, instead of being as one would expect the largest, is the smallest and most insignificant of the temples that crown the mountain top. But it hides, and we must hope protects, the colossal monument known as the Mo Yai Pei 摩崖碑. This is an inscription in the form of the ordinary stone tablets (碑), with title and ornamented head and border, all cut on the smooth face of the cliff. It is about 30 feet high and 16 feet wide. The characters (in the 隸 style) are cut from the autograph of T'ang Ming Huang 唐明皇, dated A.D. 726, and are still perfectly clear after nearly twelve centuries of exposure to the elements¹. There are several other inscriptions (some of nearly equal age) on the same cliff.

From the Tung Yo Miao the road goes southward down a steep flight of steps past the official vestries and waiting rooms, till it turns to the west to cross the fore court of the Pi Hsia Tz'ü. This, the topmost of the three principal temples of the Mountain Lady, is far the largest, most wealthy, and popular of the mountain top group, and has many points of interest. It owes its origin to the discovery of the Lady's image in the Yü Nü Ch'ih. This image is said to have been made in the Han dynasty, and to have fallen into the pool in the T'ang dynasty. At what time it was finally lost is not known. The first temple, built c. 1008, was the Chao Chên Tz'ü 昭真祠. This was enlarged in the fifteenth century. At the beginning of the sixteenth century the Lady's name was changed to Ling Ying 靈應, and again a few years later to Pi Hsia 碧霞. The full title now is T'ien Hsien Yü Nü Pi

1. Some of the lower characters are said to have been re-cut. The text and translation are given by Chavannes, *Le Tai Chan*, pp. 315-328.

Hsia Yüan Chün 天仙玉女碧霞元君¹. The title Ling Ying still appears in the name of the Ling Ying Kung, the lowest of the three Lady temples. A fresh impetus seems to have been given to the popularity of the Mountain Lady by the rebuilding of her highest temple on a magnificent scale in Wan Li, c. 1585. The temple was destroyed by fire in 1740 and rebuilt with considerable changes of plan in 1770. It was thoroughly repaired last year (1907). The forecourt is entered from east and west through massive archways built in 1661. A broad flight of steps to the north leads up to a terrace on which stand the drum and bell towers and a pair of finely carved stone monuments. Another flight of steps leads up to the great Gate-Hall of the temple, roofed with iron tiles. This opens on to the main court, on either side of which is a small pavilion roofed with glazed yellow tiles and an oblong room with iron tiles. On a raised platform in the middle of the court is a picturesque yellow-roofed Hall, before which stand two remarkable brass monuments of the same form as the common stone tablets (碑). They are about 14 feet high and of excellent workmanship. That on the east, dated 1615, records the building of the *Golden Palace* (金闕), which however is mentioned in the accounts of the rebuilding of 1585 and marked on a map of about that date. The lower part of the inscription has been rendered illegible by the pilgrims who scrape off the brass to keep as a charm. The north side of the court is occupied by the principal Hall of the temple, a large and well proportioned building remarkable for being roofed with brass or copper tiles and carpeted every Spring to the depth of several inches with the pilgrims' offerings². In this court are some fine old incense burners. One of the Han dynasty seems to have perished in the great fire together with an inscribed iron tablet; but the Lady's seal, a relic of the Sung dynasty, fortunately escaped with very slight damage and is now kept, they say, in the city treasury. Passing under the stage of the theatre south of the fore-court, one goes down a flight of steps to a small building occupying the site of the *Golden Palace* which was removed in (?) 1770 to the Yao Tsan T'ing and later to its present place in the Ling Ying Kung. South of this again is the *Fire Pit* (火池), a solid square building facing north in which the paper

1. The *Tao Li Chi* (f. 20) gives a rather different account of these name changes, tracing the title Pi Hsia Yüan Chün back to the fourteenth century.
2. The chief images in this Hall are those of the Lady and of the deities presiding over child-birth and eyes; the image in the small square Hall in front is believed to be the successor of that which was found in the pool A.D. 1008.

money offered by the worshippers is burnt. From the western gate-tower a great flight of steps leads down to a comparatively level piece of road which runs through the T'ien Chieh 天街, a long straggling village of thatched cottages which are closed for the most part except during the annual pilgrimage. From the foot of these steps another long flight leads up northwards to the temple of Confucius, a single small quadrangle different in arrangement from the official temples of Confucius in cities. Between this temple and the last is the Pei Tou Trai 北斗臺, a low square stone tower of the sixteenth or seventeenth century, pierced in both directions with archways. The road passes through the T'ien Chieh down and round a sharp curve into the court of the Kuan Ti Miao 關帝廟, a temple lying in a deep cut in the mountain ridge. In front of this court stands the great gate-tower Nan T'ien Mên 南天門, or San T'ien Mên 三天門. Before 1008 the temple here was the San Ling Hou Tz'ü 三靈侯祠 (and this name seems to have clung to the spot long afterwards) but by order of Chên Tsung it changed places with the Kuan Ti Miao on the neighbouring Fêng Huang Shan 鳳凰山. The Nan T'ien Mên does not seem to have been built before the Ming dynasty. The peak to the west is the Yüeh Kuan Fêng 月觀峯 on the northern slope of which is a natural rock gateway called Hsi T'ien Mên 西天門. The Yüeh Kuan Fêng called the summit of Tai Shan (泰山頂) in old books of the Han dynasty.

Passing under the archway of the Nan T'ien Mên the road plunges down the great stairway of the Shih pa P'an 十八盤 or *Eighteen Flights*. The Shih pa P'an, in the cleft (石壁峪) between the Fei Lung Yen 飛龍巖 on the east and the Hsiang Fêng Ling 翔鳳嶺 on the west, is perhaps the most remarkable part of the great pilgrims' road, which is itself one of the most remarkable sights of Tai Shan. It is difficult to obtain information about the history of the road. It seems to be almost certain that it follows generally the line of an extremely ancient path up the mountain, but at what time it assumed its present condition does not seem to be known. It is called P'an Tao 盤道 (or P'an Lu 盤路) and *p'an* is explained as equivalent to *p'an* 蟠 winding," or as meaning a stage or flight of steps without break or landing. A book of the Han dynasty says "The P'an Tao goes winding upwards with over fifty stages (*pan*): and the distance from the foot to the ancient altar is forty *li*." At that time the great final ascent to the T'ien Mên evidently existed and was if anything steeper than it is now. It was called Huan Tao 環道, and pilgrims were helped in their climb by ropes which were replaced later by the heavy iron chains with which the last hundred and twenty-five of the steps are now flanked. The old estimate of forty *li*, based on the

amount of exertion required in the ascent, is still commonly given, but careful measurements taken about the end of the sixteenth century reduce the horizontal length of the road to 4384 paces or just over four and a third English miles: and according to the same measurements the average gradient is about one in six. The road is about ten feet wide; in many parts considerably more and in some distinctly less. The more level parts are roughly paved, and the steeper parts made with narrow steps about six inches high extending the whole width of the roadway. The road runs wonderfully straight from the Nan T'ien Mên down to the Tai Tsung Fang, following stream beds for much of the way, often built up to the height of ten or fifteen feet, and crossing many small stone bridges.

The steps go down and down, under the Shêng Hsien Fang 昇仙坊 and past two or three small chapels or rest houses, through the region of the pine trees, till they reach the Ch'ao Yang Tung 朝陽洞, a cave with its mouth closed by a small shrine. Opposite this on the other side of the ravine the Wan Chang Pei 萬丈碑 is conspicuous—a poem by Ch'ien Lung cut in huge letters on the smoothed surface of the cliff. A little further down a few cypresses along the roadside appear among the pines, and the road soon comes to the rest house and pleasant shaded platform of the Hsiao T'ien Mên 小天門. This marks nearly the spot where Ch'iu Shih Huang was caught in a storm on his way down the mountain and took shelter under "a great tree" which he named in gratitude Wu Tai Fu 五大夫—the title of one of his ministers. The tree (called a *pine* as early as the Han dynasty) lived on perhaps until the twelfth century, but its exact position even has now for ages been lost. Not far below this the last pine is left behind. The next point is the picturesquely situated wooden bridge called Yü Mu Ch'iao 榆木橋. After this, passing another of the smaller chapels of the Lady and the Tsung Fu Miao 增福廟, the road comes down to the level stretch known as Ku'ai Huo San (Lu) 快活三(路) and then rises again up the San Tao P'an 三倒盤 to the Êrh T'ien Mên 二天門 or Êrh Hu Miao, 二虎廟, as it is commonly called, on the ridge of the Huang Hsien Ling 黃岷嶺. This ridge is roughly speaking the half-way point both of the road and in the height of the mountain.

From this point the road goes steeply down again to the Hui Ma Ling 迴馬嶺. Here there are two small temples, namely of Yü Huang and of the Lady. In front of the latter is the massive arch of the Hu T'ien Ko 天閣—the Shêng Hsien Ko 昇仙閣 of the sixteenth century, re-named in 1747. Below this the road goes through the deep shade of the *Cypress Carr*, crosses the stream sharply from east to west over the Tung Hsi 東西 bridge, and on to the Shui Lien Tung 水簾洞. Next

comes the San Kuan Miao 三官廟, formerly known as Jên Tsu Miao 人祖廟, built in the Ming dynasty.

A little off the road to the north-east is the Shih Ching Ku 石經谷 or, as it is called, Ching Shih Yü 經石峪. Pleasantly situated in this beautiful valley is the stone summer-house Kao Shan Liu Shui 高山流水 built by Wan Kung 萬恭 in 1572; and below it stretches a smooth expanse of rock in the stream bed, covered with the vast inscription which gives the place its name. This inscription is the text of the *Diamond Sutra* (金剛經), written in the *li* style with characters measuring about 20 inches across. The writing is ascribed by vague tradition to the famous fourth century calligraphist Wang Hsi-chih 王羲之¹. Antiquaries, however, have identified the hand with that of Wei Tzu-shên 韋子深 or Wang Tzu-ch'un 王子春 both of the sixth century. It seems quite safe to say that the inscription is at any rate earlier than the Sung dynasty. A note by Wan Kung says that the text of the Ta Hsüeh 大學 had then lately been cut over the old writing in a kind of palimpsest; but this is said to have disappeared, while the older characters remain for the most part quite legible.

Returning to the road we come to the Kao Lao 崑老 bridge, named, it is said, after the builder of this part of the road in ancient days. Next, on the left side of the road, is the Tou Mu Kung 斗母宮 built in 1542 on the site of the ancient Lung Ch'üan Kuan 龍泉觀; and soon afterwards, passing a number of modern and ancient inscriptions on the rocks, the road reaches the archway Wan Hsien Lou 萬仙樓 dated A.D. 1620. A short piece of more level road leads to the similar archway called Hung Mên 紅門². The temple adjoining this to the west is the middle Lady Temple (元君中廟). The first day of the sixth month is a locally very popular festival at this temple. On the other side of the road is the Kuan Yin Ko 觀音閣 with an interesting image of the thousand-handed Kuan Yin. East of this is the Buddhist convent Mi Lo Yüan 彌勒院. Here was formerly the vestry in which officers going up the mountain changed their heavy official dress. The rocks in the ravine below, lying in a curious cylindrical formation like giant tree trunks across the stream, are well worth looking at. The hill north-west of the Hung Mên is called Ta Ts'ang Ling 大藏嶺, and near it is Ch'ui Tao Shan 垂刀山, the traditional place of the finding of the second *Letter from Heaven*.

The road now goes down steep flights of steps under three *pailow* and through a considerable village till it ends at the Tai Tsung

1. Wang Hsi-chih died before the first translator of the *Diamond Sutra* named by Eitel was born.
2. The real *Red Gate* is a natural gate of red rock. In the same way the *Gates in the Sky* (天門) are either rock gates like the Hsi T'ien Mên, or deep cuts in a ridge like the Nan T'ien Mên.

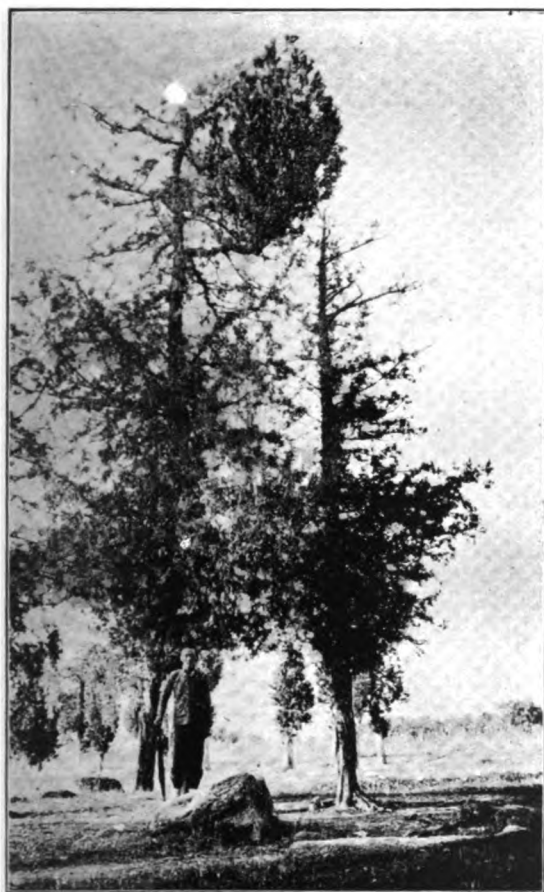
Fang 岱宗坊. But it has first passed the flourishing temples of Kuan Ti 關帝 and Yü Huang (1580) on the west, and of San Huang 三皇 on the east; and, at a slight distance, on the east the Lao Chün T'ang 老君堂 (the ancient Tai Yo Kuan 岱岳觀 or the middle temple of Tung Yo, with an interesting seventh century monument), and the spring called Wang Mu Ch'ih 王母池 in a temple full of beautiful and curious trees,¹ and on the west the Tai Wang Miao 太王廟. Adjoining the Tai Tsung Fang to the north-west is the ancient foundation of the Chien Fêng Yüan 建封院 which was changed later to Shêng Yüan Kuan 升元觀, in 1770 to the Imperial Lodge (行宮), and quite recently to a school of agriculture.

Before the building of the city wall the road probably led from this point to the back gate of the old Tung Yo Miao—the lowest temple of the Mountain. A smaller road bearing away to the east now leads to the north gate of the city.

From the Tai Tsung Fang paths wind westward along the foot of the mountain, passing the Ch'ing Ti Kuan 青帝觀 and one or two other ruined temples, until they reach the P'u Chao Ssü 普照寺. The retired situation and the evident regard for beauty in the surroundings plainly show this to be a Buddhist monastery. It is an old foundation, remarkable chiefly for a fine *stupa*² of a sort common about Peking but not often seen in this neighbourhood. The valley near by is filled with a tangled thicket of wistaria. Further west again is the valley of the Huang Hsi Ho 黃西河, or Hsi Hsi 西谿, mentioned above. High on the side of the Ao Lai Shan may be seen the relics of a refuge camp formed during the T'ai Ping rebellion; and at the head of the valley is the Chiu Nü Chai 九女寨—a towering pinnacle of rock on the flat top of which are said to be ruins of nine buildings and the remains of a drawbridge. "Long ago nine girls took refuge here in time of war."

South of the P'u Chao Ssü is the little and unlovely Kao Li Shan 高里山 which is now generally called Hao Li 蒿里, or vulgarly Hao Ling, Shan 號鈴山. The continuation of this hill eastward is the Shé Shou Shan 社首山, the ancient place of the imperial sacrifice to Earth. The Buddhists have left

1. At the gate of this temple is the Fei lai Po 飛來柏, an *arbor vitæ* with a perfectly formed little tree sprouting from one of the upper branches. "A marvellous branch-variation in a *Thuja orientalis*, showing how nature sometimes throws off all at once a type so different from the parent as to make one call it almost a new species." A similar freak may be seen in a cemetery near the river P'an 汧 a few miles south of T'ai An.
2. The tomb of the Korean monk Man K'ung 滿空 who died there 16 Aug. 1463.—*Le Tai Chan*, p. 121.



Photograph by F. N. MEYER

THE FEI LAI PO

[See page 16]



THE GOLDEN PALACE

Above the stone base and steps everything, except the two panels on either side of the door and the altar inside, is solid brass or copper

[See page 17]

their mark here in a stone *ch'uang* of the tenth century, but the whole rambling temple that covers the hill is now in the hands of Taoists. A few hundred yards to the east is the Ling Ying Kung 靈應宮 or the lowest of the three chief temples of the Lady (元君下廟). It is curiously neglected and the charm of solitude pervades the grove of giant cypress trees which fills the courts. The temple is probably an ancient foundation rebuilt early in the seventeenth century. In the first court a large brass bell (1606) is worth notice; and the stone balustrade round the platforms before the two principal buildings is of unusually delicate design and workmanship. But the interest of the place lies in the fact that it has become a kind of asylum for pieces of brass work. In the second court standing on a high platform, is the *Golden Palace* (or *brass tower* 銅樓) which was once, as we have seen, in front of the Lady Temple on the mountain top and was brought down here for some unknown reason about the year 1770. It is constructed like the usual timber buildings but (with the exception of the doors and shutters and the altar, none of which are original) is all of brass or copper. The roof is supported on four brass pillars, the sides being filled in with heavy brass and copper frames which were once no doubt fitted with panelled brass doors and shutters. The elaborately ornamented ridge of the roof and the copper tiles still retain a good deal of the gilding with which the whole was once covered. The building measures (excluding the deep eaves) about 15 by 11½ feet, and is perhaps 18 feet high. Inside is a brass image of the Lady seated on a brass throne on a brass dais, and on either side of her are three smaller brass figures standing each on a stone pedestal. There is a very similar brass building in the grounds of the Summer Palace near Peking, and, it is said, more than one metal erection on the Wu T'ai Shan 五臺山 in Shansi. To find a parallel to these copper buildings and to the iron-plated pagoda of the T'ien Shu Kuan we must go perhaps to the Brazen House of Athene at Lacedaemon and to "Homer's description of a seemingly impossible sort of metallic architecture." Inside the main building of the temple are eleven great brass images—one seated in the central shrine and one at either end of the hall, and eight attendants standing. The two large figures at the ends of the hall represent the mothers respectively of the Wan Li and Ch'ung Cheng emperors canonized as Chiu Lien 九蓮 and Chih Shang 智上 P'u Sa. In the hall at the back of the temple is another sitting figure. These twelve figures, all far above life size, are not only singularly good examples of casting, but are also covered with fine engraving. They were originally set up in the T'ien Shu Kuan 天樹觀 by the Wên Yang 汶陽 bridge in the west suburb of T'ai An, and were moved, I have been told, to their

present place when that temple was impoverished and pulled down twenty or thirty years ago. The T'ien Shu Kuan (originally called Ch'ien Yüan Mên 乾元門) was founded, according to the topographies, as its name would imply, in 1008; and the deep well in the fore court is still called Li Ch'üan 醴泉—the *fountain of wine* which began to flow during the emperor Chên Tsung's visit to T'ai An in that wonderful year. But there seems to be some doubt about the identity of both temple and well. Early in the sixteenth century the place was converted into a temple of the Lady, but the old name persisted. The official change of the name to T'ien Ch'ing Kung 天慶宮 a hundred years later was equally futile and it remains T'ien Shu Kuan to this day though it is now rebuilt as a government school. Standing by the well in the fore court is a small brick pagoda cased from bottom to top with plates of cast iron embossed with dragons and other devices and long lists of subscribers' names. The casting was done in Honan, at the expense of a great society or club there in 1533. It is not very usual to find a pagoda (*pao t'a* 寶塔) in a Taoist temple such as, in spite of the quasi Buddhist images placed there in the seventeenth century, the T'ien Shu Kuan has always been. Further up the stream is the Mosque, Ch'ing Chên Ssü 清真寺, a picturesque and solid building evidently of considerable age. The Mohammedans are said to number some three hundred families. They have the monopoly of carrying sedan chairs. The mountain chair consists of a square frame with a few cords stretched over it for seat and fitted with a footboard and a low back. Two curved carrying poles are fixed to the frame with iron clamps and wedges, and are slung by long leather straps over the shoulders of the bearers who generally hold the ends of the poles in their hands in the manner of old English sedan bearers. Going up or down the steep mountain road, or when they want to rest on a level road, the two bearers walk abreast each other with the chair and its occupant facing sideways between them. There is a school in the Mosque where both Persian and Arabic are studied.

Crossing the Wên Yang bridge and following the street eastward one comes to the west gate of the city. Though, as a city, T'ai An is not very ancient, there has no doubt been a village or town here from the early days of the mountain worship. The place when we first hear of it seems to have been called Tai Yo Chên 岱岳鎮, and to have been popularly known as Yo Miao 岳廟 the *Mountain Temple*. The region was from the Han to the Sui dynasty called T'ai Shan Chiün 泰山郡 and was divided into the districts of Po 博, Ying 嶧, and Fêng Kao 奉高, the governor residing at Fêng Kao. In the sixth century Po (then called Po P'ing 博平 and later Po Ch'êng 博城) took the first place. Fêng Kao seems to have been about ten miles east o

T'ai An—possibly at Ku Hsien 故縣, a village near the town of Chien Wên Ho 簡汝河; and Po (now called Chiu Hsien 舊縣) was about the same distance to the south-east. In 666 Po Ch'eng was named Ch'ien Fêng 乾封. In 972 the governor's seat was moved to its present position, but in 1008 the city was moved away three *li* to the south-east, and called Fêng Fu 奉符. This locality is still known as Chiu Chên 舊鎮. In 1162 the city returned to its present situation and was subject to T'ai An Chou 泰安州. In the Ming dynasty it was a district in Chi Nan Fu. Finally in 1735 the present prefecture and district of T'ai An were formed, the district having the same extent as the old Chou¹. At what time T'ai An superseded Fêng Fu as the name of the city does not seem to be known. The first fortification round the city seems to have been an earthwork, and it was not until about 1545 that the present stone-faced wall was built—7 *li* 60 paces, or about two miles, in circuit.

The city owes its degree of prosperity, if not its existence, to the fame of the mountain, and so it is curious that the most conspicuous industry is not directly idolatrous. The industry in question is that of brass and copper work which, if not the most valuable trade of the place, is certainly very noticeable for so small a town. The north-east suburb is a little village of copper and tinsmiths' workshops. Large things or very fine workmanship are now rarely attempted, and there is little to show whether the great brass and copper monuments described above are local work or not. The only thing which they claim as peculiar to T'ai An is the lining of copper vessels with tin. The metal is said to come from the south-west or from America, and none of it is locally produced.

The city is roughly speaking an oblong, the east and west being rather longer than the north and south sides. A considerable part of the space enclosed is occupied by graves or cultivated, and a large proportion of the remainder is devoted to temples. The architecture of the city does not present many points of interest. The local stone is too hard for general use except in the form of rubble. The extreme instability of these rubble walls built of smooth pebbles from the streams, makes it necessary to support the roofs on pillars of wood or stone built into the walls. The roofs are generally covered with tiles or thatch, and the flat mud roofs with high brick parapets and stone gargoyles so common in the west of this prefecture are rarely seen here. The ridges of more expensive roofs are beautifully decorated with flowers and other designs in bold relief. An upper story, though by no means the rule, is not at all uncommon. One of the best features of the shops is their heavy projecting eaves supported either by large

1. One of the old boundary stones (泰安州界 at Ta Wên K'ou 大汶口) is still in use.

wooden brackets or by a row of stone pillars. T'ai An builders have an evil and curiously Western habit of marking plaster to look like brickwork and making (very cleverly) imitation ashlar of a kind of stucco. An example of the latter may be seen on the walls of a huge fortified pawnshop in the west suburb. Arches are common in temples and houses as well as in bridges; but a round arch is rarely built, not because the builder cannot describe a circle but because, like the old European builders, he seems to feel that there is something wrong in the look of a semi-circular arch. And so he sets out his arch from two (or from three) centres. That is, the arch starts as if it was to be a pointed arch, but the point is usually rounded off. Some of these arches are barely distinguishable from semi-circles but others have quite a distinct point. The great Ch'ieh Shan 角山 bridge south-west of Chi Nan is a fine example of this curious arch construction. In Gothic building the pointed arch was evolved from the semi-circular; but it does not seem unreasonable to guess that the blunt points of T'ai An are a degeneration from the true pointed arches of the beautifully proportioned gateways of Po Shan to the north-east.

The temples in the city and in the large east, south, and west suburbs are very numerous, but few of them are of very special interest, and the majority are more or less neglected and in ruins while some, like the Ch'ang Ch'un Kuan 長春觀, have nothing but a few old stone monuments left to mark their sites. The best kept temples inside the city are probably the Wên Miao 文廟 or temple of Confucius, and the temple of the Walls and Moat (Ch'êng Huang Miao 城隍廟), both on the main street. At the back of the latter is the Tzû Fu Ssü 資福寺 (formerly called Ming Fu Ssü 冥福寺), a neglected little Buddhist monastery which contains an iron bell of the early fourteenth century and four interesting specimens of the Buddhist monuments known as *ch'uang*¹. Three of these are small and plain and do not

1.—A *ch'uang* 幢 is usually octagonal throughout. It has a base of three or more drums of stone more or less ornamented, surmounted by a plain shaft which is generally inscribed with some Buddhist text and a short note giving the date and other details of its erection. This again is surmounted by a number of ornamented drums of which one at least is carved like a lotus and one has little figures in niches. A grand pair of *ch'uang* outside the south gate of Hangchow are built up each of thirty-four drums—seven below and twenty-six above the inscription. *Ch'uang* seem to be invariably Buddhist, and the great majority of them were erected between the years 600 and 1200. *Ch'uang* is an abbreviation for *ch'uang chu* 幢柱 which is a translation of *t'o-shê la-shê-ti* 脫闍刺瑟吒, the Sanskrit *dhraja yashti* (or *lashti*) a "flagstaff," the brick pinnacle of a stupa. The Chinese stone flagstaff (石幢) was probably evolved from the woolen masts with metal hoops which form the pinnacles of several old pagodas or stupas. The above explanation is due to the kindness of Professors H. A. Giles of Cambridge and L. D. Barnett of the British Museum.



Photograph by Rev. B. M. McOWAN

THE CH'UEH SHAN BRIDGE

[See page 20]



Photograph by Rev. B. M. McOWAN

THE CHANG CHIA LOU

Refuge Tower east of Tai An

[See page 21]

follow the common design of such monuments, but all have features of interest. That in the north-east corner of the court conforms more nearly to the regular pattern, but the plain *square* base and the curiously classical ornament of the drum immediately above the inscription are noteworthy. These four *ch'uang* were all put up in the tenth century. The Kuan Ti Miao 關帝廟 in the south part of the city is said to represent the old Hui Chên Kung 會真宮 or Fêng Kao Kung 奉高宮 where Chên Tsung lodged in 1008, as we are reminded by the Yin Tzū Pei 陰字碑 which though outside the more modern city wall stands facing the gate of this temple. The Yin Tzū Pei is a screen about 24 feet long formed of five great slabs of stone, with a sixth above the middle slab for the title, fitted into a heavy carved stone frame. This form of monument on a much smaller scale is often used for the inscription of family records in cemeteries. The original inscription here is on the north side as the name implies, the large characters (奉陰碑) on the south side being much more recent. Some distance south and south-east of the Yin Tzū Pei are three altars, of the same or of even greater age. One (now the altar of Hills and Streams 山川神位) is marked only by an inscribed stone, another is a large mound of earth with a stone at the south side, while the third, dating it is said from the T'ang dynasty, has the mound alone remaining. Another old monument dated A.D. 941 will be found in the Ts'ai Shên Miao 財神廟, a flourishing temple at the foot of the Ling Chih Chieh in the west suburb. Attached to this temple is an archway spanning the street and surmounted by a temple Hall. The neighbourhood of T'ai An abounds in these *t'ai* 臺 or square towers built for either religious or military uses. The religious *t'ai* are generally pierced by archways in one or both directions and are almost always surmounted by an ordinary temple Hall. There are also many good examples of *lou* 樓 or towers of oblong plan in the district. These are built for the most part as places of refuge, and are often much higher than the *t'ai*. One, some nine miles to the east of T'ai An city, has a curious brick stairway separate from the tower and leading over a draw-bridge to a window of the second storey. Another, at Kung Li 宮里 to the south, is built wholly of brick or stone with vaulted ceilings and iron doors, and contains a well and a mill.

Some ten miles to the north-east of T'ai An may still be seen, it is said, a fragment of the base of the Ming T'ang 明堂, which was built by the sovereigns of the Chou Dynasty'. Mention of the Chou dynasty suggests the stone tombs which are sometimes

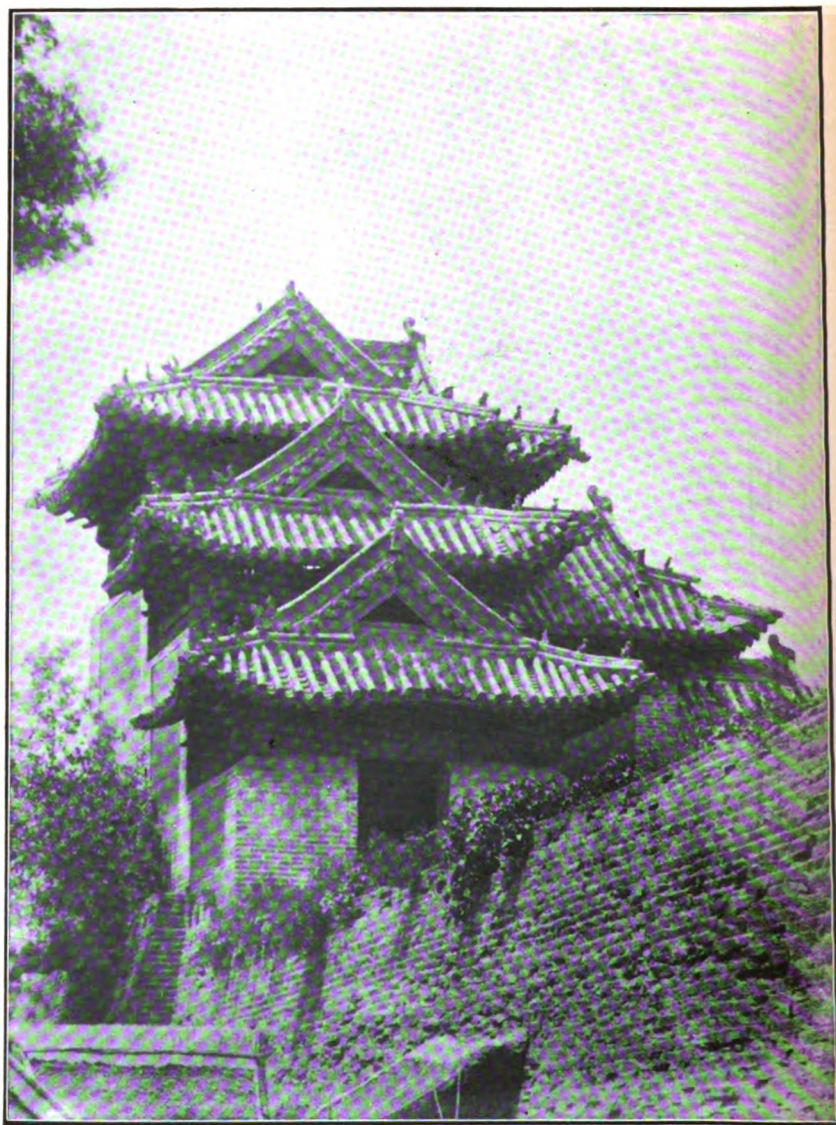
1.—This building belonged to the king of Ch'i and is mentioned in Mencius. Ming T'ang "was the name given to the palaces occupied in different parts of the country by the emperors in their tours of inspection." Legge, *Mencius* I, II, V, 1, 2.

ascribed to that epoch and are always said to be extremely ancient¹. These are chests neatly made of slabs of stone, and measuring about 8 feet in length. Great numbers of them may be seen in the loess beds near P'ing Yin and among them are a few of other patterns—some circular and built of tiny bricks, and others (the most interesting) huge oblong structures roofed with very rough hewn stones sloping inwards from the four sides with a fifth piece laid on top. A tomb in Fei Ch'eng district resembling the neater stone variety in form and adorned until quite lately with most interesting sculptures of the Han dynasty is said, on no very certain evidence, to be that of the famous example of filial piety Kuo Chü 郭巨. Near it is a stone building (Hsiao Tzū T'ang 孝子堂 or Kuo Kung Tzū 郭公祠) the interior of which is covered with curious and interesting sculptures which have attained a world-wide fame².

Not very far from the reputed site of the Ming T'ang is a large Buddhist temple, the Tai Yün Ssü 大雲寺, containing several curious old monuments. Returning from this neighbourhood to the city one passes the village of Hung Miao 紅廟 identified with Hung 紅 which is mentioned in the *Spring and Autumn* under the year B.C. 534.

Inside the city a few relics in the T'u Ti Tz'ü 土地祠 in the Magistrates' *yamen* are worth looking at. The *yamen* itself is naturally one of the busiest parts of the city. In the middle of the south street (景嚴街), where it joins the main cross street of the city, is a square stone tank through which a torrent of water rushes in the summer. T'ai An has an elaborate system of water supply. The water is brought down a little aqueduct from near the Wang Mu Ch'ih to the north gate of the city, and thence distributed in covered channels which widen out at convenient intervals into little open tanks. But the aqueduct is out of order and the tanks and channels are now usually dry. Opposite the large stone tank, on the north side of the street, is the entrance to the Yao Ts'an T'ing 遙參亭, the open space which it affords being one of the chief market-places of the city and known as T'ing tzū Mén 亭子門. The Yao Ts'an T'ing used to be the vestibule of the Tai Miao, the great *Temple of the Mountain* which occupies about one eighth of the area of the city; but since it was converted into a temple of the Lady, worshippers no longer approach the Tai Miao through its courts.

- 1.—I am told that these tombs are still used where suitable stone is easily got, and that the age of the so-called ancient ones is judged by the fact that their present position on the surface implies that the soil has been denuded away to the depth of 7 or 8 feet—a very unsafe criterion.
- 2.—Dr. Bushell describes these sculptures in *Chinese Art* and ascribes them to the first century before Christ. The native topography puts them not later than A.D. 126.



SOUTH-WEST CORNER TOWER OF THE TAI MIAO

[See page 23]

The Tai Miao 廟 stands in the north-west quarter of T'ai An enclosed by a massive wall. Of the history of the temple provokingly little is known. A temple or public building of some sort must probably have occupied the site from very early times, if we may judge from the firm tradition that it was here that Han Wu Ti (c. B. C. 110) planted certain juniper or cypress trees. The *T'sung Chêng Chi* 從征記, a book apparently not later than the sixth century, describes a temple with gates and towers and raised altars not unlike that which now exists. But it is said that the old Mountain Temple of the Han dynasty was north or perhaps north-east of the present Tai Miao and was not moved until the Tang or Sung dynasty; and practically we must be content to confess that nothing is known of the present temple before the Sung dynasty. Then, passing over a vague tradition of a beginning early in the eighth century, we find an order to "build the mountain temple" in 968, and early in the eleventh century Chên Tsung seems to have built the T'ien Huang Tien 天 殿 here, though there is little evidence of even this, beyond the fact that the tablet recording the building stands now in the inner court of the Tai Miao. The colossal monument recording the new title conferred on the mountain in 1011 stands in its original position on the west side of the fore court, and marks perhaps the earliest date at which we can be sure that the Mountain Temple was here. The oldest and most picturesque and by no means the least interesting part of the temple is the great outer wall. It is an earth rampart faced on both sides with large grey bricks, about a mile in circuit and about 12 feet high. The height and thickness are both greatly increased at the gates (of which there are eight—five in the south side and one each in the east, north, and west sides) and corner towers. The archways of the gates are curious. The openings are lined with rows of upright posts which support a row of timber trusses carrying the low three-sided "arches" of brickwork. Though arches supported on wooden frames are found in the neighbourhood, I know of no real parallel to these gateways except those of the wall of Soochow as shown in the well-known thirteenth century map of that place¹. The buildings above the gates and the picturesque corner towers are all unusual in style. The wall, which shows little sign of having ever needed repair (though the gate-towers were restored in the seventeenth century when the modern name Tai Miao was conferred by K'ang Hsi in place of the old [Tung] Yo Miao), must probably date from a time before the city wall existed, and, though no record of the building seems to be extant, it may be attributed at latest to the early Sung dynasty. Apart from conjecture many centuries must be allowed to account for the

1. *The Book of Ser Marco Polo* vol. II, p. 183.

number of self-sown trees (among them many quite large cypresses) which grow from the crevices of the brickwork. Of the space enclosed the northern part is vacant except for a few ancient trees, and the rest is divided into one small and two enormous courts, flanked by smaller courts to east and west. A group of buildings inside the west gate is occupied by the few resident priests, and also by a school in which English and other modern subjects are taught, suggesting a distant parallel to the schools which have flourished under the shadow of our old monastic churches in England. The principal building is the Hsün Chi Tien 峻極殿 or *Hall of the Towering Peak*, a large and finely proportioned building of the ordinary northern type, well worthy of study both inside and out¹. It is said to be the direct successor of the T'ien Huang Tien, but it has been rebuilt or repaired repeatedly—in the years 1100, 1124, 1180, 1547, 1666, 1729 for example. The interior is chiefly remarkable for the great fresco that runs round the west, north and east walls and strikes the visitor as something quite excellent in Chinese art. The subject depicted is the visit of one of the great Manchu Emperors, K'ang Hsi or Ch'ien Lung, to T'ai Shan. The only mention of the painting which I have noticed is in the *Tai Lan* (c. 1790) which say there are "decorated walls" (繪垣) and the exact date is perhaps unknown; but the perfect state of preservation above the reach of pilgrims' fingers makes it unlikely that it is older than the late eighteenth century. The image in the central shrine is that of the personified Mountain in the dress of an Emperor (Ti 帝), though the yellow tiles of the roof are said to denote the dwelling of a prince (Wang 王). Behind this great Hall is a small court containing two fine *pai kuo* trees (*salisburia adiantifolia*). The Hall to the north is the Mountain's private room, Ch'ün Kung 峻宮, containing the image of his wife who seems to have been worshipped since the later Han dynasty. Her title, conferred in 1011, is Shu Ming Hou 淑明后. In front of the Hsün Chi Tien is a great stone terrace or platform (Lu T'ai 露臺) raised about ten feet above the court below. On it stands a very plain tripod incense burner which, by its brief inscription, reminds us that the Hsün Chi Tien was called Jên An Tien 仁安殿 in the Ming dynasty. At the foot of the steps, in the middle of the raised path that leads to the platform from the south is a finely grown cypress called Ku Chung Pai 孤衷 [忠] 柏 and some paces further south a fantastic stone called Chieh Shih 介石 or Fu Sang Shih 扶桑石. The pilgrims find endless enjoyment in going blindfold to touch the north side of the stone and then trying to turn and walk straight to the tree. In this court there

1. The hipped roof, rare here and further south, connects this building with the architecture of Peking and the north. The deep eaves are the summer home of countless swifts.



Photograph by Rev. R. M. McOWAN

SOUTH GATE OF THE TAI MIAO

[See page 24]



Photograph by Rev. B. M. McOWAN

WATER BOWL IN THE TAI MIAO, A.D. 1101

[See page 25]

are nine of these oddly shaped stones, said to have been brought by sea as offerings during the Sung and Yüan dynasties. Only one of these is dated—A.D. 1209. Near the platform is an ancient well, and several juniper trees which claim to be those planted by Wu Ti two thousand years ago. At the corners of the platform are the two iron water bowls already mentioned (p. 8). Each is about four feet high and six feet across the top. The western one bears the date, A. D. 1101, and the eastern has a brief note of the circumstances of the gift with an allusion to the restorations of the previous year, and both have names of subscribers and bands of good bold ornament. The metal is iron, but it seems as if it must have been treated in some special way to make it stand eight hundred and seven years of exposure without rust!. Near the eastern bowl is a very large oblong iron incense-burner dated 1573; and opposite it on the other side of the path is the curiously twisted and gnarled stem of an old wistaria, which, however, is not the largest, for a yet larger one, 2 feet 6 inches in its greater diameter, is growing in the next court to the south. The court was once surrounded by cloisters interrupted by the bell tower to the west and the drum tower to the east, but they have nearly disappeared. On either side of the court are a pavilion and a raised platform. The pavilions each contain a large tablet, that on the west bearing the interesting inscription of 1370 in which the Emperor Hung Wu declines to give the mountain any imaginary title and decrees that it shall be worshipped, as it has been ever since, as Tung Yo T'ai Shan. South of the pavilions are the open raised platforms. On the eastern stands a very massive tablet, dated 1182, recording a rebuilding of the temple, together with six much smaller tablets of the fifteenth and sixteenth centuries. On the western platform are five monuments. The second from the north is the record of the building of the T'ien Huang Tien dated 6 December 1009, the nearest approach that remains to a record of the foundation of the great temple. The stone has been moved so that the old front faces west, and on the east side is an inscription dated 1461. Near the south end of the platform are the ruins of a gigantic *ch'uang* known, like the obelisk on the mountain top, as Wu tzü Pei 無字碑. All that remains is the base formed of three immense drums, surmounted by the plain shaft designed for inscription, and above that two drums of the superstructure. The topmost piece, though otherwise battered out of all shape, has a projection above on to which another drum was intended to fit, so that it is hard to say how many pieces

1. It is possibly grey bronze, though called iron by the native books. "Lead bronze was found to be the material of a collection of modern Chinese art vessels. . . . In 1882 six little socket celts were found in a barrow, near Eggardon. . . . three of them show nothing of the usual bronze colour." *Notes on Bronze* by H. J. Moule, *Dorset Field Club Proceedings*, XXI, p. 42.

there originally were. It is possible that the thing was left unfinished in structure as well as uninscribed. The six remaining stones are, or were, all octagonal. The ignorant priests and idlers in the temple ascribe this *ch'uang* to Ch'in Shih Huang Ti, but I have found no trace of such a tradition in native books, not even in passages where the number and genuineness of that monarch's relics are discussed. The general shape is that of the common Buddhist *ch'uang*, and the very scant notice which the books take of so curious a thing may show that they think it Buddhist¹. The chief points in which it is rather unlike the usual Buddhist specimens are its great size, the fact that the inscription shaft tapers perceptibly², and the profusion of beautiful carving with which all the three pieces of the base were once covered. The total height is about nineteen feet, the greatest diameter nine feet. Three of the eight faces of the inscription shaft retain a good deal of the original surface but no trace of inscription. Of the eighty carved surfaces of the base only one or two are even nearly complete, but fragments here and there of the delicate carving are perfectly preserved. The books call it "extremely ancient," but in spite of its very much weatherbeaten aspect there seems to be no reason to date it earlier than say the sixth century of our era.

The gate which divides this court from the still larger one to the south is called Jên An Mên 仁安門. From the northern part of this southern court a road leads to the east gate of the temple and to the hall called Yü Tso 御座 the Emperor's lodging in the eighteenth century and now reserved for his Tablet. In this hall are kept the blocks from which various local topographies are printed. The corresponding path to the west leads to the Yü Hua Tao Yüan 雨花道院 where the priests live.³ The little courtyard contains at the entrance a cypress of a curious and rare variety and behind this the fragments of the ancient inscription rescued from the mountain top (see p. 10), carefully set up and protected with iron bars. There are also several large and handsome brass vases in the court. In the hall to the north are many more or less valuable sacrificial vessels of metal or cloisonné, a large number of books, and the Yü Kuei 玉圭, a jade sceptre

1. Those that mention it all call it *shih ch'uang* 石幢. See above, p. 20, note.
2. This tapering is a conspicuous feature of the Nestorian Tablet at Hsi An, dated A. D. 781.
3. On the government and maintenance of the various temples it is not easy to obtain reliable information. The Tai Miao and some of the others have at least some support from land to supplement the offerings of the worshippers. And as to the management, I have been told that the Taoist temples on the mountain are served by priests appointed by and more or less subject to the central control of the Tai Miao; so that these quiet unpretentious little buildings are the headquarters of all the idolatry of this most religious region.



THE GREAT CH'UANG IN THE TAI MIAO

The thick round-topped stone in the background bears the record of the building of the T'ien Huang Tien—A.D. 1009

[See page 96]

nearly four feet long presented by Ch'ien Lung in 1771. To the north-west are the kitchens and farm buildings of the priests where a large copper water jar is worth notice. South of the Yü Hua Tao Yuan is the Huan Yung Ting 環嶽亭 now occupied by the school. A great number of inscribed stones are let into the walls of this western group of buildings.

Returning to the large court we find the northern half full of modern tablets: one square obelisk bears no less than thirteen inscriptions dating from the sixteenth to the nineteenth centuries. Across the court is a row of buildings—the P'ei Tien Mén 配天門 in the middle, with a small hall on either side. In front of the P'ei Tien Mén are two striking brass lions without date or other inscription, looking as if they had been cast in a number of pieces and very roughly put together. In the southern half of the court there are very few monuments besides the giant pair of Sung dynasty tablets. The western one of these has been already mentioned; the other, about a century later, records the repair of the temple in the reign of Hsuan Ho. Near this latter tablet is an enormous cypress tree measuring about fifteen feet in girth five feet above the ground. Except the space just inside the south gates, which is partly occupied by a nursery garden of flowers and dwarf trees in pots, both the large courts are full of cypress and juniper trees. Near the large cypress just mentioned, but over the wall, in the front court of the Ping Ling Tien 炳靈殿 (the temple of a general of the Posterior T'ang who seems to have been worshipped since A.D. 932 under the title of Ping Ling the legendary third son of the mountain), are the six aged juniper and cypress trees to which tradition allows the strongest claim to be the actual trees which were planted by Han Wu Ti about the year B. C. 110—a tradition of which it is impossible to prove, but perhaps unnecessary to deny, the truth. The spot has been known as Pai Lin 柏林 the *Cypress Grove*, and as Hsin Tao T'ang 信道堂, this last being the name of the school of Sun 孫 one of the *Two Teachers of Lu* 魯兩先生, whose Memorial Hall after various changes of position is now a ruin inside the south gate of the city. In the corresponding court in the south-west corner of the temple is a *huai* tree planted in the T'ang dynasty. It is quite hollow and has lost its upper branches, but it is still vigorous and healthy after not less than a thousand years of life.

So must end a long but most imperfect effort to put on record something about this place so proud but careless of her relics, so full and yet so destitute of the memory of her ancient fame. Little has been said of the countless inscriptions on the rocks, in which visitors to T'ai Shan have striven to express something of the emotion which the stern beauty and immemorial religion of the place have made them feel.

“Search your heart as you look up to the mountain.”

心 問 山 朝

BOOKS USED

岱史 TAI SHIH. 7 vols, 18 sections. 1587; reprinted 1654. By 查志隆 Ch'a Chih lung.

泰山小史 T'AI SHAN HSIAO SHIH. 1 vol. 1789. By 蕭協中 Hsiao Hsieh chung, who died A.D. 1644.

泰山道里記 T'AI SHAN TAO LI CHI. 1 vol. 1766; reprinted 1866, 1878 with illustrations. By 聶劍光 Nieh Chien kuang.

岱覽 TAI LAN. 12 vols, 32 sections. 1793 (published 1805). By 唐仲冕 T'ang Chung mien.

泰山志 T'AI SHAN CHIH. 10 vols, 20 sections. Prefaces dated 1801 (by Yüan Yüan), 1808, 1810; reprinted 1898. By 金榮 Chin Ch'i.

[A book of the same name by 汪子卿 Wang Tzū ch'ing was published in the sixteenth century.]

DER T'AI-SCHAN UND SEINE KULTSTÄTTEN. 1 vol. Jentschoufu, 1906. By A. Tscheppe, S. J.

LE T'AI CHAN: Essai de monographie d'un culte Chinois. Appendice: Le dieu du sol dans la Chine antique. Par Ed. Chavannes. Paris, 1910.

NOTE:—My own paper is printed almost exactly as it was written in 1908, but through the kindness of Professor Chavannes I have received a copy of his most admirable book in time to correct three wrong dates and one or two other small errors and to add a few references in the footnotes. Professor Chavannes devotes the greater part of his 436 pages to most interesting and valuable translations of inscriptions and other documents to illustrate the religious ideas connected with the mountain, a subject with which I have not attempted to deal; but even in the matter of description I fear there is little that can now be called new in what I have written.

When the paper was read at Shanghai in February 1911, three omissions were very kindly pointed out. 1. *The Buddhist Nunnery.* This was suppressed, I think in 1905 or 1906, on account of its disreputable character. 2. "*The dessicated corpse.*" This is the shrivelled and varnished body of a Taoist priest named Sun 孫 who died in 1703, aged 94. He spent many years of his life in the Yü Huang Ko (p. 16) where his body was, and I believe still is, to be seen in a glass case in the Hsien Jên Tung 仙人洞; cf. *Le T'ai Chan* p. 91. The following extract is to the point. "In the Royal Asiatic Society's *Journal* for the current quarter is a paper by Mr. W. Perceval Yetts on 'The Disposal of the Buddhist Dead in China,' in which he draws attention to the practice of preparing the corpses of particularly holy persons

by what is called the "dried priest" process. This consists in exenterating the body, which is then pickled in salt for a considerable time, the skin being afterwards thickly gilded. This process bears a striking resemblance to the Egyptian mummifications when we consider with Dr. Elliott Smith that the natron used in the so-called "embalming" was only chloride of sodium or common salt. The motive for preserving the Buddhist saint intact is, however, the desire to make money by exhibiting his body to the faithful, which does not seem to have been the case in ancient Egypt. The Chinese practice is, therefore, a curious example of how similar customs may arise in remote parts of the world for entirely different reasons."—*The Athenaeum*, July 29, 1911. 3. 泰山石敢當. This formula, carved on stone, brick, or wood and sometimes surmounted by a tiger's head is fixed to a house which stands opposite the end of a street or lane as a charm against evil influences which may come unchecked by any corner down such street or lane. There used to be specimens of such charms in the Nanking Road and other parts of the Foreign Settlement at Shanghai. There is evidence that in the fourteenth century the three words *Shih kan tong* 石敢當 alone were used, and Dr. de Groot seems to think that this is even now the more common form, so that it is quite possible that the charm had originally no connexion with T'ai Shan. There is also evidence that a little figure was used in place of the inscribed stone and *Shih* is more than once explained as a personal name. In a village in the south of T'ai An district I know a (seemingly Buddhist) figure carved on a block of stone opposite the end of a street. The formula *T'ai Kung chih tz'u* 太公至 此 which certainly refers to a person is used in a similar way. The longer form *T'ai Shan Shih Shén kan tong* 泰山石神敢當 is also used. Cf. *Le T'ai Chan*, p. 42. *The Religious System of China*, Bk II., pp. 1105, 1106.

NOTES ON THE MAPS AND PLANS.

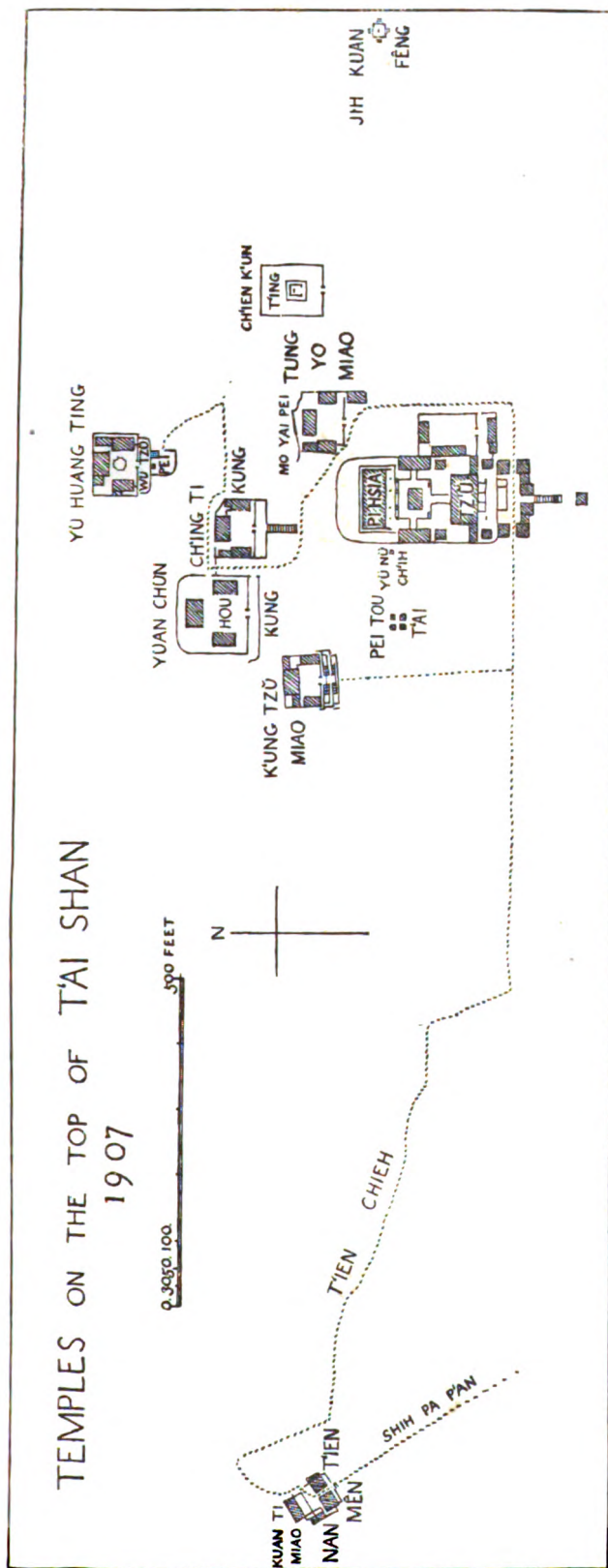
The rough map of the top of T'ai Shan is drawn from the author's notes and rough measurements, but will give at least a general idea of the arrangement and relative sizes of the principal temples.

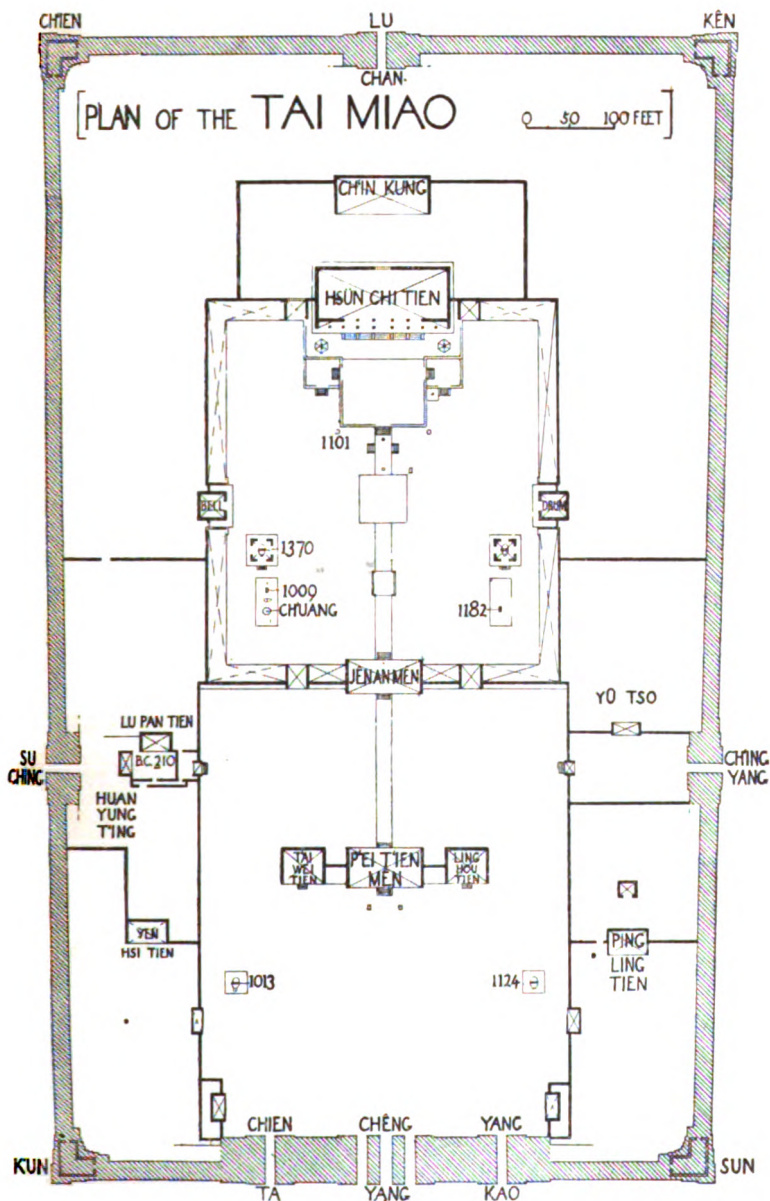
The map of T'ai An is based on the maps in the *T'ai An fu chih* 泰安府志 and *T'ai An hsien chih* 泰安縣志, supplemented by the author's notes and measurements.

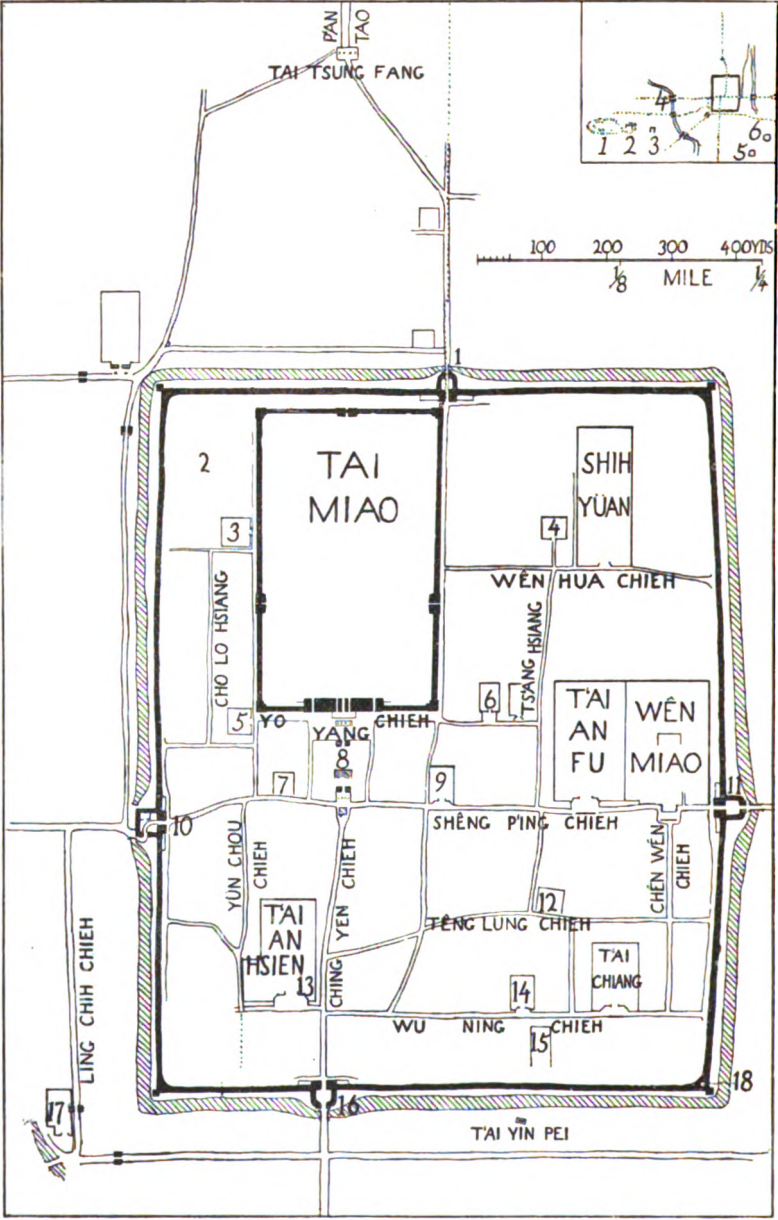
The plan of the Tai Miao is drawn from the author's measurements with some details added from native plans. It is hoped that the two large courts are fairly accurate and the remainder not seriously misleading. There should probably be more space between the buildings and the north (or Lu Chan) gate.

The scales given are in each case only approximate.

To my great regret I cannot recollect the name of the native photographer to whom I owe Plates VI, X and XIII.







EXPLANATION OF MAP OF T'AI AN

1. North Gate. Yang Shéng 仰聖 (T'èng Fèng 登封)
2. Site of Ch'ang Ch'un Kuan 長春觀 (A.D. 1261)
3. Hua Fa Ssü 華法寺
- 4.&5. Kuan Ti Miao 關帝廟
6. Tzū Fu Ssü 資福寺 (Ming Fu Ssü 冥福寺)
7. Liu Chiang Chün Miao 劉將軍廟
8. Yao Ts'an T'ing 遙參亭
9. Ch'êng Huang Miao 城隍廟
10. West Gate. Yo An 岳安 (Wang Fèng 望封), with
Pao Kung Tz'ü 包公祠 in the barbican.
11. East Gate. Ying Hsüan 迎喧
12. Kuan Ti Miao 關帝廟 (old Hui Chên 會真 or Fèng
Kao Kung 奉高宮)
13. T'u Ti Shên Tz'ü 土地神廟
14. Ho Shéng Tz'ü 和聖祠
15. Êrh Hsien Tz'ü 二賢祠
16. South Gate. T'ai An 泰安 (Ch'ien Fèng 乾封)
17. Ts'ai Shên Miao 財神廟
18. K'uei Hsing Lou 奎星樓

INSET

1. Kao Li Shan 高里山
2. Shê Shou Shan 社首山
3. Ling Ying Kung 靈應宮
4. T'ien Shu Kuan 天書觀
5. T'ang Altar 唐封祀壇
6. Sung Altar 宋封祀壇

CHINESE WORDS WHICH OCCUR IN THE MAPS AND PLANS.

Chang Chia Lou	張家樓
Chên Wên Chieh	文陽門
Chêng Yang [Mên]	正陽門
Chien Ta [Mên]	見大
Ch'ien	乾
Ch'ien K'un T'ing	坤亭
Ch'in Kung	乾宮
Ching Yen Chieh	景陽街
Ch'ing Ti Kung	青帝宮
Ch'ing Yang [Mên]	清陽門
Cho Lo Hsiang	鐫鑲巷
Ch'uang	幢
Chüeh Shan Bridge	角山橋
Hsün Chi Tien	峻極殿
Huan Yung T'ing	環詠亭
Jên An Mên	仁安門
Jih Kuan Fêng	日觀峯
Kên	艮
Kuan Ti Miao	關帝廟
K'un	坤
K'ung Tzŭ Miao	孔夫子廟
Ling Chih Chieh	靈芝街
Ling Hou Tien	靈侯殿
Lu Chan [Mên]	魯班門
Lu Pan Tien	魯班殿
Mo Yai Pei	摩崖碑
Nan T'ien Mên	南天門
P'an Tao	盤道
Pei Tou T'ai	配斗臺
Pei T'ien Mên	配天門
Pi Hsia Tz'ü	配霞纓
Ping Ling Tien	炳昇殿
Shêng P'ing Chieh	昇平街
Shih Pa P'an	十盤
Shih Yüan	試院
Su Ching [Mên]	素景門
Sun	巽
Tai Miao	岱廟
Tai Tsung Fang	岱宗坊
T'ai An Fu (Prefect)	泰安府
T'ai An Hsien (District Magistrate)	泰安縣
T'ai Chiang	泰將
T'ai Wei Tien	泰尉殿

Tai Yin Pei	泰	陰	碑
Teng Lung Chieh	登	龍	街
Tien Chieh	天		街
Tsang Hsiang	倉		巷
Tung Yo Miao	東	嶽	廟
Wen Hua Chieh	文	化	街
Wen Miao	文		廟
Wu Ning Chieh	武	寧	街
Wu Tzu Pei	無	字	碑
Yang Kao [Mèn]	仰	高	門
Yen Hsi Tien	延	禧	殿
Yo Yang Chieh	岳	陽	街
Yü Huang Ting	玉	皇	頂
Yü Nü Chieh	玉	女	池
Yü Tso	御		座
Yüan Chün Hou Kung	元	君	後
Yün Chou Chieh	運	舟	街

NOTES ON CHINESE ARCHERY.

By PROFESSOR DU BOIS REYMOND

The unbroken chain of tradition, which in China connects our days with prehistoric ages, has preserved almost without change some features of the greatest antiquity. One of these is the bow and arrow.

There can be no doubt that the bow, as an implement of the chase and war, is older than history. It is an invention of primeval man, ancient beyond estimate. Proof is not wanting, both external and internal evidence combine to show this. The bow appears in the hands of warriors and hunters on many of the most ancient pictures known to us. We find it outlined by five bright stars in the constellation known as Sagittarius. All nations have used it before the introduction of firearms and all savages, if we except some of the lowest types, still do so. Arrowheads, more or less elaborately fashioned out of flint or volcanic glass, are among the commonest relics of the stone age, as everybody knows. Of weapons to strike and kill at a distance this has certainly been the most generally adopted device and one of the most efficient.

Not however the only one, as I may note in passing. In some places and for special purposes others have survived and are still found beside it: the sling, for instance, and the deadly blowgun.

To explain how the bow comes to be found in all parts of the world, it has been suggested that it may have had several, perhaps many, inventors at different times and places. The argument was that the aboriginal savage, commanding such a small number of technical means and having only few and simple needs, never had any choice but to invent the same tool for the same purpose again and again, whenever and wherever it would serve his ends.

This seems likely enough, but I believe a very much simpler explanation can be found. The bow may have been invented once only—untold ages ago—but then carried step by step, slowly but surely, throughout the inhabited world, because the archer conquered their more ignorant neighbours even by the use of the new weapon. Deadly arrows wounding and killing the leading men from a distance safe from all other weapons would surely always create disorder and panic in the rows of men unprepared

for such an attack and secure an easy defeat afterwards. Every conquered tribe would soon learn to shoot in its turn and by the same means overpower fresh enemies, until the weapon was finally known and employed by all mankind. In short, the bow and arrow may be supposed to have wandered over the whole world by reason of its superiority alone, an instance—I might say—of survival of the fittest. If this is true, it must have happened at an early period, when men fought their battles naked, unprotected by metal or other arrow-proof armour.

We can of course only guess at these things. But, if we may reason by analogy, historical times might offer a wellknown parallel. The next great improvement in shooting, the use of gunpowder, has gradually worked its way from one race of men to the other and is in fact still spreading out over the inhabited world by the very same cause.

Here I venture to note as a curious fact the way in which small boys take to the bow and arrow as a toy. One might almost call it a natural or instinctive longing. At some time of early childhood many boys will develop a passionate desire to arm themselves with counterfeits of primitive weapons. The bow among these is perhaps the most coveted treasure. The boy will fashion into a bow by means of a bit of string any stick that will bend sufficiently and forthwith use it to shoot other light sticks that he can lay hands on. That he is a little savage and will use his bow often enough in grim earnest, many sad accidents testify. This calls to our mind the biogenetic principle of inheritance, established by Robert Chambers, Darwin and many others: every living creature in its evolution passes through stages repeating or reproducing ancestral forms. The principle is proved beyond doubt for the bodily development, but it may as well be applied to the growth of mental faculties and cravings. I look upon the child as a small repetition of prehistoric man, which illustrates—in a childish way—the character and mind of our untaught savage ancestors in former ages. The keen suspense and delight concentrated into the seconds, while the eyes follow the straight flight of an arrow, are certainly a sensation that would implant itself deeply into the mind and brains of men whose subsistence and safety throughout life mainly depended on their skill in archery. As a plaything or a sport archery has never become extinct. It survives even in countries where firearms have for many centuries superseded its practical use, where therefore it cannot be objected that the child is merely imitating the grown up men. If now this longing is hereditary, if the child loves to shoot arrows because his ancestors were archers in ages gone by, we may conclude that the bow must have been used by a very great number of generations. To develop a fixed tendency by inheritance at least several, probably many, thousands of years are needed.

Turning to historical evidence and its forerunner, poetical tradition, we of course find the bow in common use everywhere. The gods, the heroes and kings were marvellous archers, their bows had reached the height of perfection. We have in Homer a short description of the bow used by Odysseus which leaves no doubt that even in his time, at the dawn of European history, the weapon had already been improved to the utmost practicable limit. Evidently before that time it had already gone through a long period of development. The details of that description may surely be accepted as substantially correct. It is without doubt a picture from life, taken from some real individual bow known to the poet, though of course we must allow for poetical exaggeration in certain points. The Greek audiences of the Homeric songs were probably good judges of archery and would certainly expect a realistic account. That bow is a specimen of the Asiatic type which represents the highest stage of mechanical improvement and has never been surpassed in later times. Indeed, it would seem highly probable that its construction closely resembled that of these Chinese bows, the arms of a generation that has not yet passed away. In the unknown past, into which the beginning of archery must be dated, there must have been ample time for a long and gradual development of such a high standard of excellence. Between the first bone or flint-tipped arrows of the naked savage hunter and the beginning of that comparatively short period which we choose to call our history lies an immense age of human evolution, the length of which, I believe, we are only lately learning to appreciate rightly. We may safely measure it by hundreds of centuries.

But, it may be objected, is not the bow and arrow a wonderfully clever contrivance, quite worthy of the genius of the greatest engineers?—How could a naked hunter of wild beasts in the stone-age ever invent a device which would enable him first to store up the muscular power of his arm and then to let it fly at a given moment with the feathered arrow, further and straighter than he could throw any lance or javelin? Given the materials and supposing him well acquainted with the elastic springiness of wood, as everyone is, who has tried to wrench a sapling from a tree,—how could he ever conceive and foresee the possibilities hidden in this combination of a bow, a string and an arrow, and set about to build his first model? I must admit that this is a serious objection. It may, however, be met very simply, I believe, by accepting a different view of the case. I would suggest that probably the first bow was not a thoughtful invention at all, but rather a discovery due to chance. At first sight this appears impossible. But let us for a moment suppose that a model of a bow was already in the hands of many men long before archery was known. In that case the discovery of its use by

chance would certainly become far more credible. It is easy to imagine circumstances that would eventually lead somebody to try to shoot with it. Children at play might have invented archery, as they have found other no less momentous innovations.

Now, it is by no means improbable that a bow, at least a small model or toy bow, really lay about in the camp, cave or tent of the prehistoric inventor. I mean, of course, the drill bow, which is simply a miniature bow, a bent stick with a leather thong fastened to both its ends. This tool existed at a very early period and must have been in general use for long ages. It served to spin round a wooden stick set into a hole backwards and forwards alternately. By these means and with the help of sand smooth round holes were patiently drilled through the hardest stones. The same tool served also to set wood alight by friction, a practice still in use with a few savage tribes. To invent this simple tool no very great ingenuity was needed. The thong was probably at first pulled with both hands or by two workers. From this it was but a small step for some workman who had no helpmate, to fasten his thong to a stick in order to obtain double action, a pull, and a push with only one hand and thereby set his other hand free to adjust his work. Supple elastic wood is used by choice for the drill-bow, to secure a smooth even run of the thong round the boring-tool.

Here we have then a complete working model of a bow readymade in the hands of countless generations of men at some remote period of the stone age. May we not now imagine some craftsman with an inventive turn of mind, toying idly with this miniature bow, perhaps testing its elastic force by making the thong jerk about light rods? Observing the force and precision of these random shots and the facility of taking aim, he might well conceive the plan of making a larger bow and thus become the inventor of archery.

That, if I guess aright, must be the true story of this invention. It quite agrees with the natural course of things. Most new inventions are only clever adaptations of older ideas to new purposes. Very few have ever been created, as it were, out of a blank. Some older plan or design exists, the inventor knows of it and fits it to attain some new object, and, in so doing, modifies and improves it into something apparently new. One invention is the parent, the next its offspring. A case in point for instance is James Watt's invention of the crank motion in steam engines. He himself said of it: "The true inventor of the crank motion was the man who first contrived the common foot-lathe. The applying it to the engine was merely taking a knife to cut cheese, which had been made to cut bread."

[And, as I may perhaps remark,—the original design of the foot-lathe plainly shows it to be simply an enlarged modification of

the ancient boring tool and drill-bow plan again. You may see it at work in many Chinese and even in some antiquated European turners' workshops].

However that may be, we may be sure that the first bows for shooting were of the simplest workmanship, little more than a grown stick roughly carved and notched into shape. But every grown stick will be found to be thicker and stiffer in its lower half. It will not bend symmetrically nor shoot straight, unless that part is thinned down a little. This leads on to more careful shaping of the whole bow. Experience would quickly teach to pick out specially durable and springy kinds of wood, and then to cut the entire bow out of a thick log of straightgrained wood, following the grain and avoiding knots and bends. This at least is the stage, at which even low savages seem to have arrived. A bow of this kind, which I happen to know, is in a collection of bows and arrows brought together by my brother. He bought it from a naked Patagonian on Cape Horn, not far, I believe, from the port of Punta Arenas. It is a small and weak bow, very rudely carved, and looks like a toy, such as a clumsy boy might manufacture with a very blunt pocket-knife. But the set of arrows belonging to it is indeed a curiosity. They are fitted with small arrow heads, which the Fuegian has most cleverly chipped, barbs and all, out of bits of modern glass, nothing else, in fact, than broken bottles, which the stewards of passing steamers have thrown overboard. From the colour and shape of some of the glass fragments and even some letters of the names of firms impressed upon them there can be no doubt as to their origin. A curious instance of the contact between two widely distant states of civilisation.

Such a bow may be serviceable enough to shoot small game in the thick cover of virgin forest and brushwood. But for higher purposes and especially for war the simple wooden bow has been much improved. The more perfect specimens are very carefully shaped. The outer curve, which is subjected to a stretching strain, is flatter and broader, the inner side is thicker, bulging out, so as to resist compression. Both ends taper finely and are often protected by tips of horn to prevent breaking and splitting. It is well known that the best samples of the wooden long-bow are of Flemish and British make. It seems that one old medieval tradition has been preserved on both sides of the Channel, as the shape and construction of these bows is very similar in both countries. The best are put together out of two strips of different wood, carefully glued and polished over, so that the seam is almost invisible. These represent the highest stage of development reached by bows built only of wood. With them the European evolution of the weapon ceased. It was superseded, as is well known, first by mechanical crossbows and later on by the firearm.

The weak point of wood, as a material for the bow, is its want of durability. The life of even the finest specimens is but short, it will not stand the wear and tear of many seasons. The wooden bow invariably ends in one of two ways. Kept in a dry place and seldom used the wooden bow will grow brittle. Some day, when fully bent, it snaps straight through across the grain. On the other hand a bow that is worked hard and never dried out, at length becomes lame. Gradually the life and springiness seems to go out of it, its range shortens, until it becomes too weak for use. The wood may still look sound enough outside, but its inner fibres are softened and rent asunder. Both cases are of course hopeless.

The fault lies partly in the nature of wood, but also in the complicated nature of the strains to which a bow is subjected. If we imagine a bow consisting of three layers, an inner, middle and outer one, all three mechanically do different work. One material cannot serve equally well for all. When the bow is bent, the inner layer is shortened and thereby compressed, whilst the outer is lengthened, that is : stretched. The middle layer retains its length, we may consider it as passive in that respect. But it also fulfils an important function in separating the other two, which rest and act upon it as a substratum or fulcrum, pressing it together between them. Lastly, all three, but chiefly the middle layer, must counteract any accidental twisting strains and hold the bow in a true plane.

It may have been in trying to repair some overworked but specially beloved wooden bow that showed symptoms of the softening or lameness before mentioned, that a cunning Asiatic first conceived the idea of that great improvement : the composite bow. Animal sinews, when soaked in warm water, turn into a jellylike substance, which in drying contracts and becomes exceedingly tough and elastic. By boiling water or steam it is changed into glue, suitable to bind the sinews firmly unto wood. In the composite bow strips of this material are laid on the flat outer side of a wooden bow and held in place by lashings until they dry and unite with the wood. After removing the lashings and smoothing the surface, it is protected by a thick coat of varnish or lacquer, sometimes also by a covering of cloth or skin, to prevent moisture and decay. The first trial of this new contrivance must have surprised its inventor. In drying the sinews shorten so much, that the bow is not only straightened out, but reversed, both ends now curving strongly forward. To string the bow when in this state is not an easy matter. It has to be bent back into its normal shape by sheer strength, keeping it meanwhile carefully in its proper plane. A strongly inverted bow will turn and wriggle out of your hands almost like a living creature, and the rebounding ends will inflict most vicious blows if you let go. This difficulty

however overcome, our supposed inventor would no doubt be much pleased with the result. The cure of his lame bow proved a success. It had not only restored all the lost elasticity to the weapon, but greatly increased it. The bow would now possess a stiffness and force, and consequently a shooting range, much superior to any wooden bow of like dimensions. Moreover, instead of being worn out in a few seasons, it would now, if carefully treated, outlive a generation of men. We read of precious bows of this kind which passed as a heirloom from the father to the son. This height of perfection however was not yet attained with wood and sinews alone. A third material was needed for the inner layer, harder and more lasting than wood and with a higher resistance against compression. Prehistoric man would not have to look far for such a material. He had little choice. A material in very common use in his time served the purpose admirably:—horn. It is hard, light, highly elastic to a compressing strain and tougher and more lasting than wood. The inner surface of the composite bow is sheathed with plates of horn, which not only add to its power, but also protect and preserve the wood. The wooden layer in the middle now only forms the core or underlying structure of the whole, flattened on both sides, it contributes little to the shooting strength, but it gives weight and keeps the whole fabric straight and true. You observe, that the three different materials required by theory are all there, each in its proper place. A beautiful example showing how, in the long run, man arrives empirically, that is—by innumerable trials—at the most perfect solution of mechanical problems. We have come to the end. Beyond this stage the long-bow has never been improved, though it was in constant use for at least thirty, and perhaps many more, centuries. It is here before you. The Chinese war-bow is a composite,—or, as Luschan has named it,—a “reinforced” bow,—built up of sinews, wood and horn.

Where and when did this wonderfully ingenious device originate? Some names handed down by Chinese writers may be disregarded as mythical. They are most probably only names of celebrated makers; about the true inventor even Chinese historians can hardly have much to tell us. But we may be sure that the composite bow first appeared somewhere in the interior of this great Continent. Wherever we meet any of its numerous forms and patterns, they have come from Eastern countries. Such bows are or were used in a long continuous region extending across Asia from the Ottoman empire to Korea. They have, I believe, also been imported occasionally into the adjoining continents, Africa and America. Beautifully finished and ornamented samples are found in India and Persia. On the islands they have not been adopted. The Japanese, though famous archers, have a model of their own, of quite different design. The Russian battalions which

invaded Prussia and attacked Berlin in 1760 and the other Russian army which joined the great alliance against Napoleon in 1813 were accompanied by light cavalry formed by nomadic tribes from the Ural provinces. Many of these wild riders were armed with lances and bows only. An aged inhabitant of Berlin who had seen these men camping in the streets of the city gave me a vivid description of them. He and some other small boys of course took a lively interest in the bows and arrows of the strange soldiery. Making themselves understood by signs they prevailed on one of these Baschkirs to show off his shooting. "He stood where now Voss-street is," said the old man, "His little bow looked like a plaything, but he shot his arrow into the wooden door of Trinity-church." From my own knowledge of the locality I can state that the distance named is very nearly 250 yards. That bow doubtless was a reinforced bow, such as the Chinese cavalry also used.

Now, as to the date of the invention. Chinese writers state, that under the Chou (周) dynasty archery, which existed from immemorial time, reached perfection. That is the 12th century before Christ. Perhaps this refers to the introduction of the composite bow into China. Its invention must be dated much earlier, or—in a word—into the unknown past. For, as I said before, the Asiatic composite bow was known to Homer. Let me see what we can learn from his description. Odysseus received it as a gift from a friend (Iphitos, son of Eurytos who inherited it from his father on the Grecian mainland). The weapon was, therefore, when its owner killed the suitors, at least forty years old. That it had lain idle for twenty years had evidently done it no harm. It is a precious thing, beautifully polished. The King leaves it at home, not wishing to expose it to the risks of war. It is kept in his treasure room, enclosed in a shining case, from which the queen withdraws it. This is necessary for the good preservation of composite bows, which must be carefully shielded from wet. The Chinese kept their bows with the arrows in cases of sealskin. Homer calls it first *παλιτονον* or, "bounding back," and then *καμπυλα* or "curved." Both expressions certainly suggest an inverted Asiatic bow, especially as they are applied to it before it has been strung. The bow is sheathed with horn, which the king examines closely to see if it is not moth-eaten. What the suitors fail to perform, but Odysseus afterwards does without effort, is the stringing of this bow, a test partly of mere strength, but also requiring some skill. It must not be mistaken for the act of drawing the bow before shooting. To string an ordinary long-bow, even an extremely stiff one, can never be a test of great strength, such as this proves to be, because a straight bow offers little resistance at first. Its superior strength is not felt until it is drawn some way out. But the stringing of strongly reversed

Asiatic bows is a trick or feat which must be specially practised and may tax the strength of a powerful man to the utmost.

The traditional way to string such a bow is this: One loop of the string being hooked on one end of the bow, this end is firmly planted on the ground. The right foot is then placed close to it, the outer edge of the foot touching the bow. Then the left thigh is crossed over the middle of the bow, so as to rest on its inner side. The left hand grasps the free end of the bow and the right hand the free loop of the string. In this position the muscular power of both arms and legs and partly even that of the body can be brought to bear on the bow. With a steady pull both hands are forced together, until the loop can be slipped over the end and into the notch. To string a powerful Asiatic bow in this manner is no mean feat of strength, especially if it is one of the strongly reversed type requiring skilful handling. The strongest man, not knowing the proper method, would be unable to do it, though very likely he would break the bow to pieces.

In Europe the strength of bows is measured by pounds, giving the weight which will draw the bow to the same point, as would be done in shooting, that is, of course, to the length of the arrow. The Chinese measurement we may safely assume to be the same in principle. But the Chinese unity the "li" (力) or strength is greater, it is said to mean ten pounds. An older measure, "shih" (石) or stone, equal to six pounds, is also given. For a man of ordinary strength in Europe a bow of 60 pounds has been found handiest. The exertion in drawing a much stronger one makes accurate aim impossible. But of course men of exceptional size and strength may train themselves to surpass this limit and learn to shoot with much stiffer bows. Eighty, a hundred and even one hundred and twenty pounds are spoken of, and they are certainly not beyond human power. Such a bow will give the archer that can master them a considerably wider range. He can also use a heavier arrow. To obtain, as far as possible, these advantages, Chinese archers made use of special training-bows, which were never meant for real use, but only to practise and develop strength and skill. These bows are heavy and some of them extremely powerful, reaching, I am told, up to 20 li or 200 pounds. Shooting bows of this degree, and probably all other figures exceeding 12 li quoted by writers as actually used, we may consider as mythical.

The bows found to-day in China can be classed under three distinct heads or types, the short bow, the long bow and the gymnastic or training bow. The short one is the horseman's bow, the long bent tips or "ears" and the wooden bridges or blocks raising the string are absent in this type. They would be troublesome in the saddle. The long bow of the foot-soldier has them. The training bow is easily known by its exaggerated weight and

stiffness and the thick string. I can produce here one sample of each kind, not—I regret to say—the best specimens, because I have sent those home. I think these represent the ordinary kind of weapon used by the common soldier of the Manchu troops. The short bow and the training bow came from a garrison town, Wuchang near Hankow. The long bow was procured by the help of my Chinese servant and is said to come from Ningpo. The string and one of the blocks of this bow were missing and have been replaced by my own handiwork. The country people,—I am told—sometime use these old military bows for shooting game. This short bow is fitted with a peculiar socket on the string to shoot bullets or stones. The former owner said he hunted with it. This training bow I have, after some practice, learned to string, but a larger and heavier one (now sent home), was too strong or perhaps too big for me. Nor could I find anybody else that could master it. This little bow of slightly different shape I found in Korea. From all I have seen of Chinese bows I may say that their style and also that of the arrows is fairly uniform where I have met them. Dimensions and strength must of course vary a little to suit the requirements of different men.

The great standard work on war-craft of the Chinese officer up to quite modern time was Sung-u-tze's "ping shu" or book of soldiery, said to be written more than thousand years ago. It contains a complete treatise on archery and some very good pictures illustrating the proper way of handling bow and arrow. This book I have hunted in many places, but in vain. Though in use until very recently it seems to be forgotten. Instead of a great classical work, I have nothing to show you but a small pocket volume containing also some instructions for soldiers. Possibly they are only extracts from the larger book. The first chapter of seven pages only relates to archery and is illustrated by five little drawings that are surely more quaint than useful. The rest of the book which contains some 170 pages is not illustrated and teaches other military subjects. The whole booklet seems to be a kind of crib for young men trying to qualify for an officer's commission. An exhibition of shooting with the bow on foot and on horseback formed an important part of this examination. The advice given to beginners in marksmanship in many places curiously resembles our own precepts in modern rifle practice. The young Chinese parading the streets of Peking with his elegant bow and five arrows seems to have received much the same teaching how to shoot straight that to-day is drilled into his modern successor on the rifle range. Perhaps all military writers since prehistoric times have copied their instructions from each other. Or is it because human nature remains much the same everywhere?

With your permission I will now read a translation of this text. It seems to be difficult reading, even for native students, so I am by no means sure of the correct rendering of some passages. To each of the five woodcuts belongs one headline and a part of the text :

(*First picture.*) Stand straight, breathe quietly.

The archer must stand upright, his feet forming neither the character "ting" (丁) nor the character (八) "pa."

All the limbs must be in correct position, erect, like a falcon.

Look towards the left, the edge of the little toe of the foremost foot pointing to the target, the backward foot receding one half-foot. The space between both feet should be equal to the breadth of the shoulders. Stand with both knees neither bent nor stiffened, the effort being equal on both sides.

Do not close the windpipe, so that you breathe freely.

It is most important that the backside is not held back or upwards. Such a fault it would be best to avoid.

Not only the posture of the body must be correct, but one should also think of what one is doing at the time

(*Second picture.*) Calmly hit the mark.

(This is a classical proverb of Confucius). All parts of the body must act simultaneously. Then one can hit the mark. But one must know that, after drawing the bow, the index finger should rest on the point of the arrow. The forehead must not impede the arrowbutt, so that the arrow can fly fast through the air. Nor should the chest get in the way of the bowstring, or it may abrade some skin.

The arrow is on the right side of the bow, but one aims at the centre of the target on the left side and observes at the same time, if the arrow is pointing straight at the target.

One sights the bullseye in the "tiger's mouth" (this is the angle between thumb and forefinger) grasping the bow firmly.

The left arm is stretched horizontally and puts its strength forwards.

The right arm is stretched backwards and draws the arrowbutt back with the fingers: its strength must act backwards. To understand this better, study this picture.

(*Third picture.*) Act resolutely (?) The whole body exerts itself very strongly, the abdomen swelling like a drum. The navel is drawn downwards a little. After filling the body with air, draw the arms back from the breast, lift the elbows a little, move the front of both shoulders slowly somewhat backwards.

Bring all four joints, both shoulders and both elbows into line.

Concentrate your attention and hold your body upright.

Thus you will be best enabled to draw the bow.

(*Fourth picture.*) How to manage the horse. Both hands should be near the mane and tighten the bridle firmly to stop the

horse. Before pulling the bridle let both feet take firm hold in the stirrups.

Lean the body forward a little and turn your head about freely.

One hand grasps the bridle, the other the bow.

The body must not fall back and the legs not hang straight down.

(*Fifth picture.*) How to shoot on horseback.

The horse runs full speed. The hindlegs kick up as if the horse was going to catch the tiger's tail. The frontlegs reach out as if the horse was going to kick away Tai-shan (a celebrated mountain).

But previously the archer must have trained the horse to run smoothly and well. Only after a thorough training one can shoot from horseback.

If a novice wants to learn archery he must choose good quiet horses. Stirrups must be found to fit his legs, so that they be neither too long nor too short.

The saddle must be well fastened.

The four limbs (?) must tighten equally. The saddles with a short frame are the best. When seated in the saddle, the abdomen ought to be rather close to the front of the saddle. Do not be afraid.

The arrows are in a quiver on the right side. Take the bow in the left hand and let the horse run once round the ring. When the horse has run once round, let the bridle lie on the saddle.

The manner of drawing the bow is like shooting on foot. When using the bow the body must be held correctly and the hands must not shake.

Three times one must shoot in the same manner, and there must be no difference between the first and last shot.

After shooting pull the bridle again and stop the horse.

The chief point is, if Tai-Shan falls, do not change colour and, if a stag were to charge at you, do not wink an eyelid.

I am well aware that this rather mixed little paper does not contain much valuable matter. But I shall be contented if I have perhaps awakened some fresh interest in the subject. For—we may be sure—Archery is doomed. Before the cheap trade-gun the bow and arrow is everywhere retiring into secret and remote hiding places, like a wounded wild animal about to die. We may see the day when they are only to be found in the museum and on the sporting green. Now then, or never, is the time to collect remnants and relics, stories and facts. They will soon be priceless, and perhaps even the scraps in this paper may some day prove useful.

THREE SITES IN HUNAN

CONNECTED WITH THE

CLASSICAL LEGENDARY

HISTORY OF CHINA

By Rev. G. G. WARREN

The writer must confess to a weakness. From time to time a strain of hero worship has drawn him somewhat off the beaten track to visit spots that are associated with the tales of the past. The weakness continues in spite of a chastening experience many years ago which would have effectually expelled it had it been less strongly rooted. In those days, duty took me to the city of Hanchuan, which lies some sixty miles up the Han from Hankow. Hero worship took me round the foot of the neighbouring hill to visit the tomb of one of Confucius' disciples—the sequel is my excuse for forgetting which one. The somewhat scanty resources at my disposal were ransacked to read up the story of the disciple: they sufficed only to give his name. However “The Master” was better known, and it was for his sake that the journey was undertaken. With very little trouble the site was reached. There was a broken down erection on it that certainly gave the impression of ruinous old age, but of an old age that would be measured by decades rather than by millennia.

An old man happened to be standing near, and I got into conversation with him. He remembered when he was a boy the building of the now ruined stone work. “What was there before?” I asked. “Nothing” was the unlooked for answer. “But there was a tomb there?” “No.” “Isn't it the tomb of one of Confucius' disciples?” “Yes.” “Then there must have been something there before.” “No.” “Did they find the tomb by digging?” “No.” “Well then how was it known that this was the tomb?” “It was this way: When I was a boy, the chih hsien was a great scholar. One night he dreamed that this was the grave of Confucius' disciple. That's how it was.” “But was there nothing to lead to the dream?” “Nothing but the bare hill side.” “Nothing found after to confirm the dream?” “Oh

yes, the dream was confirmed right enough." "How?" "The hsien set to work. He memorialized the prefect and all the provincial officials. He spent a lot of money over the tomb. And he got promotion." The last sentence was a turning of the knife in the wound. I fled, resolved never again to seek any connection with the scenes of my work and the days of Confucius.

In due course new spheres of work came, and in Hunan, farther than ever from the China of Confucius and his predecessors, I was confronted with chapter and verse of the Classics naming a mountain that was before my eyes. Apparently, I was brought in touch with men and women whose day was almost as far behind Confucius' day as his day is behind ours; with the men he honoured almost as much as the men of to-day honour him.

Of the "Four Peaks" mentioned in the two very first documents of the *Shu* (see pp. 24, 25, 34, 35, 41, of Legge's edition), Hunan claims to possess one. Moreover, its situation is more particularly described in the "Tribute of Yu"—a document which attempts to combine the three great names with which Confucius commences Chinese history. It purports to be a survey of the empire, made by Yu when acting under instructions from Shun who was then the co-regent with Yao. Then, over and above the legends actually enshrined in the Classics, Hunan claims two other sites connected with legends. On the southern border of the province, lies the tomb of the emperor Shun; just inside its northern border, is the joint tomb of Shun's two consorts, themselves daughters of Yao. Though there is no clear statement in the classics about Shun's tomb, imperial sanction is lent to the provincial legend by the sending of an imperial commissioner every few years, to burn Tibetan incense and make prostrations before Shun's tablet.

Before visiting the sites, I read over once more all that the Classics have to tell us about the death and the wives of Shun.

Mencius in one short paragraph, tells us four things about Shun. "Shun was born in Ch'u-feng, removed to Fu-hsia and died in Ming-t'iao: a man of the wild tribes of the east." (p. 112).^{*} The last statement is so astounding that Dr. Legge while admitting that that is what Mencius really said, adds "but the meaning can only be what I have given in the translation" i.e. "a man near the wild tribes on the east." In his next volume, however, he had gained fresh light on the next sentence of Mencius, and he was constrained to admit that legend confirmed Mencius' statement that king Wen was "a man from the wild tribes of the west." (*ibid* p. 2.)

The *Li Chi* tells us that "Shun was buried in the wilderness of Ts'ang-wu." (p. 132.) The strange statement is added: "and

^{*} In all classical quotations the page of Legge's edition is given.

it would thus appear that the *three* ladies of his harem were not buried in the same grave with him."

The *Shu* says immediately after some dealing with the "San Miao," "in the thirtieth year of his life, Shun was called to employment. Thirty years he was on the throne (with Yao). Fifty years and he ascended on high." (p. 51.) That should be the end of the sentence if the translation be correct. But there follow three characters 方乃死 which should precede that for "ascending," if that be its meaning. Legge following Ts'ai Chen (G. 1968), the pupil of Chu Hsi, ignores the character 方 and translates the other two by adding "and died" to "ascended on high." He tells us that K'ung An-kuo (G. 1038), of the second century B.C., maintains the ordinary meaning of 方 "region" and joining it to the previous word amplifies it into, "He went up (the way to the southern) region (on a tour of inspection) and died." The *Historical Record* which Ssu ma Ch'ien published in the generation after K'ung An-kuo, gives us the groundwork underlying this amplification: Shun after "having occupied the throne 39 years, being on a tour of inspection in the south, died in the wilderness of Ts'ang-wu (蒼梧), and was buried at Chiu-i (九疑) of Chiang-nan (江南), in Ling-ling (零陵)." Ling-ling is now the head hsien of Yung-chow fu, but it has shrunk from its former extent, and Chiu-i is included in the neighbouring hsien of Ning-yuan. 寧遠縣

Regarding Shun's wives, the *Shu* gives us an interesting anecdote. When Yao had been on the throne "seventy years" i.e. in B.C. 2288, according to the "received" chronology, he asked: "Who will search out for me a man according to the times?" "There is your son" was the answer. In later days he who wrote the "Great Learning" tells us that "a man never knows the wickedness of his son," but Yao was no ordinary man; and the son who seemed to the minister to be "one to whom things had been revealed and who was clear sighted" was in his father's sight "insincere and quarrelsome." The first character (囂), is an unusual one it depicts a doubly double mouthed minister. A second nominee was rejected with the laconic remark: "Unemployed wordy; employed, reverse." A man who promises this and does that was not such a one as Yao would entrust with Heaven's gift of empire. Next Yao consults "Four Peaks." Dr. Legge after long study of the question, rejects the view that explains this phrase, as speaking of four chief ministers—a view that would make Yao antedate Alexander in the subdivision of empire—and explains it as of one man, "He of the Four Peaks," peaks that were used for the great national sacrifices, peaks that were used to obtain the observations for the four seasons and so were the guides to the peasant people for their agricultural operations. Hence "He of the Four Peaks"

might well be the Premier Minister of the court : one with whom the emperor deliberates how to "open up the four doors" (i.e. says Legge, "removing every hindrance obstructing the access of worth and ability wherever situated" p. 42) and how to "enlighten the four eyes, and listen with the four ears." Such a one should be Yao's successor. "No" said the occupant of the high office, "my virtue is insufficient." "Then who can do it. Search him out from the high or the low." And they all said : "There is an unmarried man amongst the lower people—Wu Shun." "I have heard of him, I will test him." And this he did by giving Shun his two daughters as wives. He sent them off to Shun's home north of the Kuei² in Shansi, saying to them "Be reverent." That is all the *Shu* says about the two wives. What is meant by the "three ladies" of Shun's household in the passage already quoted from the *Li Chi*, is more than any Chinese commentator has yet been able to say.

When we pass from the classics to the *Bamboo Books* we add to this information the following meagre statements : Yao's seventy-first year was the year of the marriage of his two daughters to Shun ; i.e. B.C. 2075 according to the chronology now found in the *Bamboo Books* not 2288 as it would be in the other scheme of chronology. Sixty-two years later, Shun "buried queen Yu," a note says that this queen was O-Huang. No mention is made of the sister. From other sources we are told that the sister's name was Nu-ying.

Hunan legends have it that in the last days of Shun's life there was once more trouble with the aboriginal races known as the "San Miao." Shun undertook the long journey to the south to put matters straight. He fell ill, and at once his two faithful wives set off to nurse him. No sooner had they arrived at the border of the Tung-ting Lake than news came that the sickness had terminated fatally. The two wives were inconsolable. Their bitter tears, tears which blistered the bamboo trees on the island and so gave rise to the species known to this day as the "Empress" bamboo—a species that is said to grow only on the scene of the weeping. The ladies resolved there and then to commit suicide, which they did by throwing themselves into the lake. The exact spot on which Shun died and was buried could not be ascertained ; but it was one of nine. Hence the hill selected bears the name of "The Hill of Nine Doubts."

My regular travels have brought me at one time and another sufficiently near to the grave of Shun, the grave of his two wives, and the tablet of Yu to allow of my spending a few hours off the beaten tracks to visit these legendary sites. In not a few references that I have seen to these places there seems to be some

* Kuei jui 夬 濟 Shu Ching Pt. I. Chap III. 12.—ED.

haziness in the geography of the writers ; it may therefore not be amiss to spend a little time in entering into detail on this subject.

1. The island of Chun-shan is the most accessible of the three. As the steamers plying between Hankow and Changsha turn off from the Yangtse and enter the Tung-ting lake they come in sight of the city of Yochow. When that city is passed on the left the island will be seen a few miles to the right (*i.e.* to the west.) It is about ten li long from east to west, and about a third of that across from north to south. It would be scarcely possible to crowd into such a small space with land that nowhere rises over a hundred feet above the level of the lake a greater variety of scenery than the islet offers. It is an ideal spot for a picnic : all sorts of little wavy roads that wind in and out, and up and down, now shutting you into a land locked valley without a hint of water anywhere ; now lifting you up to see the lake almost all round your standpoint. There is a special tea grown on the island that is reserved for the emperor's table. In a little on the eastern front of the island lies the legendary grave surrounded with "Siang Empress" bamboos and other vegetation. The tombstone makes no pretence to antiquity : it was erected by Peng Yu-lin, one of the greatest of the great Hunan statesmen of the latter half of the nineteenth century. (A photo of the tablet will be found in Mr. Broomhall's *The Chinese Empire* p. 164.)

2. Yu's Tablet lies on the southernmost of the peaks of the Nanyoh range. The whole range runs from north to south for a distance of twenty miles. The highest peak which is the object of the worship of hundreds of thousands every autumn, lies about ten miles due west of the district city which has usurped the classical name of the peak. Locally "Heng shan" refers to the city or district : "Nan yoh," to the peak or range. An aneroid which registered between 29.78 and 29.72 ins. at the river side stood at 25.6 at 5 p.m. on September 18, 1908 and 25.61 twenty-four hours later. Neglecting any attempt at minute accuracy, this would give the height of the highest point of the range—a fine rocky crag easily climbable, at 4,500 ft.

(If the traveller when coming down will leave the really well-built and well-kept pilgrim road when about a third of the way down, he can by smaller but still quite decent paths, get to the temple whence it is claimed the first Buddhist monks left to carry their religion to Japan. Japanese Buddhists have recently acknowledged their indebtedness to the parent monastery by the gift of a beautifully printed edition of the Buddhistic Scriptures in some hundreds of volumes).

From the foot of the highest peak, the traveller who wishes to see the Yu Tablet can go either by road or river. The road is one of the best in the province ; indeed it used to be the main

road from the two Kuang provinces to Hankow and the capital. The nearest point on the river is a little town called Chang-mu-su some thirty li below the prefectural city of Hengchow. Thence to the Kou-lou-Peak (响螺峯) is a walk of only a few hours. The day on which I went up was misty and therefore one on which it seemed hardly worth climbing to the actual hill top, which I guessed was about 500 ft. above the Tablet. This stands obliquely at the extreme outer corner of a large platform in front of a modern temple. This temple was also erected by Peng Yu-lin. The Tablet is on a small crag. There are two mementoes of its erection, doubtless accepted as incontestable proofs of genuineness by the superstitious, which act as a climax on the student who goes to the monument fortified with all the suspicions that Dr. Legge has arrayed in his learned disquisition in his *Prolegomena* to the *Shu*. In the Tablet are two round holes. In a rubbing which I obtained at the monastery and which I have forwarded to the Society's Museum these holes appear as two white marks on the right side between the second and third horizontal lines of the inscription. Legend will have it that an iron staple fitted into these two holes and enabled the "Great" Yu to carry the tablet up the hill in one hand. His last footstep, made as he deposited his inscription on its present site is deeply impressed in the living rock. It is a naked and gigantic foot-mark: its owner may well be known as the *Great Yu*.

3. The Chiu-i Shan is much farther from the beaten track. The prefectural city of Yungchow lies three or four day's journey above Hengchow fu. It is indeed not on the Siang, but on a fine tributary which enters the main river two or three miles below the city. Above the city this tributary can be followed through charming scenery for a couple of days towards Tao chow. Ten miles before reaching that city, a sub-tributary can be followed to the departmental city of Ning-yuan. Thence to the mountain there is a good road due south for a day's walk. The whole country round about has a peculiar feature in its scenery. Hummocks of limestone stand dotted over a plain. They vary in height from a mere boulder of a few feet to hills of three or four hundred feet. All of them have some approximation to the shape of an ordinary cannon shell, *i.e.*, a cylindrical shaft with a conical crown. It is as though preparations were being made to repel an invasion of the Martians: the Titanic shells are there that one can fancy would be just the thing for Titanic cannon to hurl into the depths of solar space. At one point I counted over fifty of these curious cones in the field of view. The road runs along for miles almost on a level: fields are plentiful, though very few are free from limestone rocks. As we approached our goal the road wound about a good deal and high mountains came into view. It was not until we were quite close that we

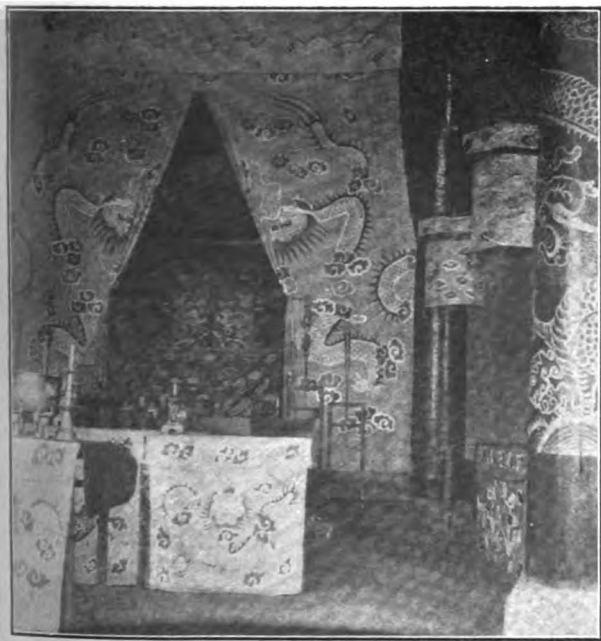
could see what is now called the Chiu-i Shan. It is an unimportant hill hardly a thousand feet high backed by much more important peaks.

I was both fortunate and unfortunate in the time of my visit. Every two or three years an imperial commissioner is appointed to visit the Nanyoh, the Chiu-i and other places to offer sticks of Tibetan incense, sent from Peking on behalf of the emperor. I happened to reach the temple the day before the Commissioner had appointed to be there, and thus I was able to see everything at its cleanest and best. The district magistrate had been somewhat lavish in his preparations, and had made most extensive repairs so that the whole place was better looking than it had been for a generation. But news had come the day before that the Commissioner was ill and could not start from the prefectural city. Thereupon some hundred of the Yao tribesmen who had gathered to meet him and honour him with their dances went off to their scattered homesteads in the hills. I regretted the loss of seeing and hearing this interesting reminiscence of Shun's original visit, which the oldest inscription in the temple states was to settle up matters with the "Miao" (苗). Nowadays this word is used only in the south-west of Hunan. In the south and south-east (including the neighbourhood of the Chiu-i Shan) the aborigines are known as Yao (獠).

The shrine at which the worship was to take place was decked with yellow curtains, emblazoned with blue dragons. The tables were adorned with new sacrificial vessels and with red, blue and yellow drapings. The pillars had all been newly painted and everything was as spick and span as Chinese art knew how to make it.

Behind the shrine was another building which had a solitary tablet in it. There was no furniture, nothing on the three walls, no ornamentation on the roof. The tablet is a thick stone with six or seven characters commemorating Shun Ti. There is no date nor any clue to the age of the inscription. The magistrate's secretary who had been superintending the repairs and preparations told me that this stone had been removed from the old Chiu-i Shan which was some five li from the present temple. A long inscription in the present temple announces that its foundation dates from the Yuan Dynasty. But no reason for the removal from the previous site seems to be given.

Five li away there is a little recess in a limestone cliff, hardly deep enough to be called a cave. It was there that the imperial sacrifice used to be offered. On the left side of the cave are three large and well carved characters (which the workmen were then touching up): "Chiu-i Shan." An inscription by the side dated this inscription in A. D. 1214.



TEMPLE AT SHUN'S TOMB

Arranged for the Imperial Commissioners' Visit

[Facing page 50.]

Half way between the old and new shrines there is a very large cavern. After descending about a hundred feet we were able to walk along (or sometimes in) a stream of clear, cold, swift flowing water for fully a mile. At times we had to scramble crouching under the overhanging rocks: elsewhere our torches failed to throw their light on the roof above which towered up for over a hundred feet. Unfortunately all the stalactites are mud covered, though a fresh break revealed a clear, clean crystal. There is no grave at either the old or new temples. My Chinese friends all came to the conclusion that the cavern ought to have been, even if it were not really so, the grave of Shun. Truly it would have been a worthy mausoleum for such an hero.

I spent a few days at the Chiu-i Shan reading and re-reading the *Shu* and the *Bamboo Books* and trying to make the legends live. Of course, tear-marked bamboos and footprints impressed on the living rock had to have their full negative weight: evidently somebody has been tampering with the truth. The question I puzzled over then and on which I have hitherto got no light, is not so much the question of how much foundation there may be underlying the legends: it is rather, when, how and why did the legends arise. It is not difficult to dismiss all thought of either Shun or Yu ever having seen the Heng Shan; all thought of Shun being buried near the Chin-i Shan, and of his wives being buried at Chunshan. What I should like to know is, if these things be not so, how came any sane men to think they were so? How came other provinces to acquiesce in a bare falsehood on the part of Hunan, and allow the representative of the emperor to pay the homage of the empire to places in Hunan that had nothing to do with the people who are to be honoured?

I have looked up all that I can find of Legge and Parker, of Faber and Kingsmill that bears on the subject. These veritable sinologues differ amongst themselves, and who am I that I should interfere in their strife? But the more radical of these "doctors" are much more like the medical doctors of days gone by than the men of research to-day. It used to be in medicine as it seems to be in literature to-day, enough to say of some things that they were diseases: to-day in medicine, men search out the why and the wherefore of the disease. Would that some one would give us some positive criticism in literary matters. As a mere student I would like to say wherein I have found the masters of little help. Perchance further light may be forthcoming. I wish therefore to say a little about the theories that have been put forth, some of them in the pages of our *Journal*, others elsewhere; and to point out where I for one desire better guidance than I have yet found.

Mr. Kingsmill in many papers that enrich our printed *Journal* has assiduously reiterated the theory that all the early Chinese

stories are but variants of the old Aryan myths that taught the men of older days the lore of sun and moon and stars with lightnings and thunders, eclipses and changes from long bright days to long dark nights. In Vol. XIII of the *Journal* there is a characteristic paper of his on "The Story of Shun." Yao and Shun, Yu and Tang are all solved by the sciences of Comparative Mythology and Philology. Now, in these sciences I am a child. I can only listen as an outsider. I cannot dispute that Yao may be near in sound to Sanscrit words for "Sky," that Wu-Shun may stand for "Vishnu"; but am a less obedient child than my teacher would have me be when he bids me *translate* O-Huang the name of Yao's first daughter in order to find in her name the meaning of bright-ness for "the Day," and *transliterate* her sister's name Nu-ying in order to get something like the Sanscrit sounds for "Night." When I am further told to recognise in the Chinese "li" the Sanscrit "ar," memories of the dictum attributed to Voltaire arise and I think that in this science "you must pay no attention whatever to the consonants and still less to the vowels."

It is however on another count that Mr. Kingsmill fails most signally to carry me with him. He says: "Nothing is more conclusive as to the extra Chinese origin of the early legends that the evident coincidence of the geography of the Chinese stories and that of Indian tradition. The Vishnu Purana gives a scheme of cosmography in which we can detect many resemblances too close to be accidental." (*Journal* Vol. XIII p. 131). There follow some twenty Indian names of which three only are connected by Mr. Kingsmill in his following comments with the story of Shun, viz 1—"Meru" represented by "Meng;" 2—"Sringi" represented by "Ts'ang-wu;" and 3—"Hariwatha" represented by "Fuhsia." Mr. Kingsmill's deserved fame is my excuse for a rather long criticism on these dicta.

1—Mr. Kingsmill tells us that according to the Aryan legends "in the centre of the universe is the golden mountain, Meru, the Mung of the *Yukung*." Not being blessed with a Chinese memory I was obliged to look up "Mung of the *Yukung*." In Legge's *Shu* I found two "Meng" neither of which bore much resemblance to "a golden mountain in the centre of the universe." In the *China Review*, however Mr. Kingsmill has privileged us with two considerably differing translations of the *Yukung*. One was published in 1875, the other ten years later. I eagerly turned to these two translations to see if the resemblance between Meng and Meru were any clearer. What was my surprise to find that in his translations neither "Meng" was even a mountain.

Par. 30, 31 of the *Yukung* reads: 雍沂其父蒙翊其藝
Legge's translation runs: "The *hills of* [italics are Dr. Legge's] Mung and Yu were brought under cultivation." His note tells us that "The hill of Mung is 40 li to the south of the district

city of Mung-yin (蒙陰 lat. 35, 50 N., long. 1, 42 E.) It is the same with that called by Confucius the eastern Mung. (Ana. XVI i. 4—the reference is to one of the lesser nobles in the state of Lu whose ancestors had been appointed to preside over the sacrifices of Meng.) Kien Lung who several times passed the mountain in his visits to Keang-soo and Che-keang, wrote some pieces of poetry on the sight of its snow covered summits."

In 1875 Mr. Kingsmill translated the couplet:

"The Hwei and I showed their banks,

Meng-yu was cultivated." (*Ch. Rev.* IV p. 14).

Ten years later it appeared in the same magazine as:

"The Hwai and I were controlled

Meng-yu learnt the arts." (*Ch. Rev.* XIV p. 29).

In the *Yukung*, par. 65, 66 we read 蔡蒙縣平和夷底嶺. Legge translates:—"Sacrifices were offered to the hills Ts'ae and Mung on the regulation of the country about them." His note is: "The hills of Ts'ae and Meng are both referred to the present department of Yachow (雅州 lat. 30,33 N., long. 13, 25 W.) Mount Meng seems to be sufficiently ascertained, the best tea of all Sz-chuen is grown upon it."

Mr. Kingsmill translated in 1875:

"Ts'ai-mung was arranged and pacified

The Ho tribes were brought to submission."

In 1885:

"The Ts'ai-mung were settled in townships

The Ho tribes were fixed at Tsik."

That is to say, in 1878, Mr. Kingsmill states that his strongest evidence for the conclusion that the Chinese stories about Shun are connected with the Indian stories about Vishnu is found in the occurrence of a place name in the *Yukung*, which he identifies with a place name in a Sanscrit work. The place name in the Sanscrit work is applied to the very central spot of the universe; the place name in the *Yukung* is so little distinctive that it is applied to two unimportant places, one in the extreme east, the other in the extreme west of the central line of the empire. By Chinese commentators, both places are interpreted as mountains, as is the Sanscrit word in the Sanscrit work; but by Mr. Kingsmill, once before and once after his dictum, the word is the latter half of a tribal name in its first occurrence, and the first half of another tribal name in its second occurrence. One rather feels that for the nonce Mr. Kingsmill had assumed for himself the part of Lewis Carroll and for his readers, that of Alice.

2—Less strange than this "evident coincidence" of "Meru" and "Meng," but still strange enough is that of "Sringi" and "Ts'ang-wu." Mr. Kingsmill makes the Canon of Shun say that "He ascended to the upper regions and there died," He adds that Shun "before his death dwelt in Ming-t'iao

i.e. Mandara, one of the buttresses of the golden mountain Meru, and died in Mount Ts'ang-wu, the Sringi of the Indian cosmogony." Mencius says Shun died in Ming-t'iao. *Mr. Kingsmill's statement comes from the *Bamboo Books*. The statement that Ts'ang-wu is a hill is added by the annotator of the *Bamboo Books* together with the information that the hill is in Ming-t'iao. Ssu-ma Ch'ien as I have already quoted, makes Ts'ang-wu a wilderness in which there is a place called Chiu-i. What is the use of attempting to make out any geographical coincidences of place names which those who use them in Chinese are evidently ignorant about? How any of them can be like "Sringi," it is difficult to understand, and the difficulty is not removed by the facts that in the Sanscrit cosmogony Mandara lies to the east, Sringi to the north, while the Chinese places lie in the extreme south.

3—There is one more identification: "Hariwatha" and Fuhsia. As far as I know the Chinese name only occurs in Mencius and there only once (p. 192) and all Mencius says is that Shun dwelt there. Chu Hsi's note is an admirable example of that commentator's way of proclaiming his ignorance under a veil of polished verbiage. Legge says nothing is known about the place.

Dr. Faber is not quite so ruthless as Mr. Kingsmill in his criticisms of early literature. In his paper on *Prehistoric China* (Vol. XXIV of our *Journal*)—a paper rightly characterized in the discussion that followed as "the most important that had ever appeared in the Transactions of our Society"—he cuts away the ground from all pre-Chou literature. The chain of

* On Mr. Kingsmill's own statement that there is nothing more conclusive of the non-Chinese origin of these early legends than these coincidences I prefer to hold on to a Chinese origin.

I cannot thus summarily dismiss Mr. Kingsmill's theory without a word of sincere appreciation of his kindness in corresponding with me on the subject of this paper. I trust the Editor will kindly allow a communication from Mr. Kingsmill to himself on this subject in answer to a question of mine, to appear in the Transactions. In a further letter to myself Mr. Kingsmill wrote to me: "You ask as to when it was possible for the *Yukung* to be put in writing. I find the answer easy: not before Li Sz by the introduction of the Siao chwen made the representation of language possible—say 230 B.C. As a fact there was little real writing before the time of Wu of the Han Dynasty, B.C. 140. The edict of Tsin Shi Huangti was about the first attempt at written language and it is very crude . . . I am writing an exhaustive paper on the introduction of writing in China, but it will not be ready for some months. [The letter is dated April, 1910] I am the better able to do this as I have myself a fairly representative collection of ancient bronzes."

It is sincerely to be hoped that at the time of Mr. Kingsmill's regretted death the paper was sufficiently advanced to render some publication possible.

I shall refer later to the date of the *Yukung*, on which I have gained some light since my correspondence with Mr. Kingsmill.

reasoning is close and well connected : but there are at least two links which are pure assumptions. Dr. Faber shows that the two earliest attempts at dictionaries in Chinese are the *Ts'ang-chie* of B.C. 200 with 3,300 characters, and the *Shuo-wen* of A.D. 100 with 9,353 characters. Dr. Faber *assumes* that in each case the works represented practically all the characters in the language. Next, he assumes that these two works together with one by Ching Tsiao in 1150, containing 24,235 characters, and the Kanghi Dictionary of 1720 with 44,449 characters will give you an average rate of increase of characters that may be used in working back behind the *Ts'ang-chie*. On this basis, Dr. Faber assigns to the historiographer Chou (Giles B.D. 1707) who lived 827-782 B.C., about 1,000 characters with which to commence "phonetic characters." Four hundred years earlier he grants a possibility of 500 characters with which to begin "ideographic characters:" and possibly back as far as 2000 B.C. there may have been 100 "elementary characters"—i.e. "simple characters, which may form elements of other (compound) characters, but they themselves do not contain any other element : they are figures pure and simple. "Most of our readers" adds the author, "will be surprised to learn that the number of such elementary characters, out of which the 50,000 Chinese characters have been developed, is not more than about 100."

To be sure, Dr. Faber himself is quite aware that he is making assumptions only. I am not quite so sure that either the Dr. or his readers is always conscious that the deduction from this chain of reasoning, backed up as it is by great erudition and unopposed by any accepted proofs to the contrary, is not proven fact. The strength of a chain must be tested by its weakest links. When once you introduce unproven assumptions, you must continue to the end with results that are unproven.

Possibly Mr. Kingsmill's posthumous papers may greatly strengthen Dr. Faber's position. Meanwhile, I prefer to leave the door open for the possibility of a literature earlier than Dr. Faber allows, much earlier than Mr. Kingsmill allows. Back behind the literature there may still extend hoary traditions that need not be relegated to the region of myths though they must be classed as legends rather than as history.

It is for such reasons as these that I still hold on to a treatment of these old tales rather on the lines of Dr. Legge and Prof. Parker than on the lines of Dr. Faber and Mr. Kingsmill.

What especially appeals to me in the treatment of these two other Sinologues is that the legends of Chinese History are not jettisoned to make room for some pet theory. It is in that direction that so much that arrogates to itself the name of criticism seems to me utterly unscientific rather than—as its propounders are never tired of asserting—"scientific."

Astronomers would be laughed at if they rejected comets on the ground that they could not fit them in to the planetary orbits; geologists, if they rejected "faults" on the ground of some theory of rock-formation. Science if it means anything means the framing of theories to fit facts. The "facts" of literature include forgeries. Those who used to treat the Decretals as genuine documents were not working on a theory that fitted facts. So, if the early Chinese Classics are really forgeries, it is no use reasoning upon them as if they were genuine documents. But, on the other hand, it seems wise to demand a further reason for treating them as forgeries than that not to treat them so would upset a theory that is not proven.

Dr. Faber says in the article from which I have been quoting that "there is as much forgery of ancient books going on in China as of coins, bronzes, porcelain, etc." That is a sweeping statement, even though it is followed by a "list of ninety-one so-called ancient works which are rejected by Chinese scholars as not genuine." The forgery of coins is a lucrative business. There cannot be many cases of forgery of literature that have proved lucrative. When high rewards were being offered for the restoration of works that had been affected by the "burning," there was a provocation of forgery. (By the way, if Mr Kingsmill's views that Ts'in Shi Huangti was the first to issue written literature are correct, not only must all stories of "the Burning of the Books" go, but all tales of forgeries to replace them must go too). But there seems no solid reason for extensive forgery. A mistaken notion of authorship—e.g. that Chou Kung was the author of the *Eih-ya* does not make the work itself a "forgery."

Professor Parker in his very interesting work *Ancient China Simplified* persists in putting Shun's grave too far north, e.g. p. 7 "near the modern riverine port of Changsha"; p. 58, "Shun prayed at a certain mountain in the centre of modern Hunan province where his grave still is"; p. 191 "Shun . . . was traditionally buried near Changsha"; p. 221 "buried at a point just south of the Lake Tungting." So it is represented on the map facing p. 65 (which only reaches to a line just south of the lake, but includes "the Grave of Shun.")

Moreover, when the author speaks of the traditional grave as "a fact which points to the possibility of the orthodox Chinese having worked their way northwards from the south," he is not backed up by the traditions about the grave. The legends associate Shun's death either with a visitation such as the Canon attributes to him quinquennially, or to the settling of some trouble about the Miao. Mencius' statement that Shun was "a man of the eastern tribes" is in no sense contravened by the legend that he died in the south.

Neither in Dr. Legge nor in Prof. Parker's works is there any discussion of a probable date for the *Yukung*. A preliminary investigation on which much depends is a date for the Tso-ch'uen, a commentary, on the Ch'un-ch'iu which quotes the Classics in a way that indicates not only a complete Canon at the time of the Commentary itself, but also much earlier. Such an investigation has been sketched in two able papers by "A.M." in the *Chinese Recorder* for April and May 1911. The writer has summarised his study of the question thus: "The evidence . . . tends on the whole in favour of its having been written towards the close of the reign of Wei Leih [B. C. 425 to 401], or very soon after . . . We may either say boldly that [the author] was a contemporary with the later years of Confucius, and was a young man of about 35 when the sage died, and lived to be 90; or we may think that he was altogether of a later generation, but may have known those who knew Confucius." (*Ch. Rev.* XLII p. 281).

The writer of these two articles has favoured me with the draft of a study he has made on the *Yukung* which I trust he will soon publish. By his kind permission, I am able to use some of his conclusions: as however his manuscript may still be revised, it will be better for me not to quote much verbatim, but to accept the responsibility for the wording, while acknowledging my entire indebtedness to my friend for the main idea. The only point in which the *Yukung* affects this paper is its references to the Heng Shan. Both parts of the work name the Hill: part i. in par. 46 gives the south of the mountain as the boundary of Ching Chou; part ii. par. 4 says that after going to Mt. Heng, Yu "crossed the Nine Rivers and went on to . . . " another place that is quite unknown.

Is there any reason, first of all to connect the writer of the first part with the writer of the second part? There seems to be none. The two parts assume an entirely different arrangement of the empire. In the first part the divisions are irregular and in nine "chou;" in the second part they are purely theoretical and made only on paper. Whether the divisions of the first part ever actually held good or not, they might have been made; those of the second part never could have been made. Certainly, one man could not have written both parts. The second part may be summarily dismissed as useless for the purpose of getting to know when the Chinese first colonised Hunan.

The first part has a foundation of verisimilitude. Its opening phrase is of real interest spite of the utter impossibility of any connection of Yu with the rest of the book. The statement reads that "Yu regulated the land." The character 數 occurs in the *Odes* IV iii, 4 stanza 1 (p. 638).^{*} This is the

* 嗇嗇維商長發其祥洪水芒芒禹敷下土方

very last part of the *Odes* as at present arranged; but the *Odes* contained in it profess to be amongst the earliest, if not actually the earliest of all the *Odes*; they are five Sacrificial Odes of the Shang Dynasty, which according to the *Narratives of the States* (a work ascribed to a contemporary of Confucius), were handed on to an ancestor of Confucius in the eighth century B.C. The fourth of these *Odes* contains a eulogy of the ancestors of the Shang Dynasty, the earliest of whom was Hsieh (*Shu* p. 44) appointed as Minister of Education by Shun, and therefore a contemporary and colleague of Yu. The mention of Yu in the *Odes* is merely as a contemporary of Hsieh's; nevertheless there is reason to think that the unusual use of the character is taken from the *Odes* by the writer of the *Yukung*, rather than the reverse. We must judge entirely from internal evidence as to about what time the *Yukung* could have been written. The work consists of a systematic account of the empire and is largely written as Mr. Kingsmill pointed out in the *Ch. Review* IV 13 and XIV 17 in a four syllable metre. Interrupting the metre there is a section for each "chou" giving the chief products and the route by which these products were conveyed to the unnamed capital. (The complete omission of even the mention of a central state or capital city is one of the most interesting features of the work). Two prominent landmarks are given for each "chou," except the first, either two rivers, two mountains, or a river and a mountain, or the sea and a river or mountain. In no case is the position of this landmark fixed as regards the general position of the province, though occasionally the south of the landmark is indicated as a boundary. There is a great deal of uncertainty about details of the rest of the geographical descriptions—some names are assigned by one commentator to a place, by another to a tribe. But there are some 30 rivers and over 20 mountains named. There is a difficulty in identifying the rivers due to the known change of course of not only the Yellow River, but also of others during the last two thousand years: while such a reason could not apply to the hills, we are there confronted with the serious difficulty that nothing but the name of the mountain is given. There is no attempt to distinguish between a peak and a range; there is nothing to describe the mountains named. How many, if any, of these mountains had been ascended, we do not know; quite possibly they are merely the peaks that are visible from the rivers—or at most—from the plains. "A.M." writes that "probably only two of them, T'ai and Hua, can be identified with the same confidence with which we identify the Lo and the Wei. The rivers then are the fixed points from which we identify the mountains."

When we come to examine into the details that concern the southern-central bounds of the *Yukung*, we find that as far as

the first part is concerned, no place need be located south of the Yangtse; in the second part there is a distinct reference to a crossing of the river, but even there it is by no means clear whether the river was crossed before or after the coming to Mt. Heng. A close investigation of the river system of that part of the empire between the Yangtse and the Yellow River east of the great southern bend of the latter river between Shansi and Shensi, seems to show that there was no important river omitted in the *Yukung*. It would seem improbable, therefore that such a distinct and important river system as that which characterises the province of Hunan should have been known to the writer and yet left unmentioned. That would shut out the present Heng Shan from being the Heng Shan of the Classics.

There is nothing in the *Shu Ching* that brings us even to the banks of the Yangtse. Nowhere is there any mention of the Han, the Huai or the Yangtse. The *Bamboo Books* do bring us to the River in days contemporary with parts of the *Shu*; but the mention is significant: "In the 37th year [of King Mu i.e. 963 B.C. according to the received chronology of the *Shu*], the king raised a great force of nine hosts, and proceeded eastwards to the Nine Rivers where he crossed the water on a bridge of tortoises and iguanodons piled up." (Legge's *Shu*, Proleg. p.151.) In the reign before there is a mention of the "Nine Rivers" apparently associated with the "Kiukiang" of to-day, for it makes King K'ang go on a tour of inspection to the Li Shan of Kiukiang. Of course all this is not only not historic, it cannot even be dignified with the name of legend. It is forgery, pure and simple.

In the Tso-ch'uan there is a well known anecdote referring to an early connection of the Chou monarchs with the Han (p. 140.) In B.C. 656, the great marquis of Ch'i and his premier Kuan Chang went on a marauding expedition against the viscount of Ch'u. The viscount sent a messenger to find out the reason of the invasion. Kuan Chan replied that the "three ribbed rushes" (see *Yukung* p. 116) had not been supplied; moreover "King Chao had never come back from the expedition that he had undertaken to the south." The viscount's envoy acknowledged a fault in the non-supply of the rushes; but "as to King Chao's not returning from the south ask about it along the river bank." King Chao is not mentioned in the *Shu*; he reigned from 1052 to 1002. He is said to have been drowned while crossing the Han, and Kuan Chang's question suggests a suspicion of foul play; on the other hand the Ch'u retort suggests that even at that date the "dwellers on the river banks" were not fully under the control of the Ch'u monarch, as he preferred to style himself.

When we turn to the *Odes*, we find what is probably a contemporaneous account of the first expedition to the Chiang and Han that can be called historical. (It must be noted that in all

probabilities the odes were extant as literary compositions before they were written down). In *Ch'e* II iii. 4 there is an account of an expedition against the tribes that were then called "Ch'ing." They were utterly routed and treated the conqueror with awe. In III iii. 8 and 9 there is an account of the commands of the king with regard to the colonization of the Chiang-Han region that must have included the present Hankow. King Hsuan lost his new colonies before the close of his reign and none of his descendants ever recovered them. Ch'u though acknowledging (according to the loquacious Tso) its duty of paying tribute, never fully acknowledged itself as part of the Chou kingdom. It is in 659 B. C. that the name of Ch'u replaces that of Ch'ing in the Tso-ch'uan. But it is scarcely possible to connect any of its narratives with the borders of Hunan. As the years went on Ch'u crept up more and more towards Honan, and though it is very likely there was a corresponding expansion towards the south, it is outside the scope of the Ch'un Ch'iu.

It would seem therefore certain that as far as the Chinese Classics go, Hunan has not the slightest right to claim any notice, even geographically. The possibility of some early ruler wandering far away to the south is no more unlikely in China than in Assyria, where it is true that now and again a vigorous ruler advanced far beyond what degenerate descendants were able to rule for even centuries later.

Whether there ever were any such rulers in China or not, we have no evidence whatever. We can confidently affirm that there certainly was no such settled government over a large area as the Canon of Shun assumes. There was no such thing as a quinquennial visitation of the north and south, the east and west of a great empire. A punitive expedition against aboriginal tribes is a thing that must often have occurred. No such basis however need be postulated for Hunan legends. Even if ever an "emperor"—chieftain, would be the more correct term—got as far as Hunan, it is certain that he and others must often have reached other places that have no legends.

Somehow or other the rest of China has allowed Hunan to steal a march. There is no shadow of documentary ground for the claims that Hunan has set up, and which the Board of Rites has so long respected.

In the fine temple at the little town at the foot of the Nanyoh that is used by the imperial commissioner on his triennial visits (a temple but little frequented by the pilgrims) there is a tablet standing in a mere passage-way that purports to give the history of the foundation. It begins with the references to the visits of Shun, and the labours of Yu. Its next sentence carries us without a sign of any feeling of inconsequence to the days of the T'ang Dynasty. That inscription is characteristic of Hunan

scholarship. I have talked with many excellent classical scholars on the subject of this paper. I have scarcely found one sufficiently interested to even grasp the difficulty. They have no difficulty in doubting the accuracy of the statements of the *Shu*; has not Mencius taught them that it were better to have no *Shu* than to place implicit confidence in it. But having extricated themselves from the obvious difficulties involved in the journey of the centenarian emperor and his centenarian wives by means of Mencius, they will blandly proceed to say that the statements of the Classics are sufficient ground for the claims set up by Hunan.

The popular pilgrimages to the "Nanyoh" in the eighth month have no connection with the legends. The pilgrims do not go near the Yu Tablet; the idols worshipped are not those of historic celebrities. Shun and Yu are never alluded to, and except for the out of the way inscription that I have mentioned are as far as I know not even named on the pilgrim route. The pilgrimage is almost confined to one of filial piety; but the example of Shun is in nowise brought to bear on the pilgrims' thoughts.

3 YU HANG ROAD,

SHANGHAI, March, 1910.

Mr. WARREN and SHUN and YU.

In reference to Mr. Warren's remarks about the historic nature of the traditions regarding Shun and Yü. I may say that his doubts are well founded. We have no evidence which will bear a moment's sifting as to any person or occurrence in what is now China prior to the entry of the Cheo immigrants, cir. B. C. 1200-1100.

Leaving the question of myth, however, to one side, Shun and Yü if ever they had any personal existence never penetrated to China south of the Yangtse basin. Here we are on historical ground. Shun, Yao, and Yü, as mythological or historical personages, are essentially Chinese, and never entered into the folk-lore of the Män peoples who up to the time of Tsin Shihwangti were in possession of the basin of the Yangtse on both sides of the river.

It had been, as a matter of fact, a long struggle between Chü and immigrants Tsin as to which of them would accomplish the conquest of Tien-hia, (the lands occupied by the Chinese descendants of the immigrants who accompanied the Cheo-kungs Wu and Wan), and it was only owing to the circumstance that Prince Cheng, who finally, B.C. 246, succeeded to the rule of Tsin, was one of those born rulers of men who from time to time arise to alter the trend of human affairs, that the conquest of China fell to the lot of Tsin rather than of Chü.

The Tien-hia formed in those days the patrimony of Cheo, while the basin of the Yangtse was inhabited by tribes of Män. There was no community of either race or manners between the two, and the *Shi King*, the book of primitive ballads of the Cheos, points to a state of continual hostility between the two. In more than one passage the Tso Chwen to the Chun Tsin speaks of the two languages being mutually unintelligible. The most advanced of the states of the Män was undoubtedly the kingdom of Chü, which extended from the entrance of the Poyang lake up to the borders of what in modern Chinese is still known by the name of K'ien-chung, but which in the old pronunciation was Khamdo. 黔中. In those days Khamdo consisted of great part of Hunan. Kweichow, the S. N. of

Hupei represented by the modern Shanan fu, and extended almost up to Wan hien in Szechwen: it was likewise inhabited by Mâns, traces of whom are still visible in the present dwellers in the district.

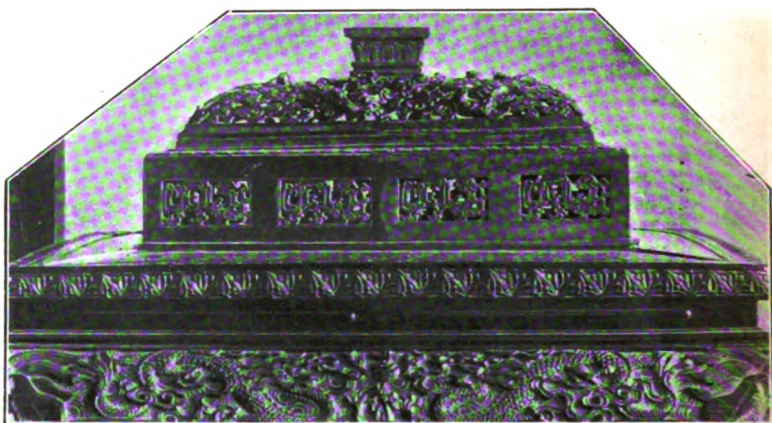
Now in the Edict of Prince Cheng on first assuming the Imperial title of Tsin Shihwangti (First Emperor) we find the sentence:—**盡并兼天下諸侯黔首大安**; archaic as this is undoubtedly, it can only be satisfactorily translated in one way:—(His Imperial Majesty), having completed the fusion of all the principalities of Tien-hia with Khamdo (and brought all) under one profound peace,—now assumes the title of universal Emperor, &c. **黔中** or **黔首**, as it was also called, constituted one of the 36 Kiün into which the great conqueror divided his new Empire, and there is no justification, historical or philological, for the subsequent rendering of "Black-heads" placed upon it by the *literati*.

The division of China north or south of the Yangtse into Cathay and Manji survived, it may be remembered, for nearly 1500 years after the time of Shihwangti, and was very much in evidence in Marco Polo's day.

We are then on safe ground historically in concluding, that prior to the age of the conquest of Tien-hia by the great Tsin Emperor neither in history nor tradition did the Chinese people, nor Chinese myths or traditions, ever penetrate as far south as the Yangtse. When Shihwangti did, as he expresses it, unite under the one profound peace the two dissimilar peoples of the Mâns and the primitive Chinese and gave each the opportunity of becoming acquainted with the culture of the other, there is no doubt that the inhabitants of Tien-hia stood on a much higher level than the still rude Mâns of the more southern districts; and, as in the case of Greece conquered by Rome, the more cultured people imposed on the ruder their arts, their civilisation, their myths, and even their language. The conquering Romans thought it an honour to be permitted to trace their descent from the heroes of ancient Greece, and hence arose the fables of the wanderings of Aeneas and the settlement in Latium. The tales of the connection of the mythical heroes of Tien-hia with the Mantse lands are of the same nature, and equally unworthy of credit.

I may add that the pretended "tadpole" inscription of Yü in the Heng Shan is a deliberate and shameless forgery. As a fact there exist abundance of authentic remains exhibiting the growth of the Chinese written language from its first beginning; and the imaginary "tadpole" script finds here no place.

JNO. H. KINGSMILL.



CHARCOAL STOVE : CHIENLUNG PERIOD

Represents the finest type of Chinese art metal work. Casting good. Brass good colour, originally gilded. Modelling and decoration excellent.

[Facing page 63]

CHINESE ART METAL WORK

By **ARTHUR STANLEY, M.D., Lond.**

Curator of the Shanghai Museum

It is generally held that the Chinese are poor metal workers and that the merit of their art-metal work is due rather to the artist than to the artificer. It will probably be conceded that the Chinese have the artistic temperament; which explains a great deal—their responsiveness to natural beauty, their satisfaction with outward form, the fine flower of their literature and their taste, or delicacy of perception, in matters of art. The general impression appears to be that China was the place of origin of most Asiatic art. In respect to art China is related to Japan much as Greece is to France. Metal work has always held an important position among the arts of China and a consideration of the subject is largely one dealing with the alloys of bronze and brass. The essential features of artistic work in other metals may be disposed of in a few words.

THE SIMPLE METALS

Although the Chinese have made considerable use of gold and silver, work in the precious metals has never reached a high plane. Rings, bracelets and hair ornaments of gold frequently show decoration of a pleasing nature derived from animal and floral forms and the written character, often combined with the eight precious emblems of good fortune and the Pa-kwa or eight trigrams. Silver is used for cups, wine-pots, opium boxes, women's powder boxes, hair and dress ornaments which show a fertile invention of design in the use of animal, floral and symbolic forms together with diapered patterns and frets; being especially good in the form of hammered repoussé work. A word may be said here about the Cantonese silver ware made for the foreign market. This seldom shows any artistic merit, being made under the delusion that it ministers to a "foreign taste" which is synonymous with vulgarity: it is, however, often mistaken by its foreign patrons for typical Chinese art.

It cannot be said that the Chinese have shown any facility in the design of coins or tokens.

Lead, zinc, antimony, nickel or platinum work is seldom if ever seen in China.

Iron is often cast into incense burners, josses and candlesticks, the designs being similar to those used for bronze and brass work, but they do not present any special features. A pretty effect, though easily destroyed by rust, is obtained by gilding over iron.

Copper is used for jars, kettles and josses often decorated in low relief and sometimes of great antiquity but of little decorative value. Copper is also used as the foundation for cloisonné enamel.

THE ALLOYS

The alloys used by the Chinese for art metal work are pewter, a yellowish-white alloy like German silver, brass and bronze.

In pewter, that easily worked and badly wearing alloy, the Chinese were perhaps the first producers of art objects. Joss-stick holders and other altar furniture, pen-rests, teapots, etc. show pleasing work of a primitive character which is much sought after by the masses. The gleam of the bright metal from the altar of many a dimly lit temple helps to create a religious atmosphere.

In white metal, an alloy composed in varying proportions of zinc, lead, tin, copper and nickel, a multitude of small ornaments such as boxes, candlesticks, incense burners, josses, tobacco-boxes and pipes are made. They are mostly modelled crudely and roughly but often beautifully chased with line ornament representing animals and pictorial scenes.

BRONZE

Chinese bronze dates back before written record. History relates that the Emperor Yu Wang (B.C. 2180) caused nine tripods of bronze to be cast. Later, in the Chow dynasty, a thousand years before Christ, the bronze industry was in a flourishing condition in China and attained marvellous development in the Sung and Ming periods. While even to this day China holds its ground though out-distanced by Japan in design, workmanship and casting.

Some of the earlier bronzes have a barbaric and malevolent grandeur which makes the subsequent plastic art of China and Japan appear effeminate. Bronze is so indestructible by age—*aere perennius*—that the moulding and inscription may be preserved intact for thousands of years. While earthenware and pictures are by their fragility necessarily short lived, bronze is by its

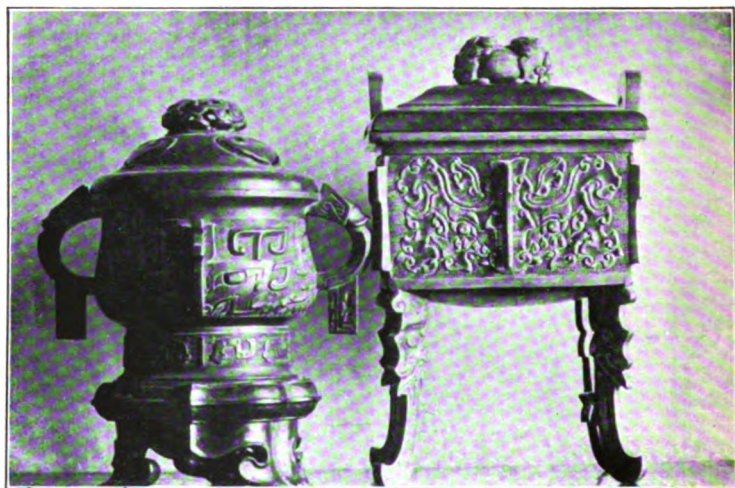


PERFORATED BRASS WORK OF HIGHEST TYPE OF EXCELLENCE
PROBABLY CHIENLUNG PERIOD

Shows remarkably good design on the motive of the Mundane egg and the dragons of the sky. Brass good colour; previously gilded. Workmanship excellent. Probably a decorative panel fixed to a wooden article of furniture.

The dolphin like head handle of the Ming Incense Burner on which the piece is resting shows particularly fine modelling.

[Facing page 64.]



On the Left

INCENSE BURNER IN THE SUNG STYLE

AN EPILOGUE OF THE EARLIER BRONZES

The jar is of the archaic pattern. The decoration consists of fine engraved thunder-scrolls on which is set the Tao-Tieh motive; the nose of the monster being represented by a strut of metal; the eyes, mouth and rest of the features by deep incisions. Below is a border of recurrent pattern and a primordial animal form.

On the Right

INCENSE BURNER IN THE SUNG STYLE

Of archaic design and decoration. Note the bold simple modelling and the glutton ogre on the side and the legs.

[Facing page 66.]

unalterability calculated to outlast most other materials. Old Chinese bronze and their inscriptions have an archeological value which is yet in the beginnings of its elucidation.

Chinese annals refer the origin of bronze to 4000 years ago ; but very few specimens are known anterior to the Chow dynasty (B.C. 1122 to 255) though some of the Shang dynasty are authenticated (B.C. 1766 to 1122). The Chinese recognise that working in bronze is the oldest of their national arts and the genuine archaic specimens, that is to say, made before the introduction of Buddhism in the Han dynasty, are regarded with the greatest veneration. While Chinese bronzes produced subsequent to the introduction of Buddhism possess a greater artistic value from better design and workmanship, the antique bronzes have a monumental and majestic simplicity of form which is inimitable. The old artist in bronze used his faculties to glorify the terrible, the malignant and the merciless. Under all China's ancient civilisation, tradition of duty, reverence and philosophical good breeding there lies a spirit of primitive cruelty, a sterner side to the Chinese national character. The productions of the latter half of the Chow dynasty (about B.C. 600) combined finish of execution with archaic grandeur of form.

THE EVOLUTION OF BRONZE.

The worship of the primal natural elements formed a large part of early Chinese religion and the principles of design were evolved from a quaint though powerful cosmic mythology. The Chinese art genius is perhaps greatest when it deals with the elemental monsters of its imagination. The head of the huge mouthed hideous T'ao-T'ieh, the malignant glutton monster signifying the powers of the earth, so frequently met with in the early bronzes, is a most striking motive. "Dragons of the prime that tare each other in the slime" and sundry beetle-like primordial forms predominate among meandering frets and thunder scrolls combined with decorative treatment of various phases of natural phenomena.

The primitive bronzes were the product of the three ancient dynasties of Hsia, Shang and Chow. The chief elements of ornament go far back into antiquity and have been gradually moulded into conventional patterns in keeping with the fixed routine of Chinese art. The introduction of Buddhism, A.D. 67, may be taken as a convenient dividing line between the ancient and the comparatively modern. Although during the Han, Tang and Sung periods the conventional designs of the Chow and early dynasties were repeated, bronze work underwent a gradual refinement which led up to the culminating epoch of Ming when Chinese bronze may be held to have reached its highest expression

of excellence in design and workmanship. Before that period the artist in bronze appeared to have been strangled by tradition, convention and respect for ritual canon and the art was confined to the reproduction of formal types.

The introduction of Buddhism in the Han dynasty was the first stimulus from outside civilisation on an art almost moribund from want of originality due to conformity with ancient custom. Missionaries from India brought with them the trappings and lures of religion, having the usual object of appealing to the senses of the masses. These were assimilated by the Chinese artists. There is a tendency to trace the growth of Chinese art to Assyrian, Græco-Bactrian and finally to Buddhist influence, but there can be no doubt that China, although she assimilated these influences, evolved an art which is almost entirely indigenous and characteristically Chinese.

Incense burners were introduced by Buddhism and, although the forms of the earlier bronzes were called later into service for incense burning, the original forms were used probably as rice boilers, wine jars and sacrificial vessels. In the early Han dynasty the elephant was first used as an element of decoration; later, birds and other animals came into vogue, while the human figure was introduced with Buddhism. There are those who believe that the Chinese national genius was greatest when it dealt with the elemental monsters of its imagination and that the introduction of realistic forms marked a period of decline. The later bronzes showed, however, more skilful work and many beautiful forms were introduced into the somewhat stiff and limited design of the earlier ages. The rising of the Sung dynasty ushered in an age of letters and art, as the court gave liberal patronage to all who engaged in these refined pursuits.

MING BRONZE AND BRASS.

The characteristics of the Ming bronzes and brasses as compared with the earlier productions are increased facility of design, departing somewhat from the conventional types, and greater delicacy of craftsmanship. On the other hand there was a deterioration in the metal: tin was replaced to some extent by zinc and, instead of true bronze, the less costly and more easily worked brass was used. It may, however, be noted that the terms brass and bronze are often used indiscriminately. The incense burners, perhaps, show Ming metal work at its best. The ugly shapes of the primitive bronzes give place to well modelled forms; the T'ao T'ieh ogre and similar repulsive monstrosities are replaced by decoration based on the natural forms of animal and plant life which often reaches a high degree of excellence. Snake-like dragons gracefully coiled, the ornate



VASE PROBABLY K'ANG HSI

Well-modelled, showing plain surface of the metal of fine colour decorated with bats in high relief. Simple key pattern along upper and lower margins. Handles have the archaic form.

[Facing page 66.]



INCENSE BURNER IN MING STYLE

PROBABLY MADE IN CHIENTUNG PERIOD

Shows Chinese art metal work at its highest expression of excellence. Design, modelling and decoration good. Brass of fine golden colour.

[Facing page 67.]

phoenix or pheasant motive, bat, crane and other bird-like forms with idealised lizards and leonine heads for handles come within the scope of the Ming decorative artist; while floral decoration, elaborate frets, scrolls, cloud and wave forms and perforated work provided a richer style of decoration. At the same time the plain surface of the metal is given its proper value as a relief to the decorative detail. Candlesticks richly chased with encircling dragons or the lotus motive are typical of this period. A throw-back to an earlier type is shown by the frequent repetition of the peach of longevity, which as an element of design is somewhat childish, being a mere imitation of natural form. A fine element of design is the mundane egg guarded by two dragons of the clouds, which is perhaps the most commonly used decorative scheme. The dog of Fo or Buddhist monster with its fierce though fascinating snarl, rolling ferocious eye and hairy feet is another characteristically Ming decorative motive. The human figure is used with telling effect in the josses, the pose being particularly good but the anatomy poor. The finest work is usually gilded over, a curious practice as it soon wears off and a more beautiful effect can be obtained by polishing the brass.

Bronze and brass is cast in China by the *cire perdue* process. A model of the object is made in wax which is surrounded by a fire-clay support and then dried and finally burnt, the wax meanwhile melting out: when hard set the metal is poured in and a perfect cast may be obtained which can be made to show the most intricate decorative detail.

Bronze is an alloy composed wholly or chiefly of copper and tin in varying proportions. Brass is composed mainly of copper and zinc and was a later invention not known or generally used until shortly before the Christian era. The brass referred to in the bible was more probably of the nature of bronze. Brass has the advantage over bronze in its more pleasing colour, varying from the beautiful golden colour met with in the Ming brasses to the pale product of the present day due to the use of too much of the baser and cheaper metal zinc. Brass is more easily cast and worked than bronze. It is, however, less durable and does not produce so fine a patina or coloured oxide. It has been said that the practice of brightening up old bronzes and brasses is an unfortunate one due to the defective taste of foreign residents in China, because it sacrifices the patina feature. This is true enough of bronze which is dependent on the covering of the metallic surface for its beauty, but does not, I think, apply to brass, which will not produce the beautiful patina of true bronze that has been long buried in a suitable earth. The colour of the surface of the metal, however, is the chief glory of brass. Moreover the polishing of the surface shows up defects of casting and leads to the rejection of imperfect pieces—surely a more important

quality than the accidental presence of rust on the surface indicative of mere age.

THE VALUE OF THE ANTIQUE.

There is a strong tendency to attach too much importance to mere age. From the point of view of art age is nothing. It has been said that all beautiful things belong to the same age. If one eliminates antiquity and looks only for artistic value, there can be little doubt that the metal work of the Ming dynasty and up to the time of the Emperor Chienlung of the Ching dynasty, say, between A.D. 1400 and 1800, was of a higher order than that of the preceding periods.

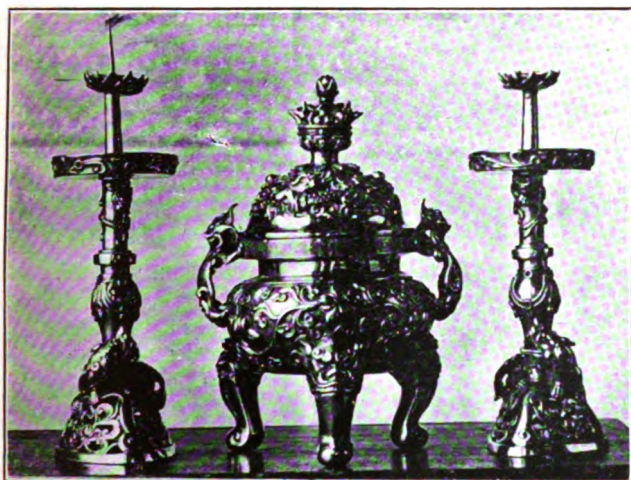
The determination of the chronological sequence of Chinese works of art is a matter of considerable difficulty. The approximate age of Chinese bronze can only be determined by a close examination of the workmanship, the decoration and the patina. The reverence for the past, which the Chinese possess in common with other long-established nations, though particularly marked in China through the predominance of ancestor worship, leads them to consider the repetition of ancient forms and the reproduction of conventional types the consummation of art craft; and for this reason the date mark cannot often be accepted as a proof of period. For example one rarely sees a date mark on brass work later than Ming, although obviously produced more recently. The shape of the ancient ritual vessels has been followed to the present day. The iron yoke of conformity lies heavy on the Chinese. They are indeed obsessed by the quality of antiquity and usually hold the earlier bronzes of the Chow dynasty to be the finest expression of Chinese art, affecting to deride anything later than the Sung dynasty. Some foreign collectors also seem to have been similarly held by the lure of the antique.

The reign of K'ang Hsi, the greatest of the Manchus, so celebrated for the beauty of its porcelain, has also been described as the renaissance period of Chinese bronze, both K'ang Hsi and Chienlung giving great encouragement to this as to other art crafts. And no paper on Chinese bronze would be complete without mention of the astronomical instruments still to be found at the Peking Observatory on the wall of the Tartar city near the Hatamen gate, most of which were cast during the reign of K'ang Hsi about A.D. 1670. These fine castings in brass elaborately decorated with dragons coiling round the supports of the instruments hold their own as the finest work of the kind in existence.



The design though weak in places, notably in the lion head handles, forms a wonderfully plastic whole. Recently made from a Ch'ienlung model.

[Facing page 68]

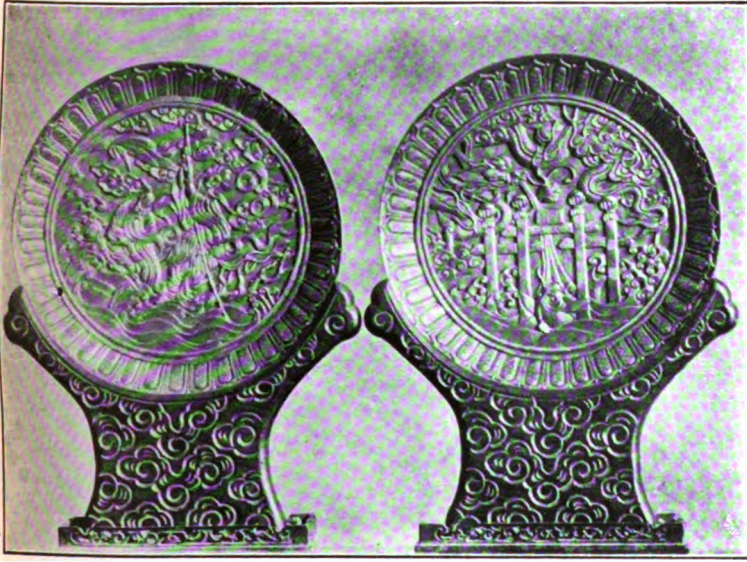


ALTAR SET—MING STYLE

PROBABLY MADE DURING THE CHIENLUNG PERIOD

The candle-sticks are holed for jewels, most of which have dropped out. Design well-balanced. Decoration elaborate and tasteful. Colour of brass good.

[To follow page 68.]

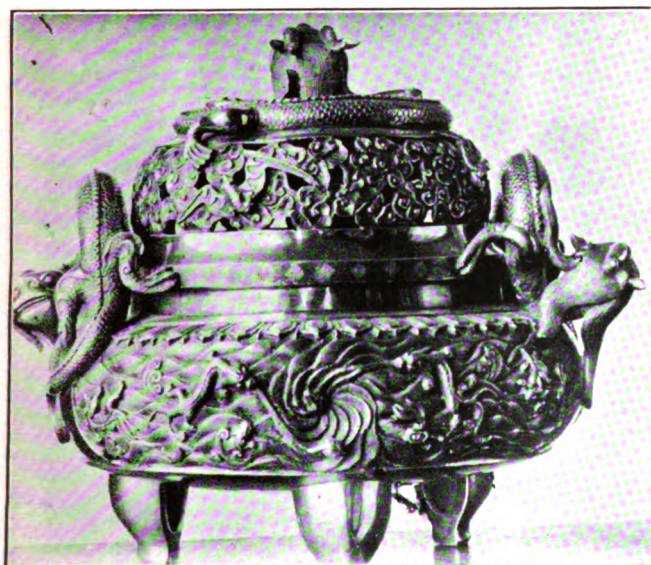


PAIR OF DEEPLY CHISELLED PLATES

PROBABLY TAOKUANG PERIOD

Apart from the weak scalloped margin and ugly rope pattern the drawing of the central groups is of a high order.

[Facing page 63.]



Design, workmanship and casting fine. The dragon handles an exceptionally strong design. The weak point is the lumpy dragon on the top of the cover.



AN EXCEPTIONAL EXAMPLE OF INTRICATE CASTING

Brass of good colour. Modelling and workmanship good. Consists of a gracefully designed dish with well balanced dragon handles. The cover consists of perforated work of floral design, probably the lotus motive. The top of the cover shows a zoological scroll surmounted by an elephant bearing a phoenix supporting the mundane egg.

THE GREAT SUMMER FESTIVAL OF CHINA AS OBSERVED IN FOOCHOW :

A STUDY IN POPULAR RELIGION.

By LEWIS HODOUS.

The festival which takes place upon the fifth day of the fifth moon, corresponding to the first part of June, is one of the most popular and generally observed throughout China. Among the foreign residents of the East it is known as the dragon boat festival. We shall see later how far this name may be applied to this festival. It is the summer festival and dates back to very ancient times. It may be called the festival of the summer solstice, which takes place a few days after the festival. For some reasons now obscure the festival was placed on the fifth day of the fifth moon instead upon the day of the summer solstice. The names applied to the festival clearly indicate that it is the festival of the summer solstice, however. A common name applied to the festival is 'duang ngu.' This means the precise point of resistance. The *Shwo Wen*, a dictionary published 100 A.D. says : "Ngu means to resist. In the fifth moon the female principle in nature resists and opposes the male principle." The sun represents the male principle yang, which at the summer solstice attains its highest power and then begins to weaken. On the other hand, the yin or female principle begins to grow and wax strong until the winter solstice. Another name applied to the feast is 'duang yang.' This means the extreme point of the yang. Another name is the 'heaven middle festival.' These names all clearly point to the summer solstice as the great reason for the feast.

The customs observed at this feast may be divided conveniently into those which take place within the home, and those which take place outside the home. In Foochow on the first day of the fifth moon early in the morning every householder fastens on each side of his door a small bouquet of sweet-flag and mugwort tied with a red paper band. These plants are picked

with roots before daylight. Their strong odor, which represents the male principle, is able to resist disease and specters which proceed from the female principle. On the lintel of the door the people paste very powerful charms. The charm of Chang Tien Su, the Taoist pope, is of course the most efficacious. The charm with the Thunder-god wielding his lightning weapon is quite common. Another with a Buddha holding a mosquito brush by means of which he sweeps away disease and noxious vapors is very popular. These charms are made of paper four inches wide and eight inches long. They are printed from blocks and are sold on the streets for two cash a piece. In certain sections the care-taker of the local temple furnishes his constituency with the proper charms for a small consideration. These charms are also placed over the bed. After a few weeks they may be taken down and burned and the ashes mixed in water and the concoction given to the children who have stomach trouble. Many householders paste five colored slips of paper with charms on them above the lintel. These slips are about three inches wide and five inches long. The dark color is for the north, the white for the south, the red for the east, the blue for the west, and the yellow for the middle direction. According to popular tradition the five spirits of poison descend to earth on the first day of the fifth moon and scatter destructive vapors abroad and these charms on the doors keep them out.

These customs have the sanction of highest antiquity. The *Small Regulator* of the Hsia dynasty, an abbreviated calendar giving directions as to what should be done in different months, and dating probably to about 2000 B.C., has this note regarding the fifth moon: "This month gather medicine and therewith oppose poisonous vapours." In the books of the Later Han—25-220 A.D.—we find the following statement: "On the fifth day of the fifth moon hang above the door a red cord with seals of five colors to expel noxious vapours." These seals were made of peach wood which has great demon expelling power, no doubt due to the fact that it blossoms very early in the spring and hence is supposed to be endowed with a large portion of the male principle. In the Leang dynasty—552-555 A.D.—there was written a popular calendar of customs observed in King and Tsu, now Hupeh and Hunan. In this work we find this statement regarding the fifth day of the fifth moon: "Bind grass into the shape of a man, hang above the door, and so escape noxious vapours." These quotations suffice to show how intimately the customs observed at the present day in Foochow are related to those of remote antiquity.

On the fifth day various customs are carefully observed by every household. About twelve o'clock or soon after is the sacrifice to ancestors. The cabinet with the ancestral tablets

occupies a small room back of the main reception hall of the house. Before this the sacrifice is spread. In the middle of the table toward the cabinet is an incense burner with three sticks of incense. On each side is a candle, then a row of bowls with chicken, duck, fish and the glutinous rice dumplings. Of these viands there are six, or eight, or ten bowls. The number depends upon the wealth and station of the family. Before the bowls arranged in a row are ten small cups of rice wine. The head of the family comes, lights the sticks of incense, holds them in both hands and raises them thrice up to his forehead, puts them into the incense burner. Then he kneels and bows thrice. Sometimes he utters a short invitation to the ancestors to partake in the joy of the feast. This ends the sacrifice. The food is left before the cabinet for half an hour or so, and then spread before the members of the family and eaten. Those who have some particular reason go to the temples with candles and incense on this day and kneel and bow before the idol from whom they expect to receive some blessing.

On the fifth day of the fifth moon the house is carefully burned over with sulphur squibs. The burning squibs are applied to the chairs, legs of the table, under the bed, in the dark corners of the bedrooms. This is done to drive snakes out of the house. A few days before the fifth a drink is made of sweet-flag root, also of a reddish sulphurous substance imported from Loochoo Islands. The former is poured into the well, the latter is used as a wash for the body. The children's nose and ears are smeared with it to escape the poison of insects. The three cornered dumplings of glutinous rice wrapped in bamboo leaves are characteristic of this feast. The work called *Permanent Ideas in Popular Customs*, belonging to the second century A.D., has this note on this point. "On the day before the feast wrap up rice, chestnuts, and dates with leaves, boil with juice of limes till done. For this resembles the yin and yang as they enfold one another."

The children are provided with a new apron on the fifth day. This is a very useful article of dress. It covers breast and stomach and ties at the back. During the hot days of summer it is the only article of clothing worn by young children. On it are embroidered, or painted a tiger, or the five poisonous insects, namely, the snake, the spider, the lizard, centipede, and green frog. Such a stomacher with the insects is a powerful protector against disease.

A few days before the fifth, street vendors sell all sorts of little toys filled with strong perfume. The shapes are numerous. There are tigers, frogs, the eight diagrams, watches, deer, peaches, an abbreviated calendar and many other shapes which fancy suggests. These are hung by variegated colored silk cords from the button of the child's garment. They are sold for a few cash.

The better ones sell for a few cents. They are made by girls and women who are enabled in this way to help in the support of the family. The Chinese believe that pouches of perfume resist the disease dormant in the body and prevent disease from entering the body. The shapes are all powerful resisters of evil. The abbreviated calendar, for example has the same power against disease and specters which the original possesses. The peach and the tiger are noted as evil expellers. The perfume is a strong variety. Strong odors belong to the yang or male principle and of course possesses power to resist disease. The campholine ball has been added to the list of these disease opposing weapons in recent years. The women take mugwort and sweet-flag root and make it into a shape resembling human form and wear it in the hair. Of silk cocoons tigers are made and stuck into the hair of boys and girls to avert disease.

The past throws much light upon these practices. The *Small Regulator* of the Hsia dynasty gives this direction for the fifth moon: "Stew gynandrous flowers for the purpose of washing head and body." The work, *Permanent Ideas in Popular Customs* (second century A.D.) says: "On the fifth day of the fifth moon by hanging variegated colored silk threads from the arm will enable one to escape death by hostile powers of the female principle, and specters, and avoid disease." The work on the popular customs of King and Tsu (552-555 A.D.) says: "Bind five colored silks on the arms to escape evil and repress demons. This enables people to escape disease. Repeat frequently the following phrase, 'Dangerous devils playing in the light. When one knows the name of these devils they will flee far away.'" These few extracts from the works of different periods show us that the customs observed at present are not different in principle and very little different in form from the customs practised in north central China several thousand years ago.

The festival is observed in less obvious ways by the higher classes. The *Book of Rites*, an acknowledged authority today, says regarding the fifth moon: "This is the month when the day is longest. The female principle and the male principle struggle together. Life and death are separated. The superior man practices abstinence inward and outward. He retires within his home. He must not be hasty. He avoids all things which captivate the ears and stir up the sexual passion. He partakes lightly of delicacies and must not take highly seasoned foods. He limits his appetites. He quiets his heart and spirit. The officials reduce their business. They do not inflict severe punishment. In this way they aid the female principle to exert its influence." The principles enunciated in this quotation have influence upon the literary families today. The officials diminish their punishments, they inflict fewer blows upon culprits. Many, especially

women, abstain from meat on the fifth day of the fifth moon. The people of Foochow speak of the "Abstinence promoting long life." There are fewer plays by theatrical companies. The small meat stands on the street find business dull. Buddhism has emphasized the same line of conduct.

Before leaving this part of the subject it may be interesting to quote another authority, namely, that of the holy man Song, who wrote (627-650 A.D.). He says: "This month (*i.e.* the fifth) the vital principle of the liver is dormant (the liver belongs to wood and hence is dormant, wood having at this time attained its growth). The vital principle of the heart is active (the heart belongs to fire). At this time sour things should be avoided and the consumption of bitter things should be increased. Sour makes the liver more active and hence should be avoided. This helps the kidneys. This also fortifies and stores up the vital spirit. One should retire early and rise early. Sexual intercourse should be avoided. On the fifth day practise abstinence and quietly nourish the body and in this way put yourself into harmony with the season of heaven." These doctrines have become diffused among the people and are acted upon by force of habit long established.

Not only are these observances to be carried out, but certain things are to be religiously avoided or tabooed. People should not stay in damp places, should not lie with their naked body exposed to the light of the moon and stars, should not ask about sick persons. These are all connected with the principles already explained. Damp places abound in noxious vapours, the moon belongs to the female principle.

On this day presents are also exchanged. The bride's family present summer clothing to the newly married bride, also the three cornered dumplings of glutinous rice and fans. The fans are distributed among the members of the husband's family. The origin of this custom of distributing fans is attributed to Emperor Tai Cung of the Tang dynasty (627-650 A.D.). This note is found in a work called the *Origin of Things*. "Tai Cung said to U Ge (U Ge belonged to the family of the emperor's wife), 'On the fifth day of the fifth moon people present each other with trinkets. To-day I shall present a fan with characters written on it. With it the fresh air will be set in motion and the people's virtue will be increased.'"

Turning now to the customs performed outside of the home we note that herbs picked on this day have great medicinal value. We have already quoted from the Calendar of the Hsia dynasty that "this is the month to gather medicine and therewith oppose poisonous vapours." There are numerous references to the efficacy of medicines prepared upon the fifth day of the fifth moon. We shall quote a few typical ones. Cung Caik, a hermit who

lived about 420-477 A.D., and gathered herbs for the purpose of making medicine says: "Formerly on the fifth day of the fifth moon before cock crowing, while picking herbs, a plant in shape like a man was seen. When it was plucked and used to cauterize with, it had effect. The chief musician Kuong, of the Chow dynasty, was of the opinion that in a year of much sickness the grasses grew earlier." Ko Hung, who lived during the fourth century of our era, a famous physician, writes: "On the fifth day of the fifth moon draw a very powerful charm with cinnabar, wear it before the heart, and so escape demons, drive away disease, expel many sicknesses. This is the charm that controls a hundred diseases." In a monthly regulator written by the holy man Song above quoted (627-650 A.D.) he gives this information: "On the fifth day of the fifth moon take the moss from the tile roof, or ashes of many plants, and salt. This is good to rinse the mouth with. Boil Szechuen pepper in vinegar. This preparation is able to heal all kinds of diseases of the teeth." This is made to-day in Foochow.

A few extracts from the great *Materia Medica* of the Ming dynasty called the *Pun Ts'ao-w Kang Muh*, will give us the highest medical opinion of modern times on this matter. The author spent thirty years on his work, made extracts from over eight hundred preceding authors from whom he selected 1,518 different medicaments and added 374 new ones, thus making in all 1,892. Regarding picking herbs he says: "On the fifth day of the fifth moon pick a hundred kinds of herbs and dry by exposing to the air, burn, mix with lime, make a paste, bake and then grind to powder. Smear over wounds to stop the flow of blood. Also plaster over bites by dogs. Mix with fresh water, make a dough, heat till it becomes white, add sharp vinegar and make small cakes. Take a cake under each armpit and squeeze. When the cakes are dry change. This treatment will take away general pain in the body and stop eruptions. Wash eruptions with urine. After three washings the eruptions will heal."

Another recipe reads as follows: "On the fifth day of the fifth moon about the noon hour, if it is raining, quickly split a bamboo pole. In the bamboo there will be found a very powerful liquid. Take it out to use as medicine. This will heal heart and stomach troubles, keep the vital spirits from congealing and collecting. It will also cure worm troubles. Mix with otter's liver and make into tablets. When this is drunk it drives away fever, destroys phlegm, quiets fears and soothes the spirit." This bamboo sap is used in Foochow to-day as medicine. The tablets which requires otter's liver are rare because it is difficult to find otter's liver.

Here is another choice bit of medical wisdom from the same author, "Take water from a wheel rut, or from the imprint of a

cow's hoof to wash scrofula on the neck." The bilge water in the dragon boats is eagerly dipped out and used as a wash.

These quotations might be multiplied, but we have now sufficient data before us to explain all the customs connected with this summer festival. As we have seen, the various customs have a functional value. They are directed against specters and disease. The Chinese are fighting demons all the year round, but the fifth moon is associated with a great activity of the demon world. There are two reasons for this. One reason is that at this time disease is very prevalent in China and always was. The climate is hot and sultry, the houses are crowded, the streets are narrow. Sewerage systems exist, but the sewers are clogged. All refuse and dirty water are dumped into the street. The water for household and cooking purposes is drawn either from shallow wells, or canals reeking with filth. The bedrooms are dark, and damp, and poorly ventilated. These conditions are the same in a small hamlet as they are in a large city. Every year during this time cholera, plague, all sorts of bowel troubles and numerous other diseases afflict the people. This has probably been the case from earliest times. Demons produce disease and hence this battle with charms, and spells against these arch enemies of mankind. This is probably the practical reason for the popularity of the festival of the fifth moon. This prevalence of disease at the approach of the summer solstice was probably very early connected with this event in nature. The yang, the male principle, represented by the sun, is beneficent, health giving. It is now about to be overcome by yin, the female principle, which is represented by the earth and is dark producing disease and death. Specters belong to it. Naturally with its advent demons and disease are rampant and men must resort to all means to overcome them.

DRAGON BOAT RACES

There is another side to this summer festival which the foreigners living in China enjoy, and usually associate with this time. In fact, among the foreign community, this festival is known as the Dragon Boat festival.

Near Foochow every village situated beside a canal, or stream, or a large sheet of water owns a dragon boat. This is stored in a long low shed next to the village temple. In the fourth moon, corresponding to May, the committee connected with the local temple call upon each householder and receive a contribution toward the boat races. The amount of the contribution is fixed by custom. Everything in China goes by custom. In Foochow City and suburbs two boatwomen go from shop to shop

with a shallow bamboo basket, a flag representing the particular boat for which they are collecting, and a drum, and receive small contributions for the boat races.

Toward the end of the fourth moon the dragon boat is pulled out from the shed, the cobwebs are swept out and the necessary repairs are made. The dragon boats are made of pine. The skeleton is made of well seasoned wood. The prow and stern are curved up like a bow. The prow has a dragon's head and fins. In northern Hunan, where these races originated, the boats are 115 feet, 95 feet, and 75 feet long and have a complement of 80, 60, and 40 men respectively. In Foochow the boats are 40 to 60 feet long and have 28 to 36 men. The boats are narrow allowing for two men to sit side by side.

Each boat had a captain selected by the committee above mentioned. In the region around Changsha, Hunan, they usually choose a wealthy man and one expert with his fists. Quite frequently an aquatic victory is followed by a fistic contest on shore. The captain selects his crew from among the boat people. He with his assistant stands in the prow of the boat. In the middle is a drummer and a man who beats the gong, to keep the rowers together, in the stern is the steerman who wields an oar about twenty feet long which enables him to turn the boat very quickly. The rowers are seated on each side and propel the boat by means of short paddles resembling the paddle of the Indian. The paddles of the different boats have different colors. From the first to the fifth day the sound of drums and gongs resounds from afar.

Various customs are observed before the boat enters the water for the final races. Near Changsha, Hunan, a Wu or Exorcist is invited. The night before the races the captain prepares meat and wine. The exorcist makes somersaults from prow to stern. He scatters buck wheat in the boat and with fire illuminates it. While he is doing this there is a continual beating of drums. These performances prevent another exorcist from placing his spells on the boat and encompassing its defeat. On the day of the races when the rowers are in their places, the exorcist takes a small quantity of oil and lights it. If the flame blazes high and red it means victory. If the blaze is dark and low it means defeat. The exorcist relies upon a spirit called the holy Sak of the western river. The spells which he employs are called "Savage Thunder," "Fierce Fire burning up Heaven." He performs various tricks which bear the high sounding names of "Gathering the dragons before him," "Stopping the soldiers of yin, the female principle," "Causing mountains to be moved into the sea." The exorcist rolls up his skirt, takes off his shoes and leaps into the air seven times. He lights the fire before mentioned, the boat pulls from the shore, he repeats his spell which is as

follows: "Heaven's fire burns the sun, Earth's fire burns the five directions, the thunder fire with its customary fierceness burns up all calamities. The dragon boat may ply the light water (a dangerous water in Kan Su), the five lakes, the four seas going where it will." When the boat is in the middle of the stream he brushes it out with a wisp of white grass in order to cleanse it of all evil influences placed into it by enemies to bring about defeat. The boatmen throw a peach into the river with a pot of rice and beans. The present purpose is to ensure victory. The original idea was to sacrifice to the river gods for rain. These elaborate ceremonies take place in northern Hunan. They are described in a work called *The Record of Boat Races in the Wu Ling region*. The Wu Ling district is subject to Changteh in northern Hunan.

The customs around Foochow resemble these in many respects. A table with viands, incense, and candles is spread on shore near the boat. The exorcist recites incantations and rings his bell and burns idol paper. In certain places, just as the boat is about to pull away from shore the exorcist takes a wisp of rice straw of the first harvest—this is supposed to have a good deal of the yang principle because it grows so rapidly and lights it and burns out the evil in the boat from prow to stern. In certain places the rowers go to the local temple and the incantations, and sacrifice take place there. The spells are very similar in character to those mentioned above.

Each boat is under the protection of a guardian god. In the Diong Loh district near Foochow the village of Wo Siong has the monkey god as protector of its dragon boat. This god used to be popular among literary men because he helped them to obtain a good place in the examination halls. In Hunan temples are devoted to the gods presiding over the boats. Quite a famous one is Liong Uong. He has a hat on and full dress. His attendants are armed with arms and staves. He was a man of the Eastern Han (58-76 A.D.) who led the army of Ma Sen against the savages of Ngu Ka. An image of this idol is carved on the prow of the boat. Quite generally the guardian deities are men who were drowned under some peculiar circumstances.

The races present a picturesque spectacle. The fifth of the fifth moon is the great day in Foochow and vicinity. The long narrow boats with the brown dusky rowers, the spray from the paddles glistening in the sunshine, the rhythmic motion of the rowers responding to the sound of gong and drum, these once seen are not soon forgotten.

The races are rather informal. The starting point and goal are not clearly marked out. There is a general understanding, however, that when a boat gets ahead of another and keeps its place it is considered the winner. The general impression upon the onlooker is that of a free for all, promiscuous contest. This

informal and indefinite character of the races naturally gives rise to many tricks and disputes. Each boat tries to get a position in the middle of the stream. A very common ruse is to roll up the flag, stop beating gong and drum and pretend to quit the race. When the opponents are off their guard, then the boat starts up and thus gains an advantage. Another trick is to start forward and then stop and keep on with this proceed until the opponents are weary. Another common resort is to wait around until they can get a tired crew to race with. Still another method is to lift up the heavy steering oar out of the water and thus lighten the boat. There are no judges except the rowers and their friends and enemies and no umpire. Such officials, could they be induced to act, would find life miserable whatever their decisions might be. Handicaps are given. These are usually figured in boat lengths.

We can readily imagine that the uncertainties of the contest, the chance for a good fight would attract certain elements of society who are weary with the monotony of Chinese village life. Every year a number of people are drowned and some are killed and injured in the fights which follow the races. In certain parts of China the officials interfere and try to stop the races. This interference is desultory, however. The officials fear that the people might ascribe drought or flood or bad crops to the fact that the races were not held, and so the law is very lax.

In northern Hunan, when the races are over, the boatmen place into the boat meat, and wine, and gold idol paper. The paper is burned, a little wine is poured into the water at the stern and the following incantation is repeated: "Malady, disease, death, plague, may they all with the water flow away." This done the boat with the flag furled, drum and gong silent, rows to the shore, is drawn up and placed into the shed till the next season.

Of course the races would not be complete without a bountiful feast and present to the participants. The feast takes place in the temple of the guardian god. There are usually two bowls of everything on the table and the bowls are extra large. Among the presents the fan is quite prominent, no doubt following the example of the monarch of the Tang dynasty.

As we have been retailing these details the question has arisen, "What is it all about?" If we should ask a Chinese he might laconically answer, "Yes, the dragon boat races." If he is more genially disposed he might tell us that it is in the memory of Kok Nguong. In the history of Su Ma Chien, the Herodotus of China, treating events to 122 B.C., in chapter 84 the story of Kok Nguong is given in substance as follows. Kok Nguong was privy counsellor of prince Hwai of the state of Tsu about 314 B.C. He was a very efficient man and was held in high esteem by his prince. The prince ordered him to make

certain regulations. The rival of the counsellor desired to obtain a copy of the same before publication. Kok Nguong would not give it to him. Piqued at this the rival denounced Kok Nguong to the prince. The prince became angry and estranged. Kok Nguong became sad and distressed. He consoled his sorrowful spirit by composing a poem called the Dissipation of Sorrow. He then went to the Mi Lo river in northern Hunan, clasped a large stone and jumped into the river and was drowned. Thus far the story of Su Ma Chien. The commentary to the history adds that it took place on the fifth day of the fifth moon. Also it adds that the people of Ts'u, which was located in what now is northern Hunan, observed the day yearly as a festival. At this festival they raced with dragon boats, and cast offerings of rice into the river in memory of the day when the fishermen sought for the body of Kok Nguong.

This is not the only story explaining this ancient festival. Another legend tells of a maiden Tsao Ngo. Her father, a wizard by profession, was drowned on the fifth day of the fifth moon about 180 B.C. His body could not be found. His daughter, then fourteen years old, wandered along the bank of the river where her father disappeared for seventeen days. Then she threw herself into the water. After a few days her body arose to the surface and in her arms she clasped her father. On this account a pillar was erected for her and the races were held. This occurred in Shao Shing Fu in Chekiang.—Mayer's *Chinese Reader's Manual*, 247.

These stories show that the Chinese are not agreed in explaining the origin of the boat races. On the face of it, it is improbable that the suicide of a man in a district in northern Hunan should be the cause of a festival quite general throughout China. He appeals to no patriotic feeling. He was an unfortunate good man and of such there have been many in China. Still his name is attached to the races, but undoubtedly in quite a different capacity from a disappointed privy counsellor and the composer of a poem.

An explanation of the cause of the festival is suggested in a work called *Suk Ca Hai Ge*, a record of marvels dating from 502-506 A.D. This work has a note on the races as follows: "Kok Nguong on the fifth day of the fifth moon jumped into the Mi Lo river. The people of Ts'u lamented for him. When this day arrived they filled small bamboo baskets with rice and threw them into the water and so sacrificed to him. In the reign of Giong U (25-58 A.D.) in the place Diong Sa (northern Hunan) Eu Keuk in his dream saw a scholar who said that he was Sang Lu Dai Hu (official title of Kok Nguong). He said to Eu Keuk, 'I have heard, sir, that you have sacrificed very bountifully. In former years the dragons of the swamps and the other dragons

have secretly taken it away. To-day if you favor me again you should close the top of the basket with leaves and tie it with variegated silk. These two things the dragons abhor.' Keuk obeyed his words. To-day on the fifth day of the fifth moon the people make dumplings and bind them with variegated silk." This extract shows that the festival is no memorial, but that Kok Nguong stands for a beneficent force in nature to whom sacrifice must be made in order to obtain certain benefits. The father of Ts'ao Ngo in like manner became a water-god able to dispense gifts. There is a little snatch from an old dragon boat song which I cannot trace to its origin. This says: "When the gay boats win we get a good year." Another song composed by Su Guong Hi of the Tang dynasty (713-756 A.D.) goes on as follow: "If you wish to make the autumn bountiful, the sound of drums and trumpets should resound from afar." The sound of drums and trumpets refers to the drums in connection with the boat races.

These indications are confirmed by local customs in different parts of China. The history of Chihli Province reports that in the district of Bing Gok on the fifth day of the fifth moon in case of drought the women go to the bank of the river and wash the sieves and thereby pray for rain. The history of Shansi Province notes that in the district of Sek Ciu all the villages sacrifice to the Dragon Lord and hang idol paper on gardens and fields on the fifth day of the fifth moon. The history of the Loochoo Islands, lying between China and Japan, says that in the fifth moon the people sacrifice to the spirit presiding over rice.

In Foochow the people say that the races bring the great peace. The great peace means absence of disease and good harvests. In all parts of China peace is associated with a bountiful harvest. Rebellion and trouble frequently follow bad harvests. Seu Kuong Ke, a disciple of Jesuit Missionaries, who wrote a work on agriculture published in 1640 A.D. says, "If rain comes on the fifth day of the fifth moon there will be a good harvest in the succeeding year." Thus we must conclude that the moving force in this festival which has survived the vicissitudes of several thousand years is the universal desire for a good harvest and for rain upon which a good harvest depends. The legends are not the cause of the festival, but were probably produced by the festival to explain customs whose origin was lost in remote antiquity.

In Memoriam

GEORGE EVANS MOULE.

George Evans Moule was born on 28 January 1828 at Gillingham in Dorset, the second son of Henry Moule who was then Curate-in-charge of Gillingham and afterwards, from 1829 to 1880, Vicar of Fordington by Dorchester. He was educated at home until he went in 1846 to Corpus Christi College at Cambridge; where he graduated with mathematical and classical honours in 1850. Though his chief intellectual interest was always in books he was also extremely fond of music, finding it a great help to his work; and no one who played or even strummed on the piano within hearing of his study ever went unthanked. He was neat and clever with his hands, using a lathe well, and with a real, if rarely used, gift for drawing. In 1846 he had turned his back on the world and set himself to the service of Jesus his Master with a resolution which by God's grace only grew stronger as years passed by. He was ordained Deacon by the Bishop of Salisbury in 1851 and Priest in 1852. In 1857 he was appointed to work in China by the Church Missionary Society, and reached Shanghai on 21 February 1858; proceeding soon afterwards with his wife to Ningpo;—the wife who was his devoted and beloved companion and helper from 12 February 1858, their marriage-day, until her death on 25 March 1909. He always kept a grateful recollection of the kind welcome which they received from Wylie, Edkins, and others of the spiritual and intellectual giants of those days.

He had chosen China as the mission-field which had least secular attraction for him; but he was not slow to find that the language and literature which it was his duty to study were of the most fascinating interest, and that his small leisure could be far more than filled with even a desultory observation of the people with their manners and arts, their history and antiquities, and of the country with its sights and sounds. During the Tai-p'ing Rebellion he already knew enough to be able to pick up several quite valuable books of which some are now in the Asiatic Society's Library at Shanghai and others in the University Library at Cambridge. He was in scholarship, as in all things, ascetically devoted to duty, and he did not allow himself to become a specialist in anything but preaching the Gospel; though there are few branches of Chinese learning of which he had not at least some sound and intelligent knowledge. The papers which he contributed to this and other journals had perhaps sometimes the faults, as they certainly had the virtues, which come from

the use of a strong intellect and sound scholarship without the aid of that minute and laborious research for which he never had time.

On 28 October 1880, he was consecrated Bishop in Mid-China, and from that day his scanty leisure for Chinese reading was reduced to almost none. Of the last thirty-one years of his life he spent twenty-seven in China, and of those twenty-seven years almost every day at work. One of his last printed articles (in the *Chinese Recorder*) was on Missionaries' Holidays, a subject with which those who knew him felt that he was nobly incompetent to deal. His upright figure and kind, serious face were well known and honoured in Shanghai; but he never lived there for more than a few weeks at a time, except in the anxious days of 1900 and 1901, when he was with difficulty persuaded to leave Hangchow, where a native house was his home from 1865 to the end. During those months of residence in Shanghai he preached regularly in the Cathedral, and took a most active interest in the questions of social reform with which the community was then concerned. He resigned his Bishopric in 1906, but continued full active work until Bishop Molony arrived in 1908, and scarcely less active until Death brought him rest on 3 March this year at Auckland Castle, the home of his youngest brother, the Bishop of Durham. He had come to England in July 1911 with his eldest son and only surviving daughter, and was hoping to see one more English Spring. For him, "to look at things in bloom *Eighty* springs were little room;" and his quick observation and life-long love of flowers have brought several undescribed trees and plants to the notice of scientific botanists. But he was hoping still more to return to the land whose chief attraction was, to the end, that it was for him the place of his Master's work. His religious convictions were very deep and held unwaveringly to the last; but for that reason his charity was large, and his capacity for friendship was unbounded. His friends were christians and heathens; merchants and missionaries; Presbyterians, Baptists, Jesuits, no less than members of his own loved Church. A Prefect in Shantung once said "Every mandarin in China knows Bishop Moule as a righteous man"; and a French Consul who had not seen him wrote that he was "universellement connu et estimé en Chine."*

One who had met him very rarely writes "I can say without exaggeration that very few, if any, men that I have ever met have attracted me more. There may be others with as much goodness, and others with as much charm, though they are scarce, or seem so, but still fewer who unite in their character both the goodness and the charm."

* There is no space even to name more than a small number of the many friends who were real helpers of his life and work; such as were his Parents and five brothers and friends only less dear than brothers in England, and in China such men (to name here men only) as Burdon, Russell, and Nevius, his brother, and colleague through so many years, Archdeacon Moule, Stuart and Judson at Hangchow, Hoare, Hodges, J. L. Scott, H. E. Hobson, and not least his honoured successor, Bishop Molony.

Beyond his courtesy, simplicity, and gentleness, the steady humorous look with which he would regard his friends, especially if they were saying things with which he did not and would not agree, and the hundred indescribable traits which made him a lifelong friend to those who once learnt to know him,—beyond these more intimate qualities all who knew him at all were struck with his diligence and his plain living. “*Repos ailleurs*” hung always on his wall, and since his death a most intimate friend has well described this aspect of his life in Virgil’s words.

Aude, hospes, contemner opes et te quoque dignum Finge Deo.

On his appointment to the Bishopric he received the degree of Doctor of Divinity *honoris causa* from his University, and in 1905 the high distinction of an Honorary Fellowship from his College in recognition of his Chinese learning. He was elected an honorary member of our Society in 1864, having been proposed by Sir Harry Parkes. His contributions to the *Journal* were :—

Notes on the Provincial Examination of Chekiang of 1870, with a Version of one of the Essays. Read before the Society, 16 December 1870.

The Obligations of China to Europe in the Matter of Physical Science, acknowledged by Eminent Chinese; being Extracts from the Preface to Tsang Kwo-fan’s Edition of Euclid with brief Introductory Observations. Read 12 June 1872.

Notes on Col. Yule’s Edition of Marco Polo’s “Quinsay.” Read 8 December 1873.

A Buddhist Sheet-tract, *containing an Apologue of Human Life*. Translated, with Notes [and facsimile of the Tract]. Read 22 January 1884.

A Guide to True Vacuity. By Yuen-yang-tsze. Translated [with facsimile of the Tract]. Read in abstract 22 October 1888.

Notes referring to Hangchow in George Jamieson’s *Tenure of Land in China and the condition of the Rural Population*, 1888, p. 105.

Notes on the Ting-chi, or half-yearly sacrifice to Confucius. Read 17 January 1901.

He was one of those who read a paper at the Jubilee Meeting of the Society, but the papers read then were not printed in the *Journal*.

His other publications were mostly articles on many subjects in the *Chinese Recorder*, *C. M. Intelligencer* (or *Review*), and other periodicals; and letters to various newspapers. *The Conversion of a Chinese Physician* 1864 (the second edition of which in 1868 contained an excellent short account of the Tai-p’ing Rebellion), though compiled by his Father, was principally written by George Moule, with short extracts also of letters from his wife and from Mrs. Arthur Moule. In 1878 he printed at Dorchester a short lecture on *Confucianism*; and in 1889, at Shanghai, his most interesting *Notes on Hangchow Past and Present*, which was reprinted in

1907 in a revised and larger form. In this year he also printed by request his brief autobiography : *A Retrospect of Sixty Years*, just as in 1902 he had published, at the request of members of the congregation, the sermons preached by him at Shanghai in 1900-1901, under the title of *Faith and Duty*. He never had the least desire to write "popular" books on China or on any other subject, and had to be persuaded and almost forced into print, except in cases where he felt able to do something to support the honour of God or the truth of Christianity. His works in Chinese include a small Primer of the Hangchow (Mandarin) Dialect (1876), a version of the Prayer Book (1874) and a Hymn Book (1871, etc.) in the same dialect, a partial translation of the Prayer Book into the Ningpo dialect (1860, 1864), and a practically complete Prayer Book in *Wén-li* which was only finished in 1910. In this last work he received constant and much-valued help from his devoted secretary Pan Sung-chou (until 1905) and from his colleague and former pupil the Rev. Ni Liang-ping. He printed also some smaller books and tracts in Chinese, and was working at the last at a paraphrase of the Bishop of Durham's *To My Younger Brethren*. He was one of the too few missionaries who could compose and write a letter or the rough draft of a translation in Chinese without the help of a native scholar.

He had hoped that his body would rest beside his dear wife and eldest daughter and many Chinese friends amidst the mulberry orchards of Hangchow ; but now it is laid, near that of a beloved niece, within sight of the great Cathedral of Durham, a spot not unbefitting the sleep of a missionary of JESUS CHRIST.

LITERARY NOTES

La Philosophie de la Nature dans l'Art d'Extrême Orient.

Par RAPHAEL PETRUCCI. Paris : Laurens.

An article on Art, of as late a date as 1895, closes with the phrase "about Chinese Art we as yet know next to nothing." Since those words were penned the sources of knowledge have indeed multiplied. Through the labours of Bushell, Giles, Hirth, Chevannes, von le Coq, Stein, Binyon, Münsterberg and others, a history of Chinese Art from its earliest days has been laid before the student from the Western World, who now refers with familiarity to Ku-K'ai-Chih, Wu-Tao-Tzu and their confrères, and freely compares the styles of successive dynasties.

To knowledge of history we must, however, in the realm of Art, add understanding of those impulses from which have sprung the forms we are considering. To assist to this understanding is the end to which both the books under review are written.

In the finely printed folio before us, Mr. Petrucci sets forth clearly, with insight and deep sympathy, that marvellous philosophy of nature upon which the Art of the Far East is founded. With the widely accepted theory that Buddhism provided China with her artistic inspiration, that it brought to the so-called "material and positive Oriental" that "something of the imagination and idealism of the Aryan races" which transformed and vivified their Art, Mr. Petrucci is strongly opposed and in support of his argument shows how profoundly Buddhism itself was affected and modified by the Philosophical system already developed in China. He points out the great difference between the form taken by Buddhist art in the Far East, and that which it has kept in India, where it has not that vigorous comprehension of plant and animal life, and especially of landscape, which in China and Japan have been so marvellously expressed. In India the impossible, the fabulous reign always. As he expresses it "It seems as if an intelligence more imaginative than observing produced with frenzied fecundity the wonderful sculptures which seem to aim solely at passing the limits of the real."

And what is this system, this Philosophy of Nature, a grasp of which, is anterior to the smallest comprehension of that Art which first strikes the Occidental mind as weird and unfamiliar? Mr. Petrucci searches for it in

the pages of the I-ching, in the mystic teaching of Lao-tzu, and in the pious conformation to tradition of Confucius, and finds, that the Philosophy which was first expressed in the XIth century before our era, which has, until our day, directed the evolution of the Chinese mind, "considers every being in the world, every manifestation of nature, every man, every genii, every god as an active part of the great whole," of that great Reality which is behind and beyond the flux of phenomena. Whereas, this primitive cosmogeny finds a close parallel in Hesiod, the development has been in no wise the same. In the effort towards the comprehension of the Universal, no personal or anthropomorphic form has appeared. The Chinese have remained attached to vague principles, even the idea of God in our Occidental sense is absent, and man, who is to us the centre and lord of the earth, is to them but one of the component parts of creation. This philosophy, explains that subtle penetration of Nature in all her moods and manifestations, which is what strikes one most forcibly in the Art of the Far East, and to all those who are interested in this most fascinating subject a careful perusal of Mr. Petrucci's important work is essential.

The author has been ably seconded by his publishers, who have produced a very beautiful specimen of the book-maker's craft, and has been fortunate in having access to those indispensable reproductions of the Kokka Magazine, of which there are four examples, and also to a good deal of as yet unpublished material from the recent expeditions to Central Asia.

F. W. A.

The Flight of the Dragon. By LAURENCE BINYON. London: John Murray. "Wisdom of the East Series."

"The Flight of the Dragon," by Laurence Binyon, one of those charming booklets published in the "Wisdom of the East" series, purports to be "an essay on the theory and practice of art in China and Japan based on original sources." No writer on Far Eastern Art has shown a keener appreciation, a deeper sympathy, than has Mr. Binyon, and this exquisite sketch (which indeed contains matter for a folio) will but serve to enhance his well-earned reputation. He deals, as does Mr. Petrucci, with the impulses, the intentions, which have produced this Art, with the Dragon—symbolic of the sovereign energy of the soul—with the "sword-play of the brush," with mental preparation, suggestion, symmetry, value of space, and above all with the rhythmical vitality which is its most important element, and he also feels that its sole aim is but the expression of the Universal

Soul—that "Art is not an adjunct to existence, a reduplication of the actual; it is a hint and a promise of that perfect rhythm, of that ideal life."

F. W. A.

Adversaria Sinica. By PROF. HERBERT A. GILES, LL.D.

The work on science is usually dry and flavourless. It is especially so when the subjects to be treated have nothing in common with our daily life. The present work, of which the first part appeared six years ago, is a welcome exception in that the author's skill is so exercised as to render a living touch to what otherwise might become a description of dead things.

It is, however, not my intention to review the articles one after another which amount to more than twenty. I may perhaps be permitted to write something about two articles which have particularly interested me in the course of my reading.

The first number is opened up with the auspicious subject of "Who is Si Wang Mu" quite à la Chinoise.

Evidence is given from various angles to establish the identity of Si Wang Mu 西王母 with Hera or Juno. I think I am in a position to present another support to the author's original argument. Look at the following passage taken from 史記:—

吾乃今日睹西王母麗然白首戴勝(?)而穴處兮亦幸有三足鳥爲之使(大人賦)

"I now personally witness Si Wang Mu. She is fair-haired and of white complexion. She wears a necklace and dwells in a cave. She has a happy attendant in the shape of 三足鳥. (Eulogy on Giant.)

To begin with, 麗然 and 戴勝 are adequate terms to describe a Caucasian woman. 戴勝 or wearing a necklace, also proves that Si Wang Mu was a woman. It is curious to note that the character 勝 has no intrinsic significance of a necklace or a coronet. From the fact that the ornament of images of Buddha is known as 勝曼, which of course is a pure foreign term, I might infer that 勝, in the capacity of necklace, is of an alien origin, possibly a transliteration of the Sanscrit.

As to the 三足鳥, it is annotated as a *blue bird*, instead of the usual crow and further that it was a supplier of food to Si Wang Mu. A parallel might be drawn between that and the beloved dove which served as carrier of the immortal food of Ambrosia and Nectar to twelve Gods of Olympus.

About the beginning of the Han Dynasty, incessant intercourse between China and the Eastern Greek possessions along the trade

routes of Central Asia, which reached their climax in 張騫's expedition must have introduced into China a beautiful current of the Greco-Bactrian art. Comparison of Fig. 1 with Fig. 2 will convince the



Fig. 1.
Stone Carving,
Hsiao T'ang Shan
(Dr. Bushell's "Chinese Art")
Fig. 9, Vol. I)

readers. In both instances the figures are arranged diagonally one after another with geometrical exactness. This mode of delineation, I understand, was of common use among the ancient Egyptians, while in China, it is one very seldom met with. Considering that the stone carving, of which Fig. 1 is copied, is traced one



Fig. 2.
"Book of Dead"
(Egypt)

century B.C., or about the commencement of the Han period, we are at once conscious of the fact that influence of the Western art must have had a very far-reaching effect upon the Chinese life.

Referring to the Si Wang Mu that appears in Mu T'ien Tsu Chuan, I may be permitted to quote Mr. Y. Sasaki, M.P., who has spent years in Mongolia and in Central Asia, as follows:—

"Si Wang Mu is not a fairy. It is a name of a great tribe which prospered in Central Asia. From the founder of the Chou 周 Dynasty down to Wen Wang 文王, the said tribe was held in great esteem as the main division of the Chou families. It is for the sake of political policy, and not of love (as the orthodox commentators on 穆天子傳 maintain) that Mu Wang 穆王 paid homage to Si Wang Mu (Translation) (P. 84, 西域探檢日誌).

The above quotation brings Mr. Sasaki quite in line with Prof. Chevannes who holds that "Dans ces textes (c'est-à-dire, de 穆天子傳), le nom de Si Wang Mou est mentionné; mais il est le nom d'une tribu barbare (?) de l'ouest, etc."

In conclusion, let me touch upon Terrien de la Couperie's explanation. On page 3 of the *Adversaria Sinica*, he is quoted as saying that Wang Mu is a corruption of Kam-mu (Kun-mo), the title of sovereigns of Wu Sung nations. Here he evidently refers to the passage occurring in 史記 to the effect that 騫既至烏孫烏孫王昆莫(?)見漢使如單于禮 ("Upon the arrival of 騫 in the country of Wu-Sung, Kun-mo or Wu-Sung king received the Han Ambassador (viz. 張騫) with the ceremonies due to 單于 chiefs").

Might not the etymons of the "Kun-mo" be the Japanese "Ka-mi" and "Ki-mi," meaning god and sovereign respectively? The former, the "Ka-mi" is preserved in the Ainos' vocabulary in the form of "Ka-moi."

It is one of the many rewards of antiquarian researches that such words of our common use should find their counterpart in the accounts of a nation that flourished in Central Asia one century B.C.

Pages 199-203 contain an interesting article on the "Japan's debt to China," which claims our special attention on account of its being built upon the information chiefly gathered from the Chinese source.

First of all, I should like to point out that, in the translation of a passage from 後漢書 heading the article (P. 189), Prof. Giles makes a mistake in rendering 倭奴國 "Dwarf-slave nation." The best that could be done with these three characters would be to simply put them "Na-kuo of the country of Wa." Read the following:—

光武中元二年倭奴國率貢朝賀。使人自稱大夫，倭國之極南海也。(後漢書東夷傳)

"In the 2nd year of 中元 era of the Emperor, 光武, 倭奴國, bearing tribute, came up to the court of Han. The envoy called himself a Lord Steward. (奴國) is situated at the Southern extremity of "Wa" country. The Emperor 光武 bestowed on him an official seal."

From the above quotation, we can now clearly see that 倭 and 奴國 represent two different localities. Next the question arises, Is it possible to find the place which was known to the Hans by the name of "Na-kuo"?

In A.D. 1784, there was excavated at a spot (lat. 33-40°: long 130-18°) called "Na-ka" (那珂) of the island of Kyushu a golden seal with the inscription of 漢委奴國王 upon it.

Considering that the Kumaso tribes inhabited the island of Kyushu in the Han period have left us no object of art, we may safely conclude that the seal in question is one that substantiates the record of 後漢書, "The Emperor 光武 bestowed on him an official seal." At the same time, it establishes beyond doubt that 奴國 is nothing but a transliteration of our 那珂 province, and it is an interesting by-product of this quotation from 後漢書 ("奴國) is situated at the southern extremity of the country of 'Wa'") that we are able to decide the ancient "Wa" country consisted of Korea and the southern reaches of Kyushu.*

Next on the question of tattooing: 魏志 as well as 後漢書 quoted by the author, mentions the practice of tattooing among Wa nations: 男子無大小皆黥面文身 "Men, young and old, tattoo their faces and paint their bodies." This description is highly valuable as it gives a clue to distinguish the present Japanese from the Wa people.

* (In passing, I may remark that the character 奴 was probably pronounced "Na" in the Han period. For, besides our "Na-ka" is designated as 奴, The History of Wei (魏志) tells us that the Assistant Governor in the island of Tsushima was called 卑奴母離. The Japanese equivalent to this being "Hina-mori" or a Guardsman of rural districts, the Japanese "na" is here also rendered 奴.

To Mr. Darwin's remark, "not one great country can be found, from the Polar regions in the North to New England in the South, in which aborigines do not tattoo themselves," I may cite as an exception the Japanese. This is shewn by the numerous clay figures that have been unearthed from the ancient tombs. The existence of this habit among Wa people, which is another name of the tribe known as "Kumaso" in the Japanese history, goes to prove conclusively that they were of different stock from the Japanese proper and of the tropical habitat. I say this because the practice of tattooing is an invention by people who, living under the burning sun, cannot afford to put on sufficient clothes to satisfy their aesthetic temperament. In the travels of Marco Polo, I remember two different tribes are credited with the habit and they are all tropical nations living in Burma.

Thus it is clear that the 倭奴國 in 後漢書 and 魏志 is nothing but a local name, without the least reference to the conditions of people, such as "dwarf" or "slave," and the nations mentioned as "Wa" comprises the Koreans and the Kumaso tribes, the latter now being extinct as a race. The remarks of these two works on 倭奴國 have in reality very little to do with Japan proper, in which sense Prof. Giles intended to construe the passage.

Last, but not the least interesting, is the question as to the origin of the Kata-kana, or Japanese alphabet. Prof. Giles, citing the views of the more conventional Japanese sinologues assigns it a Chinese origin. At the risk of trespassing the limit of book-criticism, I venture to propose that the vowel group of the Kata-kana is traceable to Sanscrit. The first vowel ㇏ (pronounced ä) has its equivalent in the Devanagari ॠ; the second one ㇏ (i) very much resembles the Devanagari ॠ and the third ㇏ is seemingly a contracted form of ॠ, while the fourth ㇏ and the fifth ㇏ are unmistakably copied from ॠ and ॠ respectively. In each of the foregoing comparisons, the sounds are almost identical. The old Chinese-origin-theory has more weak spots than one. *Tempora mutantur, nos et mutamur in illis!*

R. K. W.

An Alphabetical Index to the Chinese Encyclopaedia Ch'in Ting Ku Chin T'u Shu Chi Ch'eng (欽定古今圖書集成).
By LIONEL GILES, M.A., for the British Museum, London, 1911.

It may seem a bit odd to describe an index as scholarly, but this is an exceptional Index, the compiling of which implies scholarship to a marked degree. It is a tantalizing list of good things—like a menu card of some sumptuous banquet bestowed upon a guest who could not attend the

feast. There are but few known copies of this mammoth encyclopaedia, inside or outside of China. Mr. Giles states in his interesting introduction to the Index that, so far as he knows, the British Museum has the only complete set of the First Edition outside of China. Of course every student of Chinese literature and science understands that he may expect disappointment when he comes to peruse a given subject in a Chinese treatise, but nevertheless this great conglomeration of all that China ever accomplished in the several spheres of Literature, History, Science, Biography, Belles-lettres, etc., etc., must not be ruthlessly set aside as worthless, for it presents in a compact form the best thought of the Chinese in all ages.

Heretofore the Encyclopaedia has been a sealed book to most students because of the difficulty of finding what they wanted, even with the aid of the voluminous Chinese index. Mr. Giles has made the path of research easy by his Anglo-Chinese Index, whereby the student can turn readily to his particular subject, although he may have to make a journey to London to effect his search. The work thus indexed comprises some 10,000 'parts' (卷) which (in the British Museum set) are bound in 745 thick volumes,—a veritable library in itself.

It is useless to go into detail in describing this Index of nearly 10,000 items, but a glance will show the practical use to which it may be put. The Museum is to be congratulated in having had the services of a scholar like Mr. Lionel Giles to edit this valuable work.

F. H. C.

Les Chemins de Fer de Chine. EDOUARD DE LABOULAYE. Paris : Emile Larose, 1911.

There is very little that is original in this book. There is a brief acknowledgement of the author's indebtedness to various sources, among which appears the name of Kent, author of "Railway Enterprise in China." There is great similarity of material (Kent's book was published in 1907).

Over 180 of the 337 pages are taken up with the text of the various agreements, and 115 of these pages are apparently embodied from Kent's book, those in English not being done into French; and even where the English text of the agreement is only a translation from Chinese, Japanese or German, it has been left in English; so that altogether there are 138 pages, out of the whole 337, in English. Seeing that the author presupposes such a knowledge of English on the part of his readers, one would think he might have done better to have referred them definitely to Kent's book for the history of railway enterprise in China up to 1907, merely giving a brief resumé of this, and then devoting the

greater part of the book to the period since 1907 ; there is but little in the book, however, dealing with this period—it is altogether too brief and unsatisfactory. Surely the French readers of the book would have liked to see the agreement for the Yunnan Railway, but this is conspicuous by its absence. And although the "Kiangsi Railway Co." has been running two trains daily from Kiukiang to Tehan, no mention whatever is made of this railway, although space is given to schemes which have not matured so far.

And why is so very little said about the Szechwan Railway ? The author has missed a splendid opportunity of illustrating the Chinese idea of "look-see" ; he might have told that, although only a few miles of the line have been finished, the station and goods yards at Ichang have been laid out on a scale sufficient to cope with the traffic of the completed line, large brick go-downs being ready, and even the wooden huts by the points—like sentry boxes—being all in position (now occupied by beggars!)

The names are mangled in a most cruel manner. We always feel lenient with the uninitiated, but for a person who takes upon himself to write a book that presupposes a fairly intimate knowledge of China, the mistakes are inexcusable, especially that as now the Chinese Post Office have standardized the names of places, the wayfaring man, though a fool, need not err therein. Here are a few instances : Ningkwofu is spelt Ningwofu and Ninkwofu as well as the proper way. Hsygniāng. Hsin-gyang, Hsinyang, Syanyang, have to be sorted out between Sinyangchow and Siangyangfu. And similarly with the names of people : Sheng Hsuan-huai is also called Shen Hsuan Hai. Of course some of these are misprints, but in many cases it is impossible to know which is intended to be correct.

All these remarks seem very ungracious : the perusal of the book does not tend to exhilarate one ; when one thinks of the latter phases of railway affairs, one cannot help musing on what might have been if there had been no revolution. One cannot but feel that the agreement over the "four-nations loan" was an eminently satisfactory and statesmanlike one, helping forward the best interests of the country ; one in which China secured better terms than in previous agreements, and one which unhindered would already have had tangible results.

In looking through the book, one is forcibly reminded of the great influence Sheng Hsuan Huai has had on the history of railways in China. It was in connection with the negotiations over the Peking-Hankow line, before the Boxer outbreak, that he reported that "his pen was worn and his lips were parched with talking" ; but he has had to do with several other railways since then. One might almost suggest respectfully to M. Laboulaye that he could get out a book on Chinese

railways not reminding one so very forcibly of Kent's, by letting its groundwork be a biographical sketch of Sheng—on the style of Michie's "Englishman in China!"

G. W. S.

Two Years in the Forbidden City. By PRINCESS DER LING.
New York: Moffat, Yard & Co., 1911.

The title of this book appeals to human nature which is ever curious to know of the vague and the forbidden. The subject appeals to the imagination, as the place has been prominently before the public mind for years. A peep into the Imperial Palace has been the object of many and the few details known of the life within have been widely published. The book under review supplies the imagination and satisfies curiosity on some points and to some extent. It is a very interesting book because it deals with interesting personalities. It pulls aside the veil and throws light on some of these as we may gather from the titles of some of the chapters. Such as "At the Palace"; "Play at the Court"; "Luncheon with the Empress"; "Audiences of Her Majesty"; "Attendances on Her Majesty"; "The Emperor Kuang Hsu"; "The Painting of the Portrait"; "The Palaces"; "Festivals," etc.

We are led into the inner apartments and view the daily life of the Old Buddha awake and asleep, at her tiffin and her toilet, amongst her own waiting women and Court ladies as well as in intercourse with foreigners; her angry moods and pleasant moods are depicted and delineated effectively. The reader is amused by her fancies and startled by her contradictions. Human nature in her case as in others was very contrary. On the whole it is a pleasing character that is portrayed, in spite of the outbursts of temper and certain cruelty of disposition. The portrait is a pleasing one of an old lady of strong personality spending her lonely life amongst her dependents. Very exacting, very domineering, yet rejoicing in the dispensation of gifts: a woman of marvellous memory and a great mistress of detail; taking note of all the gifts sent her on birthdays, etc. and returning evil for evil if she thought the presents sent were not of the finest. She has a great deal of vanity, such as that foreigners should think well of her: "Did you take my picture? Why didn't you tell me? I was looking too serious. Next time you do so let me know that I may try and look pleasant." Very particular in taste and in dress; looking over 20 or 30 dresses before deciding which to wear for a function. She was very fond too of marrying her ladies and finding wives for the princes, she reminds one of Madame Beck in some respects, cf. pp. 215-254. "After she finished her tea, she got up and went round the room examining everything, opening up all my

bureau drawers and boxes, etc." Another trait in her character must not be omitted, her devotion to the late Emperor Hsien Feng, pp. 249-254. And again the ancestral feeling was strong in her, hence her devotion to the old ways, and Buddhism; this also possibly accounts for her hostility to missionaries.

The Emperor Kuang Hsu is a most pathetic and lovable figure. "He would laugh and tease, but as soon as he was in the presence of Her Majesty he would look serious, and as if he were worried to death." "I found him to be one of the most intelligent men in China." This confirms what the reviewer has heard from Chinese ministers who knew him well. In this crisis one can't but wonder at the Nemesis that has robbed the country of a possible ruler, one that would command the confidence of the people and be their successful leader in reform. In this respect the old Buddha cast a sinister shadow over the empire. The Boxer episode was not the most serious mistake she made.

One thing we miss very much from this interesting book. How was this country governed under the old Empress. Very little can be gathered on this interesting and momentous point. Whilst the volume is most disappointing in this respect, yet it contains a picture of Court life which fills a distinct place in the annals of China.

E. M.

Among the Tribes in South-West China. By SAMUEL R. CLARKE.

For Thirty-three years a Missionary in China. China Inland Mission. London, Philadelphia, Toronto, Melbourne, Shanghai. Morgan and Scott, Ltd., 1911.

We do not hesitate to describe this as a most readable and instructive book. It is really, so far as we know—and we have not forgotten the late Colborne Baber's valuable work—the only "worth-while" book on the subject of the Tribes of S.-W. China. The author, the Rev. S. R. Clarke, is a missionary of more than 30 years' experience in China. For most of that long period he has been in personal touch with the Tribes whose history and habits he so well describes. Mr. Clarke does not pretend to write as a scientific expert, nor does he ask his readers to put unquestioning faith in all his deductions. It is, however, quite clear that he is a man of keen and accurate observation, wide experience, and first-hand knowledge of the things of which he writes. Few of his readers will hesitate to admit that he has succeeded in producing not only a most readable, but also a very valuable, book. Where every chapter is interesting it is scarcely necessary, perhaps not even fair, to refer to special sections in the book. We ourselves, however, have found Mr. Clarke's remarks on the religious

beliefs and practices of the Miao to be very instructive. His lucid and informing disquisition on the Chung Chia is also worthy of special notice. It is certainly unfortunate that people who are described as being of all non-Chinese races found in China proper "the most numerous, and for some reasons the most interesting," should also require to be represented as "crafty, lying, and dishonest." "The Miao villagers" we are told "trust one another." Not so, however, the Chung Chia, for an epitome of whose striking, if not always beautiful, characteristics, we refer the reader to Mr. Clarke's attractive pages.

We note with pleasure and interest that missionary work amongst some of these interesting Tribes has been splendidly successful. It is also satisfactory to observe that amongst the missionaries whose heroic lives have been consecrated to the hard task of imparting moral advantages to the non-Chinese races there are those whose natural abilities and acquired training are such as to make it certain that ere long the general public will be still further enlightened upon the hitherto unsolved ethnical and philological problems associated with people for whose physical and moral benefit the civilization of China and the Chinese has done next to nothing really serviceable.

We cordially welcome Mr. Clarke's book, and have pleasure in commending it to our readers. It is brightly written and well illustrated. Unfortunately we can give no hint as to its price.

J. W. W.

Lün-Heng, Part II. *Miscellaneous Essays on Wang Ch'ung.* Translated from the Chinese and annotated by Alfred Forke. Berlin, 1911.

The name of Dr. Forke and sound scholarship have become synonymous. In 1899 he published a German version of Yu Chih's four act drama, "Karma." A volume of Chinese poems rendered in German verse by Dr. Forke is a book which readers of German prize. Indeed until he undertook the translation of Wang Ch'ung, all Dr. Forke's work on Chinese literature has been issued in the German tongue. It is to be hoped that having now broken his rule he will continue to observe the breach.

The first part of his translation of the Lün-Heng was published by Dr. Forke in 1907. The present volume completes the work. A brilliant heretic, who lived at the commencement of the Christian era, Wang Ch'ung was a free lance in the world of thought. "A material monism" is Dr. Forke's summary of his 85 critical disquisitions. They are unequal in value. In his chapter on 實 "The Real Nature of Knowledge," Wang Ch'ung illustrates the power of self-realisation, but in his "Last Word on Dragons" (luan lung), he displays no original insight, and adds nothing to our knowledge of an obscure subject, yet though wordy and

often unsatisfactory, Wang Chung is always worth studying. Free from the conventional bonds which make most Chinese writers blindly reverence antiquity, less paradoxical than the Taoists and more speculative than the Confucianists, Wang Chung is a free thinker. He calls himself, however, a Confucianist. Our present day western philosophers will find in him support for their disbelief in immortality, although they are unlikely to borrow his arguments. In his belief in ghosts, and in dreams as the confused recollections of actual personal experiences while the sleeper is absent from the body, Wang Chung is also delightfully modern: while the phantom nature of his apparitions confirm the latest theory that ghosts are unconscious, automatic thought-forms, rather than living self-conscious entities. When, however, we turn to his discussion of physics we find that Wang Chung had no prophetic insight of what we now know as facts.

All students of comparative thought, as well as Chinese scholars, will be grateful to Dr. Forke for these two valuable volumes of nearly 600 pages each. Not only has he presented this old Chinese revolutionist in an accessible form, but, throughout, his translation is illuminated and enriched by scholarly notes of permanent value. Complete indexes of subjects and proper names, with a full list of references to the Chinese works quoted greatly add to the value of the work. Prof. Forke has added appendices dealing with the Five Elements—water, fire, metal, wood, earth; the Chinese Cycle; and Some Implements mentioned by Wang Chung. These are the outcome of careful research, and it would be a benefit to many if appendices one and two were reprinted as separate pamphlets. If Dr. Forke at the top of each page had printed the number of the book and chapter he would have further facilitated reference. The volumes are bulky, and it is not easy to turn quickly to any particular chapter.

C. S. M.

Taoist Teachings from the Book of Lieh Tzu. Translated from the Chinese with introduction and notes, by LIONEL GILES, M.A. London: John Murray, 1912.

This selection from the teachings of Lieh Tzu forms one of the Wisdom of the East Series, edited by L. Cranmer-Byng and Dr. S. A. Kapadia. Mr. Giles is a sympathetic translator, and it is to be hoped that he will complete the work he has here begun, and publish a complete version of Lieh Tzu in English. Rev. Ernest Faber, and Rev. Wilhelm of Tsingtao have prepared German editions of this famous Taoist, but we still wait for a full and properly annotated translation in English. There is no need to say much to commend this book, which is prepared and published in unison with the other volumes of the series. The translator has interspersed among the text his notes and quotations from commentators, after the

fashion of Mr. Balfour's "Chuangtzu," a plan which possesses certain advantages over foot-notes.

This rendering of Lao Tzu was evidently a labour which Mr. Giles undertook *con amore*, and the natural result is a very pleasing interpretation. 智 and 能 Mr. Giles tells us have as their modern equivalents "skilled labour" and "capital," while 力 and 命 he renders as "effort" and "destiny." After this it is somewhat disappointing to find him still giving "inaction" as the meaning of 無爲. Wu-wei is not "inaction" but *pure action*. It is, so to speak, the action which precedes action. Physically, it is action without resistance; morally, it is action without attachment. Modern examples of wu-wei are to be seen among the followers of Mrs. Eddy, the late leader of the Christian Science cult; or among those who chase the various phases of the New Thought movement in America. It is the more surprising that Mr. Giles failed to grasp the true signification of wu-wei, as elsewhere he rightly speaks of "Lifelessness" as "the unchanging life-giving Principle (Tao)." The reviewer hopes that the issue of this admirable little volume will stimulate a wider interest in the teachings of the Taoist sages,—the most profound thinkers China has produced.

C. S. M.

Wild Life in China. By GEORGE LANNING. Shanghai: The National Review Office, 1911.

This book is exactly what it is described to be in the sub-title, namely, chats on Chinese birds and beasts as between one nature lover and another. Out of 255 pages 188 are devoted to birds. A similar preponderance as regards birds is found in the Shanghai Museum, which is easily accounted for; practically all those who go up country shooting giving their entire attention to birds. Mr. Lanning touches on what may be described as the finest zoological phenomenon in the Shanghai neighbourhood, namely, the massing of water fowl in the winter on the islands outside Woosung: the serried squadrons of wild geese; the teal, widgeon and millions of duck; and the glorious white swan, than which, splashing in hundreds on the shallow water in the sunshine, there is no finer sight. It is doubtful if the author is correct when he states that the best way of determining the species of snipe is to count the tail feathers; surely a glance at the tail feathers is sufficient to distinguish the plain feathers of the common snipe from the short side pin feathers of the pintail and the long sickle-shape side feathers of the Swinhoe snipe. Mr. Lanning frequently moralises: for example, he says "even on a game preserve the peregrine infallibly kills off all weakly birds and so maintains the general healthiness of the community." What a fine public health prescription in these pampered days!

The Author gives the pseudo-scientists many good natured knocks. "The number of ornithological compilers of bird books," he says, "is far greater than the number of those who have done as Thomas Edwards did *i.e.*, who have made a study of wild life at first hand." On the other hand the author appears to prefer odds and ends to subjects of deeper interest, while there is a copious filling of fireside zoology around the record of direct observation of wild life in China. It is doubtful whether the author is correct in describing the poisonous snake, *halys blomhoffii*, "as uncommon near Shanghai." It has frequently been found in the neighbourhood especially among old Chinese coffins.

Mr. Lanning is very happy in some of his similes, which bring the matter home. In speaking of the protective colouring of birds he mentions immobility as a great cloak and emphasizes the fact that if one can only keep still for a sufficient time one may observe animal life intimately, while he speaks of looking at a nightjar without seeing the bird for a long while just as in a "puzzle picture."

There is an appendix on the big game of Western China by Mr. F. Kingdon Ward which is somewhat arid after Mr. Lanning's pleasant chats.

A. S.

The Penetration of Yunnan. By ARTHUR PURDY STOUT, F.R.G.S.

Reprint from "The Bulletin of the Geographical Society of Philadelphia." (35 pp. Illustrations, Map and Bibliog.)

There is at present a revival of interest in the Yunnan area, as witness the British advances at Piennan, the recent journeys of Mr. Rose, the comparatively recent and highly important volume by Major Davies, and the researches now being carried on by Mr. Kingdon Ward and others. As Mr. Stout points out, the interest in Yunnan has been inspired in almost every instance by the desire of the British and the French to draw the trade of western China on the one hand towards the Indian Ocean and on the other towards the Gulf of Tonkin and the China sea. The economic thrust that pushes the traveller and explorer into the most completely hidden lands, has been working very strongly towards the capital of this wealthy Chinese province, and now that at last the French have beaten their great rivals in the attempt to link Yunnanfu with the sea by means of the railway, and have thereby secured the first advantage, the moment is not inappropriate for the piecing together of the narrative of peaceful penetration that has been going on since Marco Polo visited the province, but has been much more rapidly carried out during the years that have elapsed since Margary's death, though even then with no great haste. Hence we welcome Mr. Stout's compact record.

The author has done his work well. He gives us first of all a succinct account of the geographical configuration of the province, taken from Major Davies's book, and then begins the story of exploration at the beginning—so far as Europeans are concerned—with Marco Polo. From Polo's time to 1650 there is practically no record; from 1650 to 1800 the record is chiefly that of the Jesuit Missionaries, who at the instance of the Chinese Imperial Government conducted careful surveys in western Yunnan, and between 1714 and 1716 completed their surveys of the whole province. All foreign entrance to the province was from the north until Major Sladen's expedition of 1868, a very elaborate affair, following close on Garnier's attempt to pierce the province from the valley of the Mekong. The Muhammadan rebellion greatly interfered with the exploration of western China for many years, but its suppression in 1874, with the fall of Tali-fu, led to renewed activity, which began with apparent failure in the murder of Margary in 1875. From that time the attack was for some years very persistent, and amongst other things has given us the classic narratives of E. Colborne Baber, and the careful records of Roehrer, and from their time to this we have records innumerable by explorers and missionaries, each contributing something to the sum total of our knowledge of Yunnan, a total now by no means insignificant.

In the pages before us Mr. Stout, writing with the many advantages that first hand knowledge of the country alone can give, traces minutely the advances made by each explorer, the contributions made by each traveller, and though the record is comparatively short no contributor of importance is overlooked, and no real contribution despised. The result is an historical record, plain and terse, to which the student will naturally turn whenever he wants to know what was the state of exploration in Yunnan at any particular period or what was the contribution of any particular traveller towards our knowledge of the geography of the province.

For every statement made the author gives us his authority, in a footnote, and herein lies not the least valuable part of the brochure, for the footnotes form an admirable guide to the literature that has in recent years rapidly multiplied concerning Yunnan. Indeed, these footnotes are really a better bibliography, in point of discernment on the part of the author and usefulness to the student, than the professed bibliography accompanying the monograph, for the bibliography is too complete to be critical, covering as it does practically everything—pamphlets, articles, books, and papers—in English, French and German, that has been written about Yunnan since Cordier's "*Bibliotheca Sinica*" and "*Bibliotheca Indo-Sinica*." The student will be well advised to stick to the bibliography of the footnotes. This one word of warning is necessary, but it does not alter the fact the Mr. Stout's pages present a clear, careful and accurate

account of the geographical exploration of a province of great wealth and of high potential importance.

W. S. R.

Etudes Sino-Mahométanes. Par A. VISSIÈRE. pp. 144. Paris, Ernest Leroux, 1911.

Mission d'Ollone 1906-1909—Recherches sur les Musulmans Chinois. Par LE COMMANDANT D'OLLONE, LE CAPITAINE DE FLEUVELLE, LE CAPITAINE LEPAGE, LE LIEUTENANT LE BOYNE. Etudes de A. VISSIÈRE, Consul Général de France, etc., etc. Notes de E. BLOCHET. Attaché à la Bibliothèque Nationale et de divers savants. pp. 470. Paris: Ernest Leroux, 1911.

The first of these books, a reprint from the "*Revue du Monde Musulman*" for 1909-1910, and itself reprinted in the Commandant d'Ollone's "*Recherches*," forms the beginning of what we hope will be a long series of Studies of Chinese Moslems on which M. Vissière is engaged. It is concerned chiefly, but not entirely, with the biography and work of the Seyyid Edjell Chams ed-Din Omar, giving us first the translation of his biography from the *Yuan Shih* 元史; then a panegyric by his contemporary Chao Tsü-yüan 趙子元 extracted from the *Yünnan Tung Chih* 雲南通志 and forming one of the most important documents we yet possess on the subject; then various inscriptions from his tomb and memorial temples in Yünnan; and lastly a careful study of the irrigation and other hydraulic works which he undertook to the lasting benefit of the people of Yünnan. Born in 1210 the Seyyid Edjell Omar seems to have joined the service of Genghis Khan when he was not more than sixteen years old (for Genghis died in 1227) and faithfully to have served the successive Khans until he died under Kublai in 1279. He had been sent in 1274 to take charge of the half savage and very ineffectually conquered region of Yünnan, and by his firm kindness and tact seems to have won the people over almost at once to loyal and grateful acceptance of his schemes of civilization, reform, and public benefit, leaving behind him when he died a name which is still honoured and a family which has played a prominent part in the spread of Islam in China. On p. 41 M. Vissière refers to the curious doubt as to where Omar was buried. An inscription of 1538 seems to say plainly that his body was "taken home to Shensi for burial," while other inscriptions and inquiries made of the family on the spot seem to show that he was buried at the north gate of Shan Shan 鄯鄯 near the present city of Yünnan. The Commandant d'Ollone has added two notable documents to those translated by M. Vissière—some extracts from the composition by the celebrated Chéng Ho 鄭和 of the fifteenth century who positively asserts that Omar was buried in Shensi, and a detailed biography by Liu Fa-

hsiang 劉發祥 (A.D. 1684) which agrees with the *Yüan Shih* that he was buried in Yünnan where his tomb is still shown. This last biography differs, however, from the *Yüan Shih* which says that the Seyyid Edjell met Genghis in the West, and says that an ancestor of his (a descendant of Mohammed in the 26th generation, prince of Bokhara) had come with a great number of his tribe to pay tribute (A.D. 1070) and that about ten years later these immigrants had been granted lands "east and west of the mountains and between the Huai 淮 and Ssu 泗." Apart from the doubtful inscription of A.D. 742, which is barely mentioned in the books under review, there is very scanty evidence of the existence of anything like a settled community of Moslems at so early a date as the 11th century, but there are two scraps which tend to confirm this story at Hsi an; one is a very sober statement on a monument of the 16th century that the first mosque (清修寺) was built in the Sung dynasty (960-1127) and the other a slab which bears the words 道法參天地 (The Way and the Law are equal to Heaven and Earth) with a note of the 18th century to say that the words were a newly engraved facsimile of the original inscription of the *Yüan Feng* period (1078-1085).

To the valuable translations of documents the Commandant d'Ollone adds almost equally valuable chapters, based on the expert observations of himself and his colleagues during their Mission of exploration in Western China (1906-1909), on the Moslems of Yünnan, Ssu Chuan, Kansu, and Turkestan. These chapters are full of interest. In Yünnan the Mission was strictly watched and the opportunity of observation was restricted, but elsewhere they were more free, and the account of the discovery of sects in Islam Tomb-worshippers, the New Church—Sufi and Shia--and the chapters on the Tungan (or *Turkhan*) rebellions with their painfully interesting contrasts between the local stories of the outrageous treachery and barbarity of the Chinese and the official reports, and their accounts of the heroes on either side, Ma Hua-lung and others, and Tung Fu-hsiang, and of the latter's royal life of exile from 1901 until his death, all this will be eagerly read. One great defect of these chapters is the omission of Chinese characters. Ma Hua-lung, the greatest of the Moslem heroes and leader of a heretical sect, but hitherto almost unknown in Europe, is given as *Ma Houa-long*, and in Arabic characters of which the transcription is *Mid* (or *Mil*) *Khova* (*Khouwa*) *leu*, but not that we can discover in Chinese characters.

The Commandant's chief conclusions are:—1. That Moslems in China are comparative very few. He himself says 4,000,000; but his argument points rather to 3,000,000 or even less, for he judges that Moslems were on an average one per cent of the population in the places he visited (*là où nous sommes passés*—p. 430) which were for the most part Mohammedan strongholds. 2. That they are mostly pure Chinese, with

no Turkish or Arab features. The religion has spread largely he thinks by the buying and adoption of heathen infants and by conversions for reasons of expediency, and by the natural growth of these, no less than of the original half-foreign families. 3. That Islam has never been preached in Chinese and never been enforced by the sword, but has gradually grown in the way explained just above, having been unintentionally introduced by individual Moslem soldiers and governors among whom the chief and perhaps the earliest was the Seyyed Edjell Omar or his ancestor of the 11th century. 4. He insists too that the Moslem clergy (*Akhunds*) are highly educated, reading and writing Persian and Arabic extremely well, especially in Sŭ Ch'uan where most of the Chinese Moslem books (and they are fairly plentiful from 1642 onwards) are printed.

The "*Recherches*" which includes, as we have said, and derives quite half its value from M. Vissière's "*Etudes*," is a very conspicuous contribution to our knowledge of Moslems and their customs, history and beliefs in the western parts of China.

C. M.

Le T'ai Chan : Essai de monographie d'un culte Chinois. Appendice : Le dieu du sol dans la Chine antique. Par Edouard Chavannes, pp. 591. (*Annales du Musée Guimet—Bibliothèque d'études* Tome 21.) Paris, Ernest Leroux, 1910.

It is impossible to praise too highly the contributions which Professor Chavannes is making to our knowledge of Chinese religious thought and history in the unending stream of books and articles which flows from his mind and pen. The present large and singularly complete volume of nearly 600 pages is but a small part of what he has published since his return from the Archeological Mission of 1907, and it is difficult to know whether to admire most the amazing rapidity of the Professor's work, or its scholarly form and accuracy, or the extent of his learning.

The first chapter of *Le T'ai Chan* deals in a more general way with the worship of the Mountain (泰山); first with those aspects of worship which are common to T'ai Shan and to other sacred mountains, next with its special connexion, as the Eastern Peak 東嶽, with birth and death, thirdly with the historic sacrifices *fêng* 封 and *shan* 禪, fourthly with the more popular forms of worship which are in fact not worship of the mountain itself at all. "When I visited the temple of Tung Yo 東嶽廟 at Peking my attention was attracted by the strange manner in which certain women were entering the temple. Three steps and they flung themselves full length on the dusty road amidst all the chaos of carts, wheelbarrows, mules, and donkeys which filled the way; they rose only to go through the same prostration three steps further on. Now the goal of

their dolorous way was not the throne of the god of Tai Shan, but other shrines occupied by female divinities" (p. 29). These goddesses were of course Pi hsia yüan chün 碧霞元君 or the Lady 奶奶, with her assessors who preside over child-birth and eye-sight, whose worship has quite outdone that of Tai Shan in popularity not only in Peking but on the mountain itself. The second chapter gives a methodical description of the mountain and of the city of Tai an 泰安 with its environs, each temple or other point of interest having a number by which it can be identified on the very clear tracing of a native pictorial map which forms the frontispiece of the book. This description is open to very slight criticism in one or two points but is for all practical purposes complete and reliable. The remaining chapters are those which give the book its great and lasting value, and no serious student of Chinese religion can afford to leave them unread. Chapter III gives the full translation of the passages relating to the *fêng* and *shan* from the *Hou Han Shu* 後漢書, *Chiu Tang Shu* 舊唐書 and *Sung Shih* 宋史 with most valuable foot-notes;—the corresponding passages from Ssu-ma Chien are of course in Professor Chavannes's *Mémoires Historiques* (tome III, p. 413) and are not repeated here. There are many striking sayings such as: "In every sacrifice it is the heart that matters; if the heart is perfect it has communion with Heaven and Earth and reaches the gods above and below" (p. 216). And this has some bearing on the old Term Question: "Sovereign Heaven the Emperor on high (皇天上帝) has the rank of sovereign, the Emperors of the five regions of space corresponding to the seasons have the rank of subject" (p. 223). And sure enough we find the Emperor addressing Tai Shan on terms of equality, scolding him even (though the mountain ranks among the very greatest of inferior gods), but recognizing always with the humblest reverence the sovereignty of Heaven. From the *fêng* and *shan* we pass on in Chapter IV to the prayers addressed to Tai Shan by various Emperors from the *Text for a Sacrifice to Tai Yo* (祭岱巖文) A.D. 495 down to one of February 1762. Chapter V gives a selection of the hundreds of inscriptions which concern Tai Shan, notably those of A.D. 726, 1008, 1284, 1285, 1370; the translation being accompanied in both these chapters (IV and V) with facsimiles of the text as given in some standard work and often also with an excellent photograph of a rubbing of the actual inscription. The last chapter deals with the popular beliefs connected with the mountain, the true likeness of the Five Peaks, the Magic Mirror, the Seal, and so forth. "It seems then," M. Chavannes concludes, "that in this mountain worship we have as it were an epitome of the intellectual evolution of mankind which by a slow process of elaboration is always changing its gods to make them more and more like men."

Then follows the still more interesting Appendix on the Gods of the Soil, Shê 社, Tu ti 土地, or whatever they may be called. "This local and family worship is the lowest substratum of religious thought in

China: nothing is more nearly aboriginal than the God of the Soil and the Ancestral temple."

There is an excellent index, and several pages of *Errata*—not mere corrections of misprints, but in many cases very interesting additional notes or explanations of what was left incomplete or obscure in the text. We may venture to add a few queries and suggestions perhaps:—

p. 190. *King Teheng* (sic) has the note "Au lieu de 尊 il faut lire 曾." But 尊 = *Tsuenn*, 曾 = *Tseng*, and in the Index the man is *Li King-tehenn* 李敬貞.

p. 234. Hsüan Tsung 玄宗 is said to have ascended the throne in the seventh month of the second year of Hsien T'ien (713). He is generally said to have begun his reign in 712, but a long interval may have passed before his enthronement. The period Hsien T'ien 先天, not mentioned in *Mayers'* or *Giles'* tables, was, according to P. Hoang, from 712, VIII month, 7 day (12 September 712) to 713, XI month, 29 day (21 December 713).

p. 257, note 3. L'actuel *T'ai-ngan tcheou*, *T'ai an* 泰安 was raised from a *chou* 州 to a *fu* 府 in 1735 and has remained so ever since.

p. 318, note 2. "Ce n'est en effet que la première année *t'ien-pao* (742) que le mot 載 fut substitué d'une manière absolue au mot 年." Wylie says, probably more exactly, that the change was made on the first day of the third year, 744. Cf. *Chinese Researches* II, p. 65.

p. 355, line 12. "*T'ai Chan*" is given for 東嶽, line 24 "au Sud-Ouest du Pic *T'ai*" represents 泰嶽廟之西南.

p. 357. We have "le directeur de la communauté taoïste *Tchang Tchewei* dont le nom de religion est *T'ien-yi tsen*" 天倪子提點道教張志偉 and just below "*T'ien Yi-tsen* et *Tchang Tchewei*" as if they were two people.

M. Chavannes has himself given some further more interesting corrections in the *T'oung-pao* for 1911, p. 429.

The sixty-one illustrations are almost all interesting but not all are well reproduced.

China's Revolution: 1911—1912. A Historical and Political Record of the Civil War. By EDWARD J. DINGLE, Author of "Across China on Foot." With Maps and Illustrations. Shanghai, The Commercial Press. Published also in Britain and America.

That some coherent account should be published in English of the late Revolution in China is in every way desirable. There are, however, certain inherent obstacles in the way, the chief of which is the inevitable difficulty in getting at the facts—a chronic embarrassment which has always hampered every writer on things Chinese. The difficulty of understanding China, never small, has within the past decade and a half very greatly

increased. Conditions always complex have become far more so through the introduction of a variety of new factors in unknown combinations, involving constant conjectures on the part of the writer of "History," and what the reader of history wants is not guesses, but facts—and these are more or less inaccessible. While a speaking acquaintance with the Chinese language is not absolutely indispensable as a preparation to writing about China, it is highly desirable. Good media in interpretation are equally necessary, and these are often not to be had. There must also be a certain capacity to *sense* China, not only as seen but as felt, making wise use meantime, without being under their tyranny, of the dicta of the "Old China Hands." Some of these qualifications Mr. Dingle possesses, having by means of his travels come into superficial contact with considerable areas of China. When the Revolution broke out he was at Hankow and judiciously made use of his journalistic experience and opportunities to see as much as he could and to form first hand opinions of what he saw. He is as well aware as the reader soon comes to be that he is not writing "History" at all, but merely recording observations and impressions. In his prefatory note he remarks: "The hurriedness with which the volume has been launched does not allow any claim to vital political value to be made for it." By far the larger part of the book is devoted to recounting what happened about the Wu-Han center, much of which was important, and much more of which did not in the end seem to affect the outcome to any appreciable extent. The numerous illustrations, some of which are excellent, give vividness to the sketches amid which they are placed.

The reader is struck with the general absence of historical perspective. The Revolution is allowed to burst upon us (with many adjectives, a disproportionate number of which are superlatives), but the chapter which should have preceded any description of what took place at Wuchang or Hankow (that entitled "The Szechuan Revolt") is placed immediately before the "Conclusion"! Much the best chapters in the book are those contributed by Mr. Upward, but of these the one called "Some Revolution Factors," which is a brief resumé of uprisings in China similar to the late Revolution, immediately follows the one just mentioned on the outbreak in Szechuan, at the very close of the volume. The most entertaining twelve pages are those which contain the substance of interviews with Mrs. T. C. White, the Princess Der Ling, for the reason that the Manchu aspect of the China uprising is the one of which we ordinarily hear very little, although Mrs. White's ideas are probably totally unlike those of the most of her race. Of the events in other parts of China than those under the author's observation, he tells us next to nothing, for the sufficient reason that next to nothing was known to him at the time he rushed to press. It is scarcely satisfactory to find the serious outbreaks on the part of the government troops

condensed into the remark that the soldiers made "a runpus" in Peking. At the bottom of page 295 we find this strange sentence—if such it can be called—and other similar instances are not wanting: "I do not say that nothing had changed before the Revolution, for of certain phases of reform one could not get away from in even the remotest corners of China." There are many instances of a singular confusion of thought on the part of a writer who had had such opportunities as Mr. Dingle. Thus on page 11 we read: "In China, even in far interior places, one finds life, business, prosperity—a strange commingling of Western ideas with Eastern. Four hundred millions of people have to all intents and purposes become civilised." In other words to be "civilised" is to be "Western," and the age long civilisation of the Chinese was only a phantasm until "The West" appeared with its vivifying touch, and made the spurious article into the real thing! It is certainly to be hoped that some one with the requisite knowledge and patience should take up the story where it is dropped and make a complete story of China's Great Revolution.

A. S.

A Small Collection of Japanese Lacquer. By JAMES ORANGE.
Shanghai and Yokohama, Messrs. Kelly & Walsh, Ltd.

Those who appreciate to the full the refined beauties of Japanese lacquer are, perchance, a small band, but to them the oft quoted words of Louis Gonse—"Japanese lacquer objects are the most perfect works that have ever issued from the hands of man"—are but a simple statement of fact, and to them, this Catalogue, prepared by Mr. Orange, will appeal with especial force.

During a residence of many years in the Far East the writer has succeeded in compiling a representative collection of these exquisite productions, which are surely the most typical and wonderful examples of Japanese art. In no other medium does the peculiar genius of Japan find so completely its vehicle of expression.

The catalogue is preceded by a concise history of lacquer, by useful notes on its manufacture, and by a short list of the names of the various kinds, such as Makiye, Nashiji, etc. It is carefully prepared and printed and is accompanied by fifty excellent collotype plates, the work of the well known photographer K. Tamamura of Yokohama. The frontispiece, which illustrates the cover of a beautiful Suzuri-bakō is described as "an experiment in photo-printing on gold" and, although successful to a certain point, can but faintly suggest the marvellous colouring, the depth, the translucency of an original.

Mr. Orange is to be congratulated on the possession of a very beautiful collection of lacquer—and upon the production of a valuable book of reference.

F. W. A.

Chinese Porcelains and Hard Stones. EDGAR GORER and J. F. BLACKER. Quaritch.

In the Introduction to the work before us—which by the way is dedicated to “that sagacious Collector and Connoisseur of the fine arts of his country, His Highness the Duke Tsai-Fu of China”—the authors expressly state their object in its production. This object is not to add in any way to the history of the Chinese fine arts but to bring before the collector and the student an array of the most representative specimens which have been produced in the various periods in China, that this same collector may have standards, by which to judge his purchases and by which to train his eye.

To attain this object they have illustrated by 254 plates, printed by the Mompes Printing and Engraving Co., Watford, the finest specimens in the museums and private collections, more especially of England.

The beauty of these plates—produced by the most modern processes of colour photography and printing—is beyond all praise. They are wonderful. Accompanying each is a careful description in English and in French, thus giving the book a cosmopolitan value. They are divided into twelve groups, as follows: “Black Grounds”—“Green Grounds”—“Yellow Grounds”—“Figures, Animals, and Birds,”—“Famille Verte”—“Blue and White”—“Powder Blue”—“Single and Flambé Glazes”—“Coloured Grounds”—“Aubergine and Dark Blue Grounds”—“Famille Rose” and “Chinese Hard Stones.”

Where such a high standard of perfection has been attained it is almost impossible to select especial examples for commendation though naturally some are better than others. Those devoted to the “Hard Stones,” jade, agate, chalcedony, etc., which throughout the ages have proved such a source of inspiration to the glyptic artists of China are especially fine. Nos. 243 and 241 being startling in their realism.

One can but be grateful to those who have compiled this beautiful series of plates and have thus made it possible for lovers of the fine arts, and ceramics in particular, to study and familiarize themselves with these finest specimens of the potter's art, though they themselves may inhabit the antipodes. Nowadays these wonderful creations from the hands of the unknown and obscure artists of Kiang-si are as unobtainable as are the masterpieces of the Renaissance, as rare as is the Dragon, or as are the Fairies from the Taoist Heavens, so often depicted on their beautifully rounded surfaces.

F. W. A.

Fans Painted by Famous Artists. The Commercial Press, Shanghai.

This set of six volumes contains black and white reproductions of the very beautiful collection of fans painted by famous artists, which belonged to the late Tao Chai, better known as H. E. Tuan Fang. On what has the Chinese artist lavished more of his fantasy, and of his art, than on these dainty trifles for daily use, light as the air they waft! H. E. Tuan Fang had a beautiful and representative collection, worthy of being perpetuated in these charming volumes published by the Commercial Press.

The Changing Chinese. By E. A. Ross, Ph.D. London: T. Fisher Unwin.

In a book by a professor one expects to find the peculiar virtues of the scientist—caution in drawing conclusions from carefully ascertained facts, aversion from condemnation of customs simply because they are strange, absence of prejudice and scrupulous moderation of statement.

The present volume suggests a series of magazine articles rather than a deliberate study. It is full of inconsistent pronouncements and hasty generalizations about China and the Chinese as though one should predicate customs of Europe and the Europeans. The preface shows utter ignorance of how far the study of this land has advanced since the days when a fellow-countryman of the author's turned the native accurate description of the Natural Pillar into the absurd Needle of Heaven that still appears in tourist books of the Yangtze Gorges. No serious student now dreams of questioning that the Chinese are as kin to all men as were Shylock's fellows to the Christians of Venice; but this does not imply that their long history is not a prime factor in every question concerning them.

Dr. Ross at times emphasizes the common sense of the Chinese, but he appears not to perceive that a sensible people's long persistent customs must be not fads but based on natural causes. Thus the inclination to let public and private works decay may indicate insecurity under absolutism and lack of individual effort be due to the prime need for clan combination against arbitrary officials; the risk of whose interference likewise militates against jointstock companies, savings banks, life insurance, and other blessings; and it may be only an apparent paradox to maintain that even footbinding and the queue have as sound reasons—sanitary or social—as circumcision and ceremonial washings.

p. 112 The Taiping Rebellion and the recent revolution refute the
 p. 29 assertion that the north is braver than the south and that the
 military spirit has evaporated. On the Rebellion the index is
 silent though there are casual references on pp. 106 and 304. the
 latter exempting Szechuen from its upheaval!

p. 11 We learn from this book, amongst other novelties, that the
 Chinese are never swayed by impulse, never conserve forests—
 surely the author must have heard of Foochow poles—may take
 to raising wool, as though sheep would thrive throughout the
 country and cotton-wool were not the cheapest protection
 against cold, and that the Chinese script is an inadequate vehicle
 p. 54 for the expression of ideas instead of an excellent means of
 ensuring communication in a land of many dialects mutually
 unintelligible!

Chap. II Over-population is Professor Ross's bugbear and in most
 & IV places he gives the impression of people treading on each other's
 p. 4 heels, though in the account of his journey (Chap. X) he admits
 the existence of wastes. The truth as anyone may see from a
 good map is that China is thickly populated only in certain
 favorable localities and that even the cities are not tightly packed.
 When some years ago Hankow was to get a water works it
 became essential to ascertain its population, given in official and
 other authorities as at least 700,000 souls. A comparison of
 areas with the native quarter of Hongkong whose population is
 known, setting the higher houses of the one against the narrower
 streets of the other, suggested 200,000 as the real number and
 this was actually confirmed by a careful official census. The
 four hundred million brethren whom we are wont to hear will
 exist only when improved communications, intensive farming,
 and just government have obtained for a generation or three
 in China.

Dr. Ross bans ancestral worship as encouraging early marriage
 and large families as well as a low standard of living; as
 though the desire for posterity were not a primitive impulse
 whose weakening causes grave apprehension in more than one
 advanced nation to-day, and in the East adult development
 comes no earlier than in the West. The wastage from infant
 mortality is undoubtedly enormous, just as in nature the
 individual is everywhere sacrificed to the type; and our author in
 another place admits that the untrammelled sifting for the fittest
 acts for the benefit of the Chinese race. But, to go deeper, is it
 beyond question that the bulk of the nation live in misery on
 the edge of want? Is the long day of toil of the Chinese
 peasant nearer slavery than the work of the mill-hand, the

docker of other climes? Those who have met the inland farmer will not deny that cheeriness and fair content are his usual characteristics. It is illogical to apply our ideas of a comfortable home to those who, like their forbears, never knew other shelter than their cots or other fare than the sparse diet that has much to do with their stoical endurance of pain and suffering.

In Chapter IV the reader is regaled with such traveller's tales as the eating of pigskins, silkworms and "mangy curs" as well as with a plague story as palpably absurd as the accounts of the Hangchow railway and the "piling up" of the Changsha indemnity: we are told concubines are taken at will and the natural remark "I have lost two children" is twisted into "I have been relieved of two children"—a mistranslation impossible for any who had seen Chinese fathers with their little boys and girls in their arms in city streets.

But enough of these minor blemishes, of which many others noted are left unmentioned. A graver fault is that the author's patriotism is of that political sort that thrives on belittling others. Against Britain and the British Dr. Ross never tires of inveighing. Opium is of course his best theme, though a trained observer might have been tempted to investigate how one nation can force on another an expensive luxury and a scientist hesitate to commit himself to such a statement as that the Tientsin Treaty bound China not to interfere with or limit the importation of the drug. Dr. Ross can perhaps prove that the East India Company taught the Chinese opium smoking which was practically unknown in India and that opium is the main British import into China and the business of the bulk of British merchants in China. When he has proved these premises, his strictures may be defended; but not even then will such assertions as that the outbreak at Tientsin in 1870 and similar later anti-foreign ebullitions were due to the "opium wars" of 1842 and 1858 be aught but rancorous absurdities as ridiculous as his supposition that the peasants throughout China know all about the import of the Indian drug, which save in some coast and river provinces is the luxury of the well-to-do, or that foreign traders inspire dislike in a nation of traders to the exclusion of the propagators of the gospel. On p. 250 the professor indulges in a sweeping condemnation of foreign merchants that far surpasses the ignorant slanders against missionaries occasionally heard in the ports and he has the effrontery to charge our merchants with dread of Chinese advance in modern ways of life, which would

of course improve their business. Of British missions he complains that they evangelize unduly, credits his fellow countrymen with all educational work and ignores how great is the British share in that medical mission work which has done and is doing so much to win native appreciation of foreign benevolence and to dispel anti-foreign prejudice. Finally on page 231 he talks of "Chinese patriots feeling the closing jaws of the vice, i.e., the Powers" and with this climax of reckless slander we leave this disappointing book.

Φ

Lung Men. The Door of The Dragon. Two volumes of photographs presented to the library N. C. B. R. A. S. by MR. CHARLES FREER, of Detroit, at whose instance they were taken.

In 1910 Mr. Freer undertook an expedition to the Lung Men for the purpose of studying the magnificent carvings, which there adorn the walls of the numerous cave temples, and of the defile itself. Unfortunately he has been as yet unable to write the description which shall eventually accompany the photographs, in lieu thereof notes from the works of Chavannes, Munsterberg, etc., have been made and have been bound with the photographs in books capable of expansion. Any data in connection with this most interesting spot would be gratefully received by the Librarian, N. C. B. R. A. S.

The photographs, 99 in all, are very fine and show in detail these wonderful works of the Tang and Sung Dynasties. By the use of flashlight many interiors have been obtained. The collection is an important addition to the works on archaeology possessed by the library.

F. W. A.

Plantae Wilsonianae. An enumeration of the woody plants collected in Western China for the Arnold Arboretum of Harvard University, during the years 1907, 1908 and 1910. By E. H. WILSON. Cambridge University Press.

Edited as this work is by Prof. C. S. Sargent, one of the authorities, if not the leading authority on dendrology, botanical students, particularly those who specialise in the systematic study of ligneous plants will undoubtedly find this an authoritative work of reference of great value.

Though essentially an index, following much the lines adopted by the Linnean Society in their Index Florae Sinensis (which contains 17,000 entries and was completed in 1905) of which it might be regarded as a

continuation, since it includes chiefly species discovered after the above-mentioned index was compiled, the present work in addition contains descriptions of a large number of new species as well as a synopsis of various genera with key to the species. Such a synopsis is of great practical value to the student of systematic botany, and particularly is this the case with Chinese plants, the descriptions of which are scattered about in hundreds of journals and periodicals.

Within recent years our knowledge of the Chinese flora has advanced considerably, revealing a flora of surprising richness and complexity. Contemporaneously with recent collections the work of indexing the species has proceeded. To collect the descriptions of the thousands of species in one work, under the proper headings will be a stupendous labour, involving considerable time, research and expense, and in the compiling of which the present work will play an important part.

When it is realized that this work contains only a portion of the plants collected by Mr. Wilson, a period covering only three years, the total additions to our knowledge of the Chinese flora due to this indefatigable and successful worker, during the ten years he has collected becomes apparent.

D. M.

Shantung. The Sacred Province of China, in some of its aspects. Compiled and edited by R. C. FORSTH. Shanghai: Christian Literature Society, 1912.

This is a notable volume—one which it is to be hoped will be the forerunner of other volumes devoted to other provinces. Like all books in which a number of writers take part, it is unequal. The editor has here and there secured a writer who has understood just what was wanted and has supplied the want; at other times, the want has either not been realised, or has not been met. For instance, in a province like Shantung, one would have thought the fascinating history would have filled the first and best section. Yet the capital Index shows that no reference has been made in the whole volume to Kuan Chung. Dr. Bergen, who has written on the Sages of Shantung himself, says that his article is a "somewhat superficial survey of the lives and labors of these Sages." A meagre rechauffé of Legge on Confucius and Mencius, plus a very first class though very brief article on Ancient Chinese Coinage fails entirely to supply what is still wanted in a good volume on Shantung.

Baron Richthofen's "notes" on Shantung were the high water mark of what was known of Shantung in 1871—something is wrong with our investigation of things to make those notes worth "translating" in 1911.

(One is a little puzzled in a "translation" to come across a frank criticism of the work supposed to be translated; and to find sentences in which "I" refers to Riehtshofen inserted in inverted commas.)

There is a well-printed map of the province "showing the approximate territory occupied by the different Protestant Missionary Societies"—a map that may well give pause to those happy dreamers who seem to think we are on the eve of seeing one and only one "Church of (or 'in') China." But the very presence of this map emphasizes the lack of others; there is no physical map, no political map. There is one "map of ancient kingdoms" in and around Shantung: it is not sufficient for the skimpy article it accompanies. (It does not show anything of the geography of Mencius.)

The pictures are very badly reproduced, but often well selected. One would have liked to treble the number to illustrate the excellent article on Tai Shan.

The articles on Protestant Martyrs, Pioneers and Veterans are well done. There is, of necessity, much repetition when these are followed by sketches of the history of each mission. This section of the book is the largest; and it remains to see by the sale of the book whether the editor in so arranging it has been wise. It occupies about one-fourth of the whole work—a proportion which strikes one as too great for a book not strictly missionary; too small for one that is.

The work on the compiler must have been very considerable. He deserves the hearty thanks of all as a pioneer. We shall be glad if the Christian Literature Society can secure other compilers for other provinces.

G. G. W.

The China Mission Year Book 1912. Edited by Rev. G. H. BONDFIELD. Shanghai: Christian Literature Society.

This is the third issue of this valuable year book. It grows in importance and completeness with every year. This volume covers a most critical period of Chinese history; and an ample record of the momentous movements of the past year will be found within its pages. The papers by Bishop Bashford on General Survey, 1911: Government Changes and National Movements by W. Sheldon Ridge: The Revolution by Dr. Fong F. See are most valuable.

The papers dealing more definitely with the Christian movement in China are full and of wide scope. These not only supply information on missionary work but convey other useful knowledge of peoples and territories as well. Particularly is this the case in such papers as Mission Work and Recent Developments in China's Dependencies by the Editor.

Rev. G. H. Bondfield. Other articles such as the Population of China: Secular Chinese Press, and especially the documents that compose the appendices are of general interest and most valuable.

Missionary operations naturally form the bulk of the book. There is a wide catholicity in the choice and treatment of the subjects. Every phase of the work is represented and past achievements as well as future possibilities are treated. Educational—including the new University of Hongkong: Medical: The attempt to reach The Higher Class Women: The Division of the Field: Unoccupied districts: Preaching the Gospel: Christian Literature: Self-supporting and Independent Churches are dealt with by various writers. There is, however, one very important omission in dealing with Independent Churches. Perhaps the most significant sign concerning the Christian Movement was the promulgation early in the year of a Constitution for the Establishment of Christianity in Shansi. Leading men, including the Tutu, it is said, had a share in drawing up this unique instrument. It would have added greatly to the value of the book if this had been included. A generous treatment is accorded the movement towards Unity and Federation. But how this will be affected by the new name assumed by the united bodies, the Anglican and American Protestant Episcopal Churches, *viz*, the Chung Hua Sheng Kung Hui, or the Holy Catholic Church for China—a full account of which is to be found in the appendix—remains to be seen.

There are a few imperfections in the letter-press and mistakes in transliterations, but these do not detract from the substantial value of this useful volume.

M.

Münsterberg: Chinesische Kunstgeschichte.

The history of Chinese art by Oskar Münsterberg is highly to be admired for the abundance and beauty of its illustrations. Bushell contained only 239 illustrations; Münsterberg contains over 1,000. The Japanese publishers' sumptuous volumes on Chinese paintings and bronzes are unequalled for colour in those forms of art, and nothing excels the delicacy of design and colour in the works on porcelain by Cosmo Monkhouse and Gorer. But in Münsterberg there are far more illustrations and they are better selected and more finely developed than in any general history of Chinese art yet published. The list of contributors of illustrations is a list of most of the notable collectors of Europe and with some of those of America, but, we regret, with almost none of Russia, Japan and China.

The text also is of the highest value. It is the most extended in any European language. It is a compendium of most of the material that other European art writers have collected, material that has hitherto been

available in only a few of the art centers of the world. A straight reading of the work is a task, but occasional reading impresses the mind that Münsterberg has an encyclopedic wealth of detail no where else to be found. Turning, for a change of reading, to the beautiful appreciations of Chinese art in the books of Laurence Binyon, we breathe the high atmosphere of pure aesthetics, but we shall resume studying Münsterberg for the full and exact knowledge of Chinese art objects on which the best appreciation rests. Even so, one misses in Münsterberg the use of the Chinese language and quotations from Chinese literature which are necessary to a full and accurate knowledge of Chinese art. It is necessary also to have some years residence in China or at least to have travelled there extensively, leisurely and frequently. Dr. Bissell lived long in Peking, and he wrote of Chinese art with the simplicity of a master. We, who reside in China, now and then returning to our home countries and see in the home collections the porcelains, bronzes, paintings, lacquers, textiles and the like that have been taken from China, may feel ourselves greatly deprived of the privilege of museum study of art, for there are no such collections in China as in Europe and America. However, we have the advantage of knowing more intimately the country and people that produced so great art, and for our aid in knowing better what there is in the Chinese art collections at home we now have this most excellent *Chinesische Kunstgeschichte* of Münsterberg.

Münsterberg, Oscar: *Chinesische Kunstgeschichte*. Band I: Vorhistorische Zeit, Die Hochkunst: 1909. Band II: Die Baukunst, Das Kunstgewerbe: 1912. Eastlinger & Co., Paul Nol Verlag.

F. E. H.

Wenli Styles and Chinese Ideals. A collection of Essays and other papers from Chinese authors, ancient and modern, with English Translations and Notes. Prepared by EVAN MORGAN, Christian Literature Society: Shanghai, 1912.

Miss Martineau says "that national literature is national speech, and that without hearing this speech we cannot know the mind of the nation." Judged by this standard, Mr. Morgan in his excellent translation of these ancient and modern essays, has undoubtedly disclosed the mind of the Chinese, and those hidden springs of thought and ideals which have prevented for some four thousand years the wreck of their institutions and the extinction of their national existence, and which are responsible for that massive type which has ever characterized the Chinese as a people. The essays which "embrace the realm of philosophy, religion, education, politics, moral culture, belles lettres, official correspondence, etc., etc."

have been selected "on account of the prominent place they hold in Chinese literature, or because they marked an epoch in Chinese life and history."

The book opens with an essay on "Kingly Government" by Hsun Ch'ing who lived during the third century B.C. At the time the Chinese were abandoning feudalism for the centralized form of government which has existed down to the present day. This famous philosopher, in answer to a question, gives the principal points in the art of government as follows: "To advance the able irrespective of rank, to dismiss the incompetent without delay, and to put to death the ringleaders in evil." "Truth and justice must be the foundation of the state." The Prince and his ministers must govern so as to secure the greatest good to every citizen of the empire. But upon the Emperor alone rests the final responsibility for all mismanagement, and consequent dissatisfaction of the people. When these occur there is an apparent justification for rebellion for "it is evident that the wrong man is on the throne." No better commentary upon "Kingly Government" could be found than in Chang Chien's reply to Yuen Shih Kai's telegraphic message:

Kingly Government:—Only with a contented people will the Prince enjoy his throne. . . . The prince is as the boat and the people as the water. The water can carry as well as capsize the boat. Therefore, if the ruler desires peace, the best thing for him to do is to sympathize with the people and give them a just government.

Chang Chien's reply (2,250 years later): Seeing that the condition of the government was more retrograde than before, I made my last loyal appeal saying . . . the popular will must not be trampled upon since the more it was spurned the more acute would be the crisis . . . Further I warned them that the creation of a bogus constitution would produce the true revolutionist . . . If the government is not reformed, the covenant between prince and people is dissolved.

The next two essays are also by Hsun Ch'ing on "Moral Culture," and "The Nature of Man is Evil." These two essays which are opposed to the ethics of Mencius, might be termed a study in psychology. For in "Moral Culture" we read, "To lead and train men by virtue in the way they should go is called education." And the method of training advocated in the case of those who have deviated from the path of virtue, is first to study each character individually, and then to displace their old habits with new ideals. "He whose mind tends to doubt and care should have it kept in hand and concentrated on one line of activity. He who is of a violent and audacious disposition, should be helped into the paths of submissiveness. He who is too hasty and impetuous should be taught the habit of mature consideration . . . The man of mean disposition and covetous nature should have his nature permeated with generous ideas." This is the true art of "Moral Culture." "And to this agree all modern educationalists, especially those engaged in teaching the young, in this twentieth century." By the above quotation we are reminded of the lamented Dr. Ross' statement in "The Changing Chinese," as to the reason

why the Chinese have been so slow in breaking away from their ancient traditions: "Chinese conservatism . . . is not inspired chiefly by dread of the unknown, horror of the new, or a fanatical attachment to a system of ideas which gives them confidence in the established. It is the logical outcome of precedent. Change the ideals of the Chinese and their policy will change. Let their minds be possessed by a philosophy that makes them doubt the past and have confidence in the future, and they will prove to be consistently progressive as are the Germans of to-day." The recent revolution which was brought about by the incoming of new ideals has demonstrated the truth of the statement.

"An enquiry into a Scheme of Life," by Han Yu, canonized as Han Wen Kung, is one of his famous papers against Buddhism which led to his banishment. In this essay occurs the well-known passage, "Make useful men of these fellows, (priest, etc.): burn their books: make dwellings of their residence: make clear to them the teaching of the former kings and instruct them in their methods. Find a livelihood for the celebrities and nuns, the orphans, the dependants, and the impotent." But the chief value of this essay lies in its treatment of the word *Tao*. The foundation of *Tao* is love. *Tao* itself, is "the path of life." But no definition can really explain it. No matter what others have thought about it *Tao* can only be understood as it is applied to one's own heart and translated into action. In this Han Yu anticipates Rudolf Eucken, one of whose noble sentiments prefaces the essay, "We are not concerned with the reflections of these thinkers about life, but with life itself as it is fashioned forth in their world of thought."

It is impossible in the short space at our disposal to notice all of the essays contained in this work. They are all good. But we would invite special attention to an essay from the *Shih Pao*: to "Methods of Study," and to that gem of literature, "What a Child ought to Know." Many of the papers teem with pathos, and all are so delightfully human as to draw out our deepest sympathies, and to make us feel that after all there is no substantial reason why the East and West should not "share in and contribute together to the progress of a planetary culture."

The Author intends this work "to serve as a text book for students of Wenli and Chinese Thought." Here the student will find examples of the Ancient, Literary, and Business styles, which are described by the Chinese respectively as *very profound*, *very abstract*, and *plain and distinct*. The book is well printed on good paper, and there are copious foot notes, which "elucidate grammatical, textual and historical difficulties." also a vocabulary.

J. W.

NOTES AND QUERIES.

Nestorian Relics in North Kiangsu.

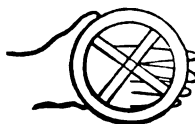
The members of the Society will be interested in evidences of the existence of the old Nestorian Church in North Kiangsu. It is well to record these facts now for in a few more years it will be impossible to tell whether the phenomena are to be traced to the early church or to the recent propagation of Christianity in China.

First:—There is a temple at Hsuehoufu 徐州府 situated in a retired place outside the city wall that has in it two chief figures—one is called Adam (亞當) and one is the "first Mother." They are clad in "Fu Long" leaves (no one seems to know what Chinese characters represent those sounds. If it should prove that it represented "Fig leaves," in some Western Asian tongue, we would have a definite reference to the past). Of course, as the idol was supposed to represent the Father of the Race, it would be natural to call it Adam if the keeper knew the Biblical account. Careful inquiries from old scholars revealed the fact that it has gone by this name since before modern missions opened work within a hundred miles of the city. The temple is evidently a century old and possibly much older.

At Tsing Kiangpu there is a temple to the "first parents." The temple is old and going to decay. It was built in the Ming dynasty; for the canal, which in these upper reaches was made about the 17th Century, was cut right through the back court-yard. The figure of Adam was very large so that the temple was originally called Great Buddha 大佛 Temple. The new figures of Adam and Eve are still about 15 ft. high, but much smaller than the original figures. They are seated and both are clothed in leaves of a large size. On asking the keeper a "Taoist" (?) priest, what the idol was called, he said "Fan Ku." We said, "Is it not called Adam?" He answered, "Oh! yes, to those who understand we call it 亞當 Father A (d)." When one remembers the Chinese habit of using, when possible, only one syllable for a name it is natural to assume that this is a shortened name for Adam.

Eve holds a Buddhist sign for origin, in her hand, and Adam holds a "天盤" a circle or plate of the heavens. The circle is a large flat ring with a cross in the center like this.

There is a whole brood of "holy mothers" along the walls of the rooms. And they have such names as the following:



林花聖母 太山聖母 元女娘 武當聖母

We recognize the Goddess of Taishan. Is Yuen Nu Niang the Virgin ?

The cross inside the circle of the heavens seems to point definitely to Nestorianism, for they made so much of the Sacrement of the Signation of the Holy Cross. And on the Nestorian tablet at Sianfu we read that Jehovah 列十字以定四方 "appointed the cross to fix the four points of the compass."

The library of this temple once contained many books of deep interest but they were destroyed in the Taiping rebellion.

Among the traditions and language of the people one would naturally expect to find traces of the Church that flourished so long among them. In the Encyclopedia of the Demigods, there is a faithful and accurate account of the birth and life and death of Christ. It is not easy to tell the source whence this account comes. It is not from Protestant Bibles. The characters used in proper names are more like those used by the Roman Catholics, though not quite identical with them. As the Roman Catholic absorbed the Nestorian Church it is but natural that their mission should use the nomenclature of the older Church.

In an old book called "Chasing Literary Shadows" there is an account of the creation of Adam and Eve and the flood and Noah and his sons. The time that is said to have elapsed between Adam and Noah is in perfect accord with the Hebrew Bible, though the transliterations are not according to Protestant versions.

Among the pagan people one often hears sayings quoted that are strikingly like Christian truth, and in North Kiangsu there is a form of baptism practiced by many pagan families and called (Hsi Li) 洗禮. This "Washing Rite" is practised just before the person dies. Water is put on the face. This ceremony is said by those who know nothing of the Christian rite, to be intended to relieve the dying person from suffering in the next world. And a revolting custom that is apparently pagan is added. The son is supposed to drink the water that was used in the rite that he might bear the parent's sin.

It would be helpful for those living in Taichow, and Hangchow and Chinkiang, where Nestorianism is known to have lived a long time, to look for evidences of the old Church.

These facts should have deep interest to student of Missions and also to students of the development (?) of Christian thought. It is plain to unprejudiced students of history that Christian truth is not evolved and only stays true, while the Biblical standards are preserved—left to itself.

" 'Tis but the moral of all human tales :

'Tis but the same rehearsal of the past :

First freedom, then glory ; when that fails

Wealth, vice, corruption, barbarism at last."

B. C. PATTERSON

The Exhibition of Chinese Paintings. The exhibition of Chinese paintings from the collection of Herr Rudolf Mahnfeldt of Shanghai in the building of the Society on the afternoons of June 7 to 9 was well attended and very highly appreciated. It consisted of 164 paintings, fairly representing the Tang and Sung, Yüan, Ming and T'ing dynasties,—more than twelve hundred years. So many and so generally select examples of Chinese pictorial art, interspersed with not a few very rare and fine paintings made Herr Mahnfeldt's exhibition one of the most instructive and enjoyable anywhere to be had. The museums in Europe, America and Japan have probably already acquired the best of Chinese paintings, but the fact that Herr Mahnfeldt in the past seven years in Shanghai, pursuing the avocation of collecting paintings, has so well succeeded encourages the connoisseur to hope there are still paintings of notability to be found in China. Several very finely illustrated books upon Chinese paintings have appeared in recent years, yet they do not yield, even with their wonderful reproductions in photograph and color, the information and pleasure that comes from viewing the actual paintings.

Following the exhibition some discussion took place in the *Ostasiatische Lloyd* as to what, if any, appreciation one who knows the art of painting as evolved in Europe can have for the art as evolved in China. Let a Chinese artist view the Sistine Madonna, or a European artist the mythological mountains and streams depicted by Wu-tao-tzu—what is there the one and the other may admire and enjoy? The answer lies in the individual. One of us may have almost a sense of repulsion from the strange conventions of Chinese landscapes, another of us a sense of attraction to what is so grand in conception, so delicate in delineation, so rich in color, so fundamentally beautiful. Study of other phases of Chinese civilization and travel in China much favor an appreciation of Chinese art.

The exhibition was the more enjoyed for its well prepared catalogue and for the good arrangement of the paintings.

The Lecture on Mongolia. Mongolia, Turkestan and Tibet have been subjects of some of the most notable works on exploration and travel published in the last decade. The studies and experiences of one of our members, Reverend G. H. Bondfield, who crossed Mongolia by caravan in the summer of 1911, resulted in a lecture before a large assembly in the Lecture Hall of the Society on March 7. This fascinating narrative of his travels and valuable exposition of conditions, political and social, in a vast region now opening to the railways and to western trade, leads us to wish that Mr. Bondfield may, in the near future, find the leisure to produce a book upon Mongolia. It would be well taken by the public.

BOOKS PRESENTED TO THE LIBRARY.

- | | |
|---|------------------|
| Yamen und Presse handbuch der neuchinesischen Schriftsprache. 2 vols. | A. Forke. |
| The Analects of Confucius. | W. E. Soothill. |
| The Book of the Army Pageant—held at Fulham Palace. | F. R. Benson. |
| The 'Fau Kwae' at Canton. | W. C. Hunter. |
| Bits of Old China. | W. C. Hunter. |
| Das Artefakt von Olonec und was dazu gehört. | O. Herman. |
| Rapport sur la Creation de Colonies Cotonnieres nationales. | J. B. Masse. |
| Bulletin de l'association Amicale Franco-chinoise. | |
| A Small Collection of Japanese Lacquer. | J. Orange. |
| Plantae Wilsonianae. | C. S. Sargent. |
| Catalogue of Old Chinese Porcelains. | R. Bennett. |
| Directory and Chronicle for China, Japan, Philippines, etc. 1907. | |
| Chinese Folk-lore. | J. Macgowan. |
| The Temples of the Orient. | E. A. Gordon. |
| Catalogue of the type and figured Specimens of Fossils, Minerals, Rocks and Ores in the National Museum U. S. | G. P. Merrill. |
| Wild Life in China. | G. Lanning. |
| The Changing Chinese. | E. A. Ross. |
| Among the Tribes in South-West China. | S. R. Clarke. |
| War Scenes of the Chinese Revolution of 1911. | |
| Makers of Cathay. | C. W. Allan. |
| Report on the old record of the India Office. | G. Birdwood. |
| Catalogue annuel de livres et de documents sur la Cartographie, la géographie et les Voyages XV-XIX siècles. | |
| Lung men the gate of the Dragon photographs of rock-sculptures taken in 1910. 2 vols. | C. Freer. |
| Lithographic presentations of collection of fans painted by famous artists belonging to Tao Chai (Tuan Fang). | |
| Chinese Legends and Lyrics. 2nd Edition. | W. A. P. Martin. |
| The Chinese Nestorian Monument. | F. V. Holm. |
| An alphabetical index to the Chinese Encyclopaedia. | L. Giles. |

- Djami El-Tèvarikh histoire générale du Monde par
Fadallah Rashid Ed-din. Edited **E. Blochet.**
Taoist Teachings. **L. Giles.**
Two Years in the Forbidden City. **Princess Der Ling.**
A Visit to China being a report of the Commercial
Commissioners from the associated Chambers of
the Pacific Coast in 1910. **C. K. Field.**
Mission d'Ollone 1906-09. Recherches sur les
Musulmans Chinois. **Vicomte d'Ollone.**
The National Review. Vols VII-X.
Burney Papers relating to Mission to Siam in 1825-26
Vols I-II. **H. Burney.**
Papers on Inter-Racial Problems, communicated to
the First Universal Races Congress, 1911. Edited
Teachings of Islam. **G. Spiller.**
The Review of Religions. **M. G. Ahmad.**
China's Revolution 1911-1912. **E. J. Dingle.**
The Diseases of China. **W. H. Jefferys and
J. L. Maxwell.**
In and around the Marteratsch glacier : a study in
the natural history of ice. **J. Y. Buchanan.**
The "China Press." A file of the daily paper from
the outbreak of the Chinese Revolution to the
abdication of the Manchu.
The East of Asia Magazine. Vols I-V.

Recent Accessions to the Library.

- 015-M 9 Catalogue annuel de livres et de documents
sur la Cartographie, la Géographie, les
Voyages XV—XIX siècles.
- 030-G 37 An Alphabetical Index to the Chinese
Encyclopædia. *Giles, L.*
- 059-Ch 12 The East of Asia Magazine. 5 vols.
- 059-Ch 13 The National Review. Vols VII—X.
- 059-C 1.11 Directory and Chronicle for China, Japan.
Philippines, &c. 1907.
- 181.1-K 9.5 The Discourses and Sayings of Confucius. *Ku-Hung-ming*
- 181.1-So 6 The Analects of Confucius. *Soothill, W. E.*
- 181.1-W 12 Sheng Chi T'u. Pictures representing
scenes in the life of Confucius. *Wang Ku-yun.*
- 181.11-G 37 Taoist Teachings. *Giles, L.*
- 200-G 65 The Temples of the Orient. *Gordon, E. A.*
- 275.1-C 63 The Call of Cathay. *Cornaby, W. A.*
- 290.1-P 11 China and Religion. *Parker, E. H.*
- 297-Ol 3 Mission d'Ollone 1906-09. Recherches
sur les Musulmans Chinois. *d'Ollone.*
- 322-G 65 Notes on the Chinese Government Bank. *Gory, J.*
- 332.51-B 11 Chinese Paper Money. *Ramsden, H. A.*
- 334.51-Un 1 A Visit to China. *Field, C. K.*
- 382-B 11 Report on the old records of the India
Office. *Birdwood, G.*
- 394.5-B 35 The Book of the Army Pageant. *Benson, F. R.*
- 398.3-M 12 Chinese Folk-lore. *Macgowan, J.*
- 495.1-F 74 Yamen und Presse handbuch der
neuchinesischen schriftsprache. *Forke, A.*
- 562-M 46 Catalogue of the type and figured specimens
of Fossils, Minerals, Rocks and Ores in
the U. S. National Museum. *Merrill, G. P.*
- 581.951-Sa 1 Plantæ Wilsonianæ. *Sargent, C. S.*
- 590-L 11 Wild Life in China. *Lanning, G.*

633-Ar 1	Rapport sur la Creation de Colonies Cotonnieres Nationales.	<i>Masse, J. B.</i>
709.51-M 88	Chinesische Kunstgeschichte. Band I Vorbuddhistische zeit die hope Kunst. Band II. Die Baukunst. Das Kunstge- werbe.	<i>Munsterberg, O.</i>
738.51-B 35	Catalogue of the old Chinese Porcelains.	<i>Bennett, R.</i>
749-Or 1	A Small Collection of Japanese Lacquer.	<i>Orange, J.</i>
759.9-B 51.11	The Flight of the Dragon.	<i>Binyon, L.</i>
759.9-Ch 1	Collection of fans painted by famous artists, belonging to Tao Chai (Tuan Fang).	
759.9-Ok 1	The Ideals of the East.	<i>Okakura, K.</i>
759.9-P 31	La philosophie de la nature dans l'art d'Extreme Orient.	<i>Petrucchi, R.</i>
895.11-M 11.1	Chinese Legends and Lyrics. Second Edition 1912.	<i>Martin, W. A. P.</i>
912.51-St 1	Atlas of the Chinese Empire.	<i>Stanford, E.</i>
913.51-F 84	Lung Men, the Gate of the Dragon.	<i>Erser, C.</i>
913.47-H 34	Das Artefakt von Oloñec und was dazu gehört.	<i>Herman, O.</i>
913.51-H 65	The Chinese Nestorian Monument.	<i>Holm, F. V.</i>
913.54-F 31.11	History of Indian and Eastern Architecture.	<i>Fergusson, J.</i>
915-H 36	Through Asia.	<i>Hedin, S.</i>
915-H 36.1	Accounts of various journeys in Central Asia.	<i>Hedin, S.</i>
915.1-B 18.11	The Chinese at Home.	<i>Ball, J. D.</i>
915.1-F 81	Bulletin de l'Association Amicale Franco- Chinoise.	
915.1-R 36	China through the Stereoscope accompanied by 100 photographs.	<i>Ricalton, J.</i>
915.13-C 51	Among the Tribes in South-west China.	<i>Clarke, S. R.</i>
915.18-J 11	The Long White Mountain.	<i>James, H. E. M.</i>
923.-A 11	Makers of Cathay.	<i>Allan, C. W.</i>
923.5-Se 9	My Naval Career and Travels.	<i>Scymour, E. H.</i>
950-L 78	The Soul of the Far East.	<i>Lowell, P. B.</i>
951.7-1362	Djami El-Tevarikh historie generale du Monde par Fadl Allah Rashid Ed-din.	<i>Bloch, E.</i> (Editor.)
951.9-B 85	The Education of Women in China.	<i>Burton, M. E.</i>
951.9-C 34	"Learn."	<i>Chang Chih- Tung.</i>

951.9-C 62	War Scenes of the Chinese Revolution.	
951.9-C 64.11	Historie des relations de la Chine avec les puissances Occidentales 1861-1902.	<i>Cordier, H.</i>
951.9-D 61	Across China on Foot.	<i>Dingle, E. J.</i>
951.9-D 61.1	China's Revolution 1911-1912.	<i>Dingle, E. J.</i>
951.9-H 86	The 'Fan Kwae' at Canton.	<i>Hunter, W. C.</i>
951.9-H 86.1	Bits of Old China.	<i>Hunter, W. C.</i>
951.9-K 95	Papers from a Viceroy's Yamen.	<i>Ku Hung-ming.</i>
951.9-L 11	Les Chemins de Fer de Chine.	<i>Laboulaye, E. de</i>
951.9-M 11.1	La vie Secrete de la Cour de Chine.	<i>Maybon, A.</i>
951.9-R 71	The Changing Chinese.	<i>Ross, E. A.</i>
951.9-W 55	Two Years in the Forbidden City.	<i>Der Ling, Princess.</i>

Attention is called to an unfortunate error in Vol. XLII, p. 253, line 13, *Journal of the North China Branch Royal Asiatic Society* whereby the name of Mr. Backhouse as joint author of "China Under the Empress Dowager" was omitted. This opportunity is taken of tendering apologies to Mr. Backhouse—ED.

In Memoriam.

DR. GRIFFITH JOHN.

Among the forces which have exercised a great influence over China few have been more powerful and permanent than the religious leaders, whether Buddhist, Mohammedan or Christian; and their influence is seen in the innumerable temples, mosques, churches, schools and hospitals scattered all over Asia. The names of Nestorius, John Corvino, Matthew Ricci and Abbé Huc are eminent in the Roman Church. During the last century missionaries of the Protestant faith have been most prominent in their zeal for China. The names of Dr. Morrison, Dr. Legge, Dr. Martin, Dr. Eitel and Hudson Taylor at once spring to our minds. The first mentioned missionaries were highly gifted in their literary contributions and laid the foundation of modern missionary work in China, and Hudson Taylor brought out over a thousand evangelistic missionaries, like the Franciscans, and placed them in every part of the Empire.

Dr. John was born in Swansea in 1831 and in 1853 he offered himself to the London Missionary Society for work in Madagascar. But finally it was arranged that he should go to China and not to Madagascar and China became the sphere of his great influence. This reminds us of another great missionary who wanted to go to China but was afterwards designated by the London Missionary Society for Africa. This was the great Dr. Livingstone, the pioneer of modern civilization in that vast continent.

For the first five years Dr. John lived in Shanghai studying the language and literature of the country before beginning his great life work in Hankow, where he laboured so successfully for fifty years. At that early date in Shanghai he contributed some papers to the Royal Asiatic Society which Sir Robert Hart referred to as full of promise for future power in China. After making Hankow his headquarters, one of the great features of his work was the daily preaching in his chapel, which always attracted great crowds, for amongst the missionaries he might be called the Spurgeon of China. Besides his daily preaching he often made tours in the provinces of Hupeh and Hunan, and from first to last established, with his colleagues, no less than a hundred missionary stations.

In addition to his preaching he devoted himself to literary work; he re-translated the New Testament and part of the Old and wrote some popular booklets which were distributed by the million in Central and Western China.

Though he was pre-eminently a preacher and rejoiced to see foreign missionaries coming to his assistance, in his later years he became convinced that the conversion of China would not be accomplished by foreigners, but by well-trained natives, burning with zeal for the conversion of their fellow-countrymen. Therefore he built a college for the purpose of training natives and to carry on every department of missionary work, *viz.* the evangelistic, literary, educational and medical.

Though he has now passed away in his 81st year, he has planted an institution in the heart of China which is bound to bear most precious fruit for many generations yet to come.

T. R.



DR. GRIFFITH JOHN.

[For Memoir see page 128.]

This Article was received too late for insertion in its proper place.—ED.

CHINA'S MONUMENTS

BY

FREDERICK McCORMICK

CHINA'S MONUMENTS'

By FREDERICK McCORMICK.

"So fleet the works of men
Back to their earth again
Ancient and holy things
Fade as a dream."

The monuments in China, more than under any other civilization, perhaps, receive their form and dimensions, as well as approval of their symbolism, from the kings and emperors. This is true of all architectural and other monumental remains save, perhaps, only pagodas. Nearly every other structure has been subject to Imperial statute.

What we call a great monotony in architecture in China and the infrequency of structures that stand out, has not only been due to the fact that China has but one style or motive of architecture but to precedent and law. The largest buildings in China are sacrificial halls and palaces of the emperors. With other Imperial buildings they may be said to be the only ones that possess color and they vie with China's immense walls in separating themselves, for the spectator, from everything else.

The austere regularity in the plan of Chinese palaces finds its explanation in the literature and laws of the country, by which the balance—"golden mean"—and all the relations of life are maintained.

The classical volume, the Shuking, untangles the whole subject of the structures of the palaces and capital city as well as the outlying cities and structures. The location of the Capital was always the center of five concentric squares of different sizes enclosed one within the other. The greater region was the *Wild Domain*; the next was the *Domain of Restraint*; the next the *Region of Tranquil Tenure*; the next the *Noble's Tenure* and the innermost surrounding the capital itself, the *Royal Domain*†. Peking the present Capital of China has its Five Cities, harmonizing with these divisions. The center of these is the Forbidden City, which is the real Capital and the seat of the Court. All are rectangular. The prevailing principle is symmetry and balance, and even the pagoda, the only conspicuous alien structure of China, has been adapted to extending this original

* Copyrighted 1912. All rights reserved.

Pott.

principle. These inspiring and originally religious structures as at Peking and Mukden have been set at the four cardinal points of the cities in obedience to both the laws of good and evil influences (Feng-shui) and uniformity and beauty.

The most notable structures within the cities of China, even within the walls of Peking, the Drum and Bell Towers, trace their origin to the first regular Chinese Dynasty, the Hsia, (2197 B.C.) if not earlier. It has been handed down by legend that Wu who founded this Dynasty "caused a drum, a gong, a triangular musical instrument of sonorous stone, and a rattle to be suspended outside the walls of his palace"* as a means of keeping in touch with his people. These were the electric buttons of the people of China of somewhat more than forty-one centuries ago. He who wished to discuss the virtues of becoming a monarch struck the drum. He who thought he could suggest improvements in the monarch's life struck the gong. He who brought tidings of famine or rebellion struck the triangular instrument and he who had been wronged in court struck the rattle. The drum, gong and bell are conspicuous objects in every important official building and temple, and are provided for in the building of every city in China.

The T'ai Miao, or ancestral temple, of the Manchu Dynasty, in the Forbidden City at Peking has been called the largest building in China though some others approach it in dimensions, notably the sacrificial hall at the Ming Tombs, near Nan-kou. The former is a characteristic specimen of a fine building in China. Being Imperial it is of the best materials of marble, brick, Imperial tiles, and the largest tree trunks. Its outside walls are red and it has a double roof of Imperial yellow tiles. As perhaps the most noteworthy building in China and one of the important monuments, it is interesting to remember that a shell from the cannon of the Allies entered the building in 1900 but without doing any noticeable damage.

In China all buildings worthy of note, including temples, impress the observer as much by the extent and number of inner courts that separate them as by the general style of architecture which they all follow. In the palaces, tombs and temples, steps and balustrades are frequently of finely carved marble, leading to halls of massive wood columns and enclosed by massive walls. All this give the architecture a very heavy effect; but this effect is accentuated by what has been called "the excessive development of the roof," which roof is supported by the pillars mentioned and not by the walls which are merely enclosing walls.

To some the buildings appear "crushed" by these roofs which, however, have a most pleasing effect upon the eye. Thatch, mortar, and slate are used but tiling is the almos

* Pott.

universal roof covering of China. It is usually laid in alternate rows of roll and pantile. The Chinese roof suggests a tent from which legend says its form was derived. Smaller buildings—pavilions, suggest the Chinese hat. The glazed yellow, green, azure and black tiling seen at Peking and among the temples of China have Imperial significance. The right to use them has been Imperially conferred on Buddhist and Taoist temples and belongs to Confucian temples, as well as memorial temples to other distinguished men, and for the tombs of princes and other personages.

There are perhaps no other emblems peculiar to the Imperial architecture except perhaps the dragon motif used in large designs. The palaces therefore have nothing of originality to claim over such collections of buildings as may be seen for example on the Island of P'u-to where is one of China's sacred mountains. Outside, massive and stately roofs single, double and sometimes triple appear above equally massive walls enclosing courts. The interiors show massive lacquered pillars, carved and painted beams or rafters, or paneled decorative ceilings—all within as well as without expressive of the chief architectural motif of China, the roof.

The buildings of the palaces are distinguished by the grandeur of their extent and associations. The emperors of China have lavished labor and treasure upon their palaces. The most noticeable instance of recent times has been the appropriation of the naval funds by the late Empress Grand Dowager to rebuild the Summer Palace, one of the contributory causes of the revolt against the Manchus.

Extravagance in building was rebuked in ancient times by the Emperor Yang Chien, (Tang Dynasty) who disapproved of the needless expenditure and cruelty in forcing the inhabitants during famine to labor upon a huge and magnificent palace called the "Hall of Long-lived Benevolence," which one of his generals had built for him during his absence on a penitential pilgrimage to the sacred mountain T'ai Shan. In a yet more remote era the Emperor Shih built palaces from a motive which may explain the origins of the ideas which the Chinese have that huge dimensions and greatness are synonymous. Though a great statesman, this Emperor was superstitious and when he was told by a magician that he was pursued by evil spirits by night, he built an enormous palace in which he could hide and which for the number of sleeping rooms for the Emperor's own use must have surpassed anything thitherto thought of. Chinese history says several hundred thousand convicts were engaged on the work and an incredible sum of money expended, ostensibly for the purpose of hoodwinking evil-minded demons. •

• Pott.

As in all other lands much of the monumental remains in China are traceable to the extravagance of the rulers and have left their impressions upon the customs of the people. When Yuan Shih-k'ai was inaugurated President of China in the national Foreign Office building at Peking at the end of winter 1912 paper flowers were tied on the leafless trees and shrubbery. This practice is mentioned at the beginning of the VIIIth century as one of the extravagances of the debauchee Emperor Yang Ti who squandered large sums of money on his palace and pleasure grounds at Chiang-tu, the modern Yang-chow. A glimpse of palace life and the palace interiors is given in the account which describes the trees in this park as decorated in winter with flowers and leaves of silk. While the trees were thus clothed, the birds were made naked to supply the down for the Imperial pillows.

The tendency in the Chinese to reverse the laws of nature accounts for much of the grotesque in their monuments. The palace grounds contain innumerable pleasure pavilions and include such a curious object as for example, the stone boat, specimens of which are to be seen in the Summer Palace of the Manchus near Peking, as well as in the palace grounds at Jehol. The palaces are distinguished by the lavish multiplication of the characteristic architectural features of the country, and are filled with antiquities.

Faint echoes of China's inscribed, sculptured and wrought memorial wealth have reached the world through travelers' tales and the whisper of erudite researches by sinologues. Hitherto the image in the popular mind of the monuments of China has had for its center some poetical structure like the "stately pleasure dome" of Kublai Khan, imagined by Coleridge in his poem "Cambaluc:—"

" In Xanadu did Kubla Khan
A stately pleasure dome decree
Where Alph, the sacred River, ran
Through caverns measureless to man
Down to a sunless sea.

" So twice five miles of fertile ground
With walls and towers were girded round,
And there were gardens bright with sinuous rills
Where blossomed many an incense-bearing tree;
And here were forests ancient as the hills,
Enfolding sunny spots of greenery."

More than a dozen famous capitals are mentioned in Chinese history, famous for their architecture and monuments. Vast and solemn remains of these capitals at widely separated points may still be seen. Shangtu, the "Cambaluc" of Coleridge, is accurately located on new maps of North China to the west of the important Mongol market, Dolonor, on the little river Shangtu. Here the remains of the walls of Kublai Khan's

summer capital may still be seen. Dr. Bushell, the Orientalist, has mentioned inscriptions found there, and it is possible that the future antiquary studying the spot with scientific scrutiny may make discoveries of value. Marco Polo, the most distinguished traveler among Europeans to visit China, gave to the world the only existing record of the wonders of Shangtu, of which Coleridge dreamed and wrote striking words not hitherto regarded as facts. It has been stated that Coleridge knew nothing of Shangtu and that he derived the images of his poems from a dream, the figment of which he coined into golden measures when he had risen from his couch.

It is interesting in connection with these rhythmic fancies that in 1908 two American travelers, Mr. Straight and Commander Gillis, described ruins in the neighborhood of the old Manchurian capital of Tung-king, Kirin province, which they found to correspond to the image of Coleridge's poem. A mazy river flowed through matchless scenes and disappeared; there were wells in which ice could be seen although it was July; the foundations of a summer house on an islet that at one time cast its shadow over the Water, were reached by a ruined bridge; there was a waterfall and rustics about told a legend of a hapless maiden princess, buried beneath. There was also in the neighborhood a legend concerning a venerable tortoise which lived under the waters surrounding the islet. In fact the coincidences of the features of the poet's city with the site of this ancient Manchurian capital were so striking as to have part convinced the travelers that Coleridge had reproduced a description of a place which he had erroneously assigned to Shangtu.

The extent of China's archaeological relics and monuments is something that remains to be determined. From what the traveler can see, they appear to be immense and in keeping with the dimensions of her history. There is probably nothing older in China than the remains of cities (unless it be tombs). These remains exist now as tumuli which are the most durable buildings of man. They may be seen in the form of walled enclosures in all stages of preservation or decay, often perched on mountain tops, where they were once cities of refuge. In all the older and more populous parts of China such remains may be seen silhouetted against the sky. Near Hsu-yen in southern Manchuria is such a remnant of the urban past called the Nü-ch'eng or "Woman's City." According to local tradition it was a refuge inhabited by women and children for protection while the men were engaged in warfare. Manchuria has the remains of three ancient capitals very well-defined, and innumerable deserted cities and fortifications, together with pyramids and inscribed stones.

Of all China's famous capitals only Nanking, Hsian-fu and Peking express in any measure what their art and architectural

glories were before China became accessible to western peoples. Some, like Lo-yang, are little more than names. Of the living capitals Hsian-fu was brought out of obscurity in 1900 when it became the refuge of the late Empress Grand Dowager and Emperor and the Manchu Court, after their flight from Peking, and was again the capital. Kaifeng-fu has been resurrected by a railway. Mukden has been immortalized by the battle between the Russian and Japanese invaders in 1905. Nanking the home of the Mings became the capital of the first Provisional Republic of all China while Jehol came under the calcium light as the possible refuge of the down-fallen Manchus.

Of the ancient capitals of note only Shantung and Karakorum have been described for us by our own travelers. Perhaps a composite of the foreign accounts of these two places with what we see of Peking, Nanking, and Hsian-fu, together with the fragmentary accounts from Chinese history and literature will afford approximate pictures of what must have been the aspect and substance of Yang-hsia, Po, Yin, Hao, Lo-yi, Hsien-yang, Chang-an and Lo-yang or even of Hang-chow.

The Capital as already indicated has left its impress upon the temples and all religious buildings. The Confucian temples of which there is one in every Hsien (magisterial district) of China have Imperial yellow tiled roofs and have received Imperial benefits. They do not as a rule contain images but instead have tablets to the Great Sage and his disciples, with altars and the sacrificial vessels belonging to the shrines. The temples at Ch'u-fu, Confucius's birthplace, and at the sacred mountain T'ai-shan, are said to be almost the only exceptions. They possess images.

The Buddhist temple in its furnishings is quite otherwise and is packed with sculptured images of the deities and dignitaries of its pantheon, in bronze, stone, wood and earth. In the first hall are found the Maharajas or "Four Great Kings of Devas" (Ssu Ta T'ien Wang). Their Sanscrit names may be translated: "*He who has heard much*" (To Wen); "*Protector of Kingdoms*" (Ch'i Kuo); "*Increased Grandeur*" (Tseng Chang); and "*Large Eyes*" (Kuang Mu). Between these and the South wall are sometimes seen the two Generals Heng and Ho (Heng Ho Erh Chiang). The spectator commonly sees the Heng Ho Erh Chiang located in the gatehouse as he enters such a temple. Facing the entrance in the first hall is Maitreya (Mi Le Fo). He is very stout with a laughing expression. Behind him is Wei T'o, the "Deve Who Protects the Buddhist Religion." He is clad in armor. The shrines of the last-mentioned images screen a door which opens into a court of the Ta Hsiung Pao Tien, or principal hall. Here the central figure is Sakyamuni seated on a lotus leaf dais with Ananda and Kashiapa on either side, while ranged along the east and west walls are the eighteen Lohan. Various images such as

Chan-teng, Pu-hsien, etc., sometimes occupy the north wall, while Kwan-yin is placed behind the central image looking northward.

Dr. Edkins who gives this description of the general type of Buddhist temples describes also an intermediate hall frequently occupying a space between the two above described, sometimes dedicated to Kwan-yin of the Southern sea, with Ti Tsang behind looking northward. Sometimes it is called a "Hall of Lohans," with small images of the 500 Arhans occupying the east and west walls. Various *lion*, or chapels, are found at the sides of or behind the central structure. These are dedicated to special deities, such as O-mi-to Fo, Tsang pu sa and so on. There are many variations to this arrangement, but with the Imperial impress this is the type in religious buildings.

The Buddhist church has received in China the sanction of a government based on Confucianism. Chinese rulers have conferred upon many of its temples and shrines the right of employing the palace architecture and colors. This is the reason why yellow tiled roofs often with green tiled trimmings, otherwise seen only in the palaces at Peking and where there are Confucian temples, greet the eye of the traveler wherever important Buddhist shrines are found.

Other churches such as the Mongolian branch of the Buddhist faith, and the Taoist sect have enjoyed Imperial patronage. One of the last acts of the Manchu Dynasty was to ask the provinces, the first part of September 1911, to send a list of temples that were entitled to sacrificial offerings from the Government and a report of the number of Buddhists and Taoists under their jurisdiction. When it is remembered that the beauty of man's surroundings in China owes more to the Buddhist religion than to any other thing it will be seen how important is the connection between the church and the Capital.

In the Liang Dynasty A.D. 502-557 Confucianism centering in the Capital had a revival and large sums of money were devoted to building Confucian temples. From a time whose identity is lost in past ages the rulers of the Chinese people have preserved an Imperial shrine to Shang Ti, the God of Heaven, now represented in the Altar of Heaven at Peking, perhaps the most beautiful and impressive shrine the Chinese have ever built to Shang Ti. It is one of the most notable of China's monuments, and perhaps the simplest altar to deity existing, as it is one of the most impressive, man-made, places in the world. The Altar is of white marble, circular, perhaps 200 feet in diameter, and constructed in its details with reference to the plan of the Universe. It stands amid ancient and solemn junipers which, according to the Chinese, are the most stately and dignified objects of the vegetable kingdom. This altar is a fitting monument to the religious aspirations of man and to what a French writer has

called "The painful cries of the soul, torn from its center and separated from its object." The entire enclosure is commonly called "The Temple of Heaven." Only the Emperor worships there, making New Year's and solstitial sacrifices to the one God. The earliest reference I have to the altar to Shang Ti is with regard the Duke of Chin, who in the VIIth century B.C. violated established custom by building such an altar and offering sacrifices, the right of which belonged to the Emperor alone.

As may be inferred from the fact that the Buddhist and other churches in China have enjoyed Imperial patronage their sacred places have often been the objective and refuge of the exalted. They took possession, so to speak, of the mountain tops much as does the church in western lands. It was the Emperor Yang Chien, who, during a famine 535 A.D. for which he thought himself responsible, journeyed to the sacred mountain Tai Shan, in Shantung, confessed his sins and prayed for forgiveness. This was the occasion that gave opportunity for one of his powerful Generals to commit the extravagance of building a palatial hall for him provoking his denunciation of conducting such enterprises when the people were starving. The picture of China's emperors in their devotions upon her mountain tops, and the elaborate shrines erected there, show that Buddhism turned the eyes of the people Heavenward.

Buddhism has lighted with the light of past ages, darkest China. "We must honor Buddhism," says the French traveller Grenard, speaking of Tibet, the most forlorn regions of China, "for abolishing human sacrifices, for spreading respect for science and books, for setting a noble moral aim before a few chosen souls, for kindling a flame of ideality, feeble though it be, on the mountains of Tibet, which but for that flame, would have remained dark and devoid of glory." Buddhism has done this work from Tibet to Saghalin and it has done it with beauty and art, the most conspicuous product of which is the pagoda. The pagoda is the most conspicuous architectural feature of China. Coleridge could not have selected a phrase more apt than "stately pleasure dome" had he intended to call attention to the best-known form in Chinese architecture. Pagodas are altogether picturesque, stately, inspiring and pleasurable. Of all the wrought beauty to the credit of the Buddhists the pagodas are the most pleasing and lasting. Denized by birds and often dotted with vegetation they stand for generations like sentinels after the temples to which they have belonged have disappeared. Perhaps none are older than 900 years and most of them have been built in the Ming Dynasty. They are of various shapes, some round and others square or octagonal, and they vary in height from 20 to 200 feet. They always have an odd number of stories ranging usually from seven to nine, sometimes possessing eleven and thirteen. The stories are

distinguished by cornices, sometimes developed into balconies.

The number of pagodas in China has never been ascertained and perhaps the only estimate ever made is that by S. Wells Williams who placed the number at "nearly 2,000," for the Empire. This estimate appears to have been based on the figures 1,400 which is the number of walled cities in China. Assuming that a city with a wall was a community sufficiently opulent to possess a pagoda and that the Buddhist monasteries and temples in the hills and country possessing pagodas would make up the balance, the total round number of 2,000 could be arrived at. No other basis for the estimate is visible.*

The most beautiful specimens of pagodas are in the Yangtse Valley where also they are perhaps most numerous. Buddhism moved eastward through Tibet, Burmah and Central China to Korea, Japan and Manchuria. No pagodas were found north of the neighborhood of Kaiyuan in Central Manchuria until a small one was built a few years ago near Petuna. But every important city south of this region is garlanded with them. From the walls of Peking a dozen pagodas and towers may be counted within the city, and with a good glass half a dozen famous ones may be seen rising from the surrounding plain.

Materials of sacred import are incorporated in these structures. Part of the stones of the famous White Pagoda and of the White Pagoda Hill in the palace enclosures adjoining the Forbidden City in Peking were brought from a mountain in Honan province by the Kin Tartars. Their structure and composition is easily studied on account of their state of decay. As Buddhism is in a state of arrested development nearly all are lapsing into ruin. At the same time the ruin in modern times has been signally assisted in China by vandals, the most notable of whom have been the European armies that have invaded China in 1844, 1860, 1900 and 1904.

March 9, 1905, the Russian army south of Mukden blew up a small pagoda in order to erase a land mark useful to the Japanese artillery. The Japanese troops moved up and used the debris for mending the military road. September 1900 troops of the Allied Powers destroyed the White Pagoda in the Western Hills near Peking. It was found to have been constructed of stamped bricks, many of which had this inscription: "The Buddhist doctrine comes from the Cause. I say there is a Cause. The Cause vanishes? I do according to this saying." The last sentence has been interpreted by a Chinese scholar as meaning "When the Cause is vanished still I make this declaration." The loss of this beautiful pagoda has been lamented perhaps more

*"It was just like my Father to make that estimate of the total number. There is no trace, of course, for its accuracy beside a shrewd guess, but it was a pretty careful reckoning of probabilities made at a time when foreigners had hardly seen more than a third of the towns and regions of China." F. W. Williams.

by foreigners than by Chinese. The Revolutionist soldiery 1911 used an ancient tower on the lower Yangtse as an artillery target.

Like the church spires of western lands China's pagodas beckon the beholder to their shrines or temples frequently associated with them. Yet other reasons than those of religious devotion have inspired the erection of these graceful objects. It is a curious and interesting fact that the Chinese have appropriated the pagoda as a counterpoise to evil and wherever possible have made it a tool of their arts of geomancy. Though of Buddhist origin the Chinese adopted pagodas in the expansion of their ideas of "Feng-shui" (Good and Evil influences). Pagodas erected on city walls have attributed to them the power to enable students to obtain literary distinction. At Tungchow in the Peking plain, a region in past years visited by earthquakes, there is a conspicuous pagoda about which the people have this story: There is a water-owl living underground. When he shakes his tail it causes earthquakes. Geomancers located the end of his tail and the pagoda was built on it to hold it down. However, this did not prevent the water-owl from winking his eyes, and as his eyelids have not been accurately located no other pagoda has been built and as a result tremblings of the earth still occur.

The Tung-chow pagoda at one time had more than 1,000 bronze bells suspended from its cornices, most of which are still in place. To foreigners it is a landmark associated with the first foreign embassies to China's Capital which were delayed here by the Peking officials.

To Chinese their pagodas begin to appear as landmarks of a stage of civilization to be discarded. On the eve of the rebellion of 1911 the native press at Shanghai was adverse to the continued use of the Lung-hwa pagoda, six miles away and one of the best-known in China, with its buildings, for the purposes of superstitious worship. The disposition of "The Republic" appears to be to convert the temples into modern schools, in which case the pagodas will become monuments to the age of geomancy and to the period of the revival of Buddhism.

Along with much painting, porcelain and bronze art, pagodas are a monument to the Ming Dynasty (1368-1644 A.D.) An interesting fact in connection with this Dynasty, which produced most of the pagodas in China, is that Hung-wu its founder razed to the ground a lofty tower or pagoda in Peking erected by one of the Mongol Emperors. He attributed the downfall of the Mongol Dynasty 1368 A.D. to the fact that its rulers squandered the public moneys and his act of destruction was in the nature of a protest against extravagance.

The height of this tower was not known, but possibly it compared with the one in Hung-wu's own capital Nanking, which suffered a similar fate at the hands of foreign soldiers in 1844.

The Porcelain Pagoda at Nanking was 261 feet high. It was a mass of colored tile and has been immortalized in Longfellow's poem "Keramos." The part pertaining to the Porcelain Pagoda, which is no less beautiful than Coleridge's "Cambaluc" is as follows :

" And yonder by Nanking, behold
The Tower of Porcelain, strange and old,
Uplifting to the astonished skies
Its ninefold painted balconies,
With balustrades of twining eaves,
And roofs of tile beneath whose eaves
Hang porcelain bells that all the time
Ring with a soft melodious chime :
While the whole fabric is ablaze
With varied tints all fused in one
Great mass of colour, like a maze
Of flowers illumined by the sun."

There is but one architectural object to be found in China that may be said to compete in grace and beauty with the pagoda. This is the *pai-lou* or commemorative arch. Paleologue, the French authority, calls the *pai-lou* in front of the Confucian Temple at Peking the most remarkable of these structures, but there are several such at Peking, one in the Western Park adjoining the Forbidden City. They are both built of yellow, green and azure tiles with white marble foundations and have three openings or arches surmounted by double roofs of tile. But these do not surpass the magnificent *pai-lou* of five arches and all of stone that forms the entrance to the Ming tombs near Nan-kou.

This form of monument has been forcibly impressed upon the attention of the stranger in China by the circumstances of the splendid stone *pai-lou* in expiation of the murder of the German Minister von Ketteler, erected in the Hata Men Great Street in Peking, 1902. The *pai-lou* are almost exclusively erected in honor of deities, sages, and of brave men and virtuous women. None are more impressive than those erected at great cost to faithful virgins or to devoted wives symbolised in Chinese legends and art by the fabled phoenix that having once selected her mate never changes. These memorials represent a national expression of that regard for women which the Indian King manifested in the Taj Mahal. They exist at the entrances to tombs, temples,—notably of ancestral temples—and in the open streets and highways. They are said to be the only structures in China wholly of stone. This is often handsomely carved. Perhaps the fact that *pai-lous* are so often built by Imperial decree and to virtue may account for the fact that the best materials are so often used in their construction. But they are also built of wood as elaborately ornamented in carving and colors and roofed with ornamental tiles. Inscriptions over the arches set forth the purpose for which they have been erected.

Among China's most characteristic monuments also are her bridges, the greatest display of which is perhaps along the Grand Canal. They have been described by one spectator as "hump-back, horseshoe, spectacle, camel-back and needle-eye; their openings rising often forty and fifty feet in the air," they are ornamented with dragon-head gargoyles, balustrades, guardian lions, and sealed as it were, with lettered tablets. The "camel-back" bridge of China is not less graceful nor less beautiful than the pagoda or the *prai-lou*. It is one of the most frequent objects that as a background in Chinese scenes served the western artist and engraver in conveying to the peoples of western countries the first impression of what China is like. It is the "pole vault" in bridges, springing from the banks of narrow canals and clearing the masts of the canal vessels.

The camel-back bridge abounds from one end of China to the other. The region of Peking has two, one of which is in the Summer Palace grounds and is one of the best-known on this account. China has also many massive stone bridges of more durable type and which in fact appear indestructible. The great age of some of them lends emphasis to this impression. China has bridges and remains of bridges with an antiquity of 2,000 years and more. Shih Huang Ti who built the Great Wall, era of 211 B. C., built at the same time roads "in all directions" and bridges. The so-called "Marco Polo" bridge (*Liu-kou-chiao*) twelve miles from Peking is perhaps the most famous to foreigners. It has eleven arches and was built in the XIIIth century. A longer and more striking specimen having seventeen arches exists in the Summer Palace enclosure and has been greatly admired by travelers. An equally beautiful specimen exists in the Western Park adjoining the Forbidden City.

China's bridges are often approached through *prai-lous* commemorating their construction. The arches often increase in size from the banks to the center and the sections of balustrades are distinguished by sculptures of tigers, dogs, monkeys and other apocryphal animals. In western China, notably in Yunnan and Szechuan, there are many beautiful suspension bridges. Some of them are built of great wrought iron chains passing through pagoda-like towers. This division in China's architecture forms a rich contribution to her monuments.

In connection with bridges ought to be mentioned among China's monuments the Grand Canal which next to the Great Wall is the best-known monumental work of the Chinese. It had its origin in a merging of minor canals in a grand trunk line giving direct communication from Hangchow and Yangtse basin with Peking, and connecting with all the waterways between. It was as magnificent a scheme in its time as is the Suez Canal or the Panama Canal to-day.

In modern times long stretches of the Grand Canal, especially in Shantung are almost unused and are in a state of desuetude. But for the most part it is an active waterway crowded with traffic. In some places it is harnessed, swiftflowing rivers, and in others still water confined by locks. It leads in places through sunken channels and again is lifted by embankments high above the level of the surrounding country. It forms an inland connection with nearly the whole of China's great inland water system.

The use and value of canals was recognized in China a very long time ago. The debauchee Emperor Yang Ti, already mentioned, at the beginning of the VIIth century made a journey from Lo-yang (near the modern Honan-fu) his Capital, to Nanking, on canals which he had constructed. At intervals the emperors have improved and extended the canal system of China. The great Kublai Khan (1280-1295 A.D.) reconstructed the Grand Canal from Hanchow the whole distance to Tientsin. In the period 1465 to 1506 the Mings deepened it between its Tientsin connection, the Pei River, and Tungchow. What it means in the lives of the people, and what it meant in the past, unlike the forgotten cities and capitals that were once its contemporaries, and unlike its centers of art and learning, only fragments of whose monuments remain, may be seen and realized to-day.

The wonder inspired in the breast of the traveler who visits China's vast remains of abandoned capitals, extensive temples ranged in successive courts and on terraces of the mountains, its pagodas, pai-lous, bridges and canals is equaled by the awe inspired by the silence and splendor of the tombs of China's emperors. The tombs of the Kings of the "Six Kingdoms" in Shantung, though now only earthen pyramids terraced with little fields, have the air of the pyramids of Egypt.

The most famous of existing tombs in China in our time are those of the Mings near Nankou. They are best known to the West because they are relatively in a high state of preservation and are accessible to travelers. The avenue of stone animals by which the tombs are approached, nearly two miles in length, has been the inspiration of many travelers. One often sees rhymed invocations on this theme of which the following from the French press of China is a suitable illustration :

"Far in the fairy distance, beneath the pearly sky
Across the land, through fields and graves to where the low hills lie,
Beyond the mists and the dreaming we rode as pilgrims ride,
Into the plain and the silence where the solemn great tombs hide."*

These sacred buildings are placed on the southern slope of the mountains and nearly enclosed by their encircling spurs.

*From *North China Daily News*.

The Mings were great tomb-builders. They fixed the height of graves for all classes by a law which is observed even to this day. By its provision graves range in height from four feet for the common people to sixteen feet for officials of the first rank. Second rank is fourteen feet and Sixth, seven feet. The Mings thought the matter very important and this can be readily understood from the fact that in China the dead have from the remotest times received at least Imperial consideration on an equality with the living.

The Manchus from the moment when they assumed control in Peking in 1644, and buried the last Ming Emperor, who had suicided, have followed the Chinese custom. They rebuilt and have kept in a state of comparative splendor the tombs of their ancestors and founders of the Ching Dynasty at Mukden. The most noted of these is the Pei-ling—Northern Tomb. A solemn juniper forest encloses this sepulchre which is approached through a magnificent marble *prai-lou* and preceded by stately buildings. The spot figured in the great battle of Mukden 1905. So also did the Tung-ling or Eastern Tomb, equally fine, though not so extensive, seven miles east of Mukden.

What their tombs have meant to the Chinese can best be comprehended when it is remembered that this is the people of ancestral worship, where the desecration of a tomb is the most terrible and heinous of all offences. China is a country of practical immortality where, in a sense, men never die and tombs unlike in less blessed countries are the habitations of the living.

The burial places of China all follow the form of those of the Emperors. Sacrifices are bestowed at ancestral tombs in China throughout hundreds of years. Perhaps the oldest tombs, or sepulchral shrines, at which the last emperors of China worshipped, were those of their Mongolian kinsmen in the region Hsuan-hua. The great immortal of China, whose tomb has been a magnet to scholars and moralists since the third century before Christ, is Confucius. The Emperor Kao Ti set the example of Imperial sacrifice there in the latter part of the 5th century A.D. The spot was celebrated a few years before the abdication of the Manchus, by an Imperial rescript authorizing the founding of a University of Confucian learning there.

In form Chinese tombs are no different from those of other lands. The Chinese can do no more than the Egyptians, the Persians, and the Greeks, which is to build a mound. Their burial practices the emperors in China follow very closely. The tumuli marking the graves of great Chinese emperors are about the height of the mound which Achilles erected over the remains of his friend Patrocles, say about 100 feet. The Ming tombs are evidently built after the plan of the mausolea of the House of Han (202 B.C.—220 A.D.) and the same is undoubtedly the case

with those of intermediate dynasties, giving a good idea of all Chinese mausolea.

The Mings, in fixing the height of graves and the amount of land that might be employed to contain them, merely modified the laws of previous times which found their origin in remarkable practices. Something of what the archaeological remains of China may be is indicated by a historical note to the effect that the Emperor of the "Three Kingdoms," following the Han Dynasty, ordered his son to build for him seventy-two tombs so that his enemies would not know which contained his tablet. Perhaps the Chinese, who have performed the greatest of engineering feats, have surpassed the Egyptians, Persians and Greeks, in this direction, as well as in the achievement of another ancient emperor who selected a site for his tomb which he constructed and then built nearby, peopled and garrisoned, a city for its protection.

Next to the tomb of Confucius, at his birthplace in Chu-fu Hsien in Shantung, doubtless the most interesting are the tombs of the last Manchū emperors, namely the Tung-ling, sixty miles northeast of Peking, and the Hsi-ling a similar distance southwest of Peking. These places in which the emperors are buried, alternately, are in a progressive state of construction where all the methods of workmanship are to be observed and where on occasion can be seen the Imperial burial practices of the Chinese as they have endured for at least 3,000 years.

The tablet stands out as testimony to the fact that China is a land of monuments. Architecturally insignificant compared with the forms of monuments already mentioned, the tablet is yet to the historian the most valuable and to the antiquarian the most satisfactory of all. It is the kernel within the nut of Chinese archaeology.

Tablets are found everywhere in China and perform the service of commemorating every kind of deed, doing honour to deity, performing the offices of libraries, preserving history, and instructing the wayfarer. The usual form and structure is that of a single slab of stone with its crest of the heads and curved backs of four dragons and mounted on the back of a tortoise carved from a separate stone. They vary in height from say eight to fifteen and twenty feet. Before the invention of the art of block printing in China—Later T'ang Dynasty A.D. 923-926 and the printing of the "Nine Classics" by Imperial order from wooden blocks, the classics were extensively engraved on stone. At Lo-yang the Emperor Ling Ti (A.D. 25) had the "Five Classics" engraved on stone and set up at the door of the Imperial College. Libraries existed in China that for the most part were composed of manuscripts and books written by hand. When the warrior Emperor T'ai Tsung (A.D. 627-650) applied himself to learning and amassed

a library of 200,000 volumes, a large number of them were made from rubbings taken from engraved stone tablets, and not a few were written catalogues of these inscriptions.

The "*Peking Gazette*" which itself may be called one of the monuments of China, as it is the oldest newspaper in the world, was not established until 785 A.D., the year that also saw the birth of the Hanlin Academy. Four years before is dated what is to Christendom the most interesting tablet in all China. This is the Nestorian tablet at Hsi-an-fu, in the oldest part of China. It gives in 2,000 Chinese characters, only one of which is illegible, a record of the earliest known Christian mission. It has been carefully treasured by Christian missionaries since the Christian church became aware of its existence through the Roman Catholic Fathers, 1625. Not less curious are two tablets at Kai-feng-fu province of Honan, commemorating the ancient and now extinct Jewish colony at that place.

That the Chinese treasure their ancient monuments is shown by the fact that they never wilfully destroy them and by the existence in most centers of learning of sanctuaries for their preservation. In Pao-ting-fu, south of Peking, is the pavilion of ancient monuments in the Imperial "Traveling Palace." At Hsi-an-fu is the Pei Lin, or "Forest of Tablets," perhaps the most remarkable collection of tablets in all China. It was to this place that the Governor of Shensi 1908 carried the Nestorian tablet to prevent threatened depredations, by a foreign adventurer, and there it remains honored by the yet more ancient company in which it stands. There is a catalogue of these tablets and their inscriptions in existence compiled by Chien Ta-hin, that comes down to the end of the Yuan Dynasty 1368 A.D. There are many others of less extent.

Tablets greet the traveller at every yamen, temple, bridge, mountain pass, by the roadside and before the tomb, and in the faces of walls where they are incorporated. In eastern China pavilions are built over them while in the west of China they are framed in brick-like doors. A curious one recorded in Chinese history was that erected by the Emperor Kang Hsi in Nanking reproving the inhabitants for their extravagance and prodigality. In Manchuria near the Yalu River is a tablet more than eighteen feet high standing in the neighborhood of several pyramids. Although little is known of it, it is interesting especially in this time of Japanese expansion on the continent because of the fact that the inscription on it mentions the Japanese by a nickname. Another interesting tablet of Manchuria is now used to cover a well under Golden Hill, Port Arthur. It bears an inscription recording the fact that a Chinese envoy passed that point during the Middle Ages on a mission to the court of one of the Manchurian kings of the period. Tablets have been erected to the late Empress Grand Dowager commemorating her journey to Hsian fu in 1900,

At Chu Yun Kwan the traveller is struck by the inscription over the gateway "First Gate of the World (Nation)" this being the principal barrier in the great Nankow Pass. But within the entrance through the pedestal of what was once a great pagoda there are tablets bearing inscriptions in seven languages, some of the latter long since dead.

The historical value of the inscriptions in China has not yet begun to be realized in the West. At Hangchow, one of the two cities which according to Chinese proverb reconciles the soul to this world until Heaven is reached, there was until recent years an invaluable iron plate of the Xth century with an inscription recording the circumvallation of the city by the feudal Prince Chien whose descendants still reside there. Incidentally it may be mentioned that it is an heirloom of the Chien family, warred over by opposing factions.

But of all stone monuments in China, valuable for the antiquity of their inscriptions, the Stone Drums of Peking are the most remarked. They are preserved in the Confucian Temple there and are supposed to record the hunting exploits of King Hsuan (B.C. 827) making them more than 2,700 years old. The translations of their inscriptions are generally made from rubbings made in the Sung Dynasty—A.D. 960-1127—for the inscriptions are almost wholly illegible now, only here and there can a character be traced.

One can only guess what may be the buried monumental wealth of China, among which there must be innumerable tablets of great historical and archaeological value, as well as other objects. For ages in Central China, in regions subject to flood and to burial by alluvial deposits, antiquities have been dug up, the latest discoveries occurring where excavations have been made for railways. These include sculptured figures showing antique fashions. About the middle of the last century eleven bells two thousand years old were dug up in Kiangsi province, and are said to be in the Forbidden City.

When excavations were made in Peking for the new Foreign Office building large hollow bricks were dug up measuring nearly four feet in length by twenty inches in width and five inches in thickness. They had a clear ringing tone when struck and were known to the natives as "Music stand bricks." They were said to have originally come from the region of the Yellow River and to have been used as stands for musical instruments. But they are ornamented with a geometrical pattern and may probably have been used for friezes.

Among the weird monuments of the past in China are the buried cities of Chinese Turkestan which have yielded manuscripts of the IInd century and inscribed bricks of the VIIth century, and the dismantled and abandoned cities elsewhere. Paintings and

books have been found, and from Kansuh in 1908 a complete library of the 10th century was taken from a sealed cave where it had not been disturbed since 1035 A.D.

As universal as her temples, *prai-lous* and Imperial buildings, and almost as universal as her tombs and tablets, are China's sculptures, which take an important place among her monuments. The most striking and varied are the religious ones. As the Buddhist church has been the builder of most of the temples and pagodas, the maker of the gardens, and the protector of flowers and trees, it has been the promoter of art and the inspiration of China's best sculptures.

The most notable sculptures are in the rock walls of mountains, in caves, and are found in all the more inhabited portions of China. The largest pieces are those of Buddha. Rockhill describes one of these, a Buddhist colossus located at Kuei-hua-cheng, northwest of Peking. The largest and most notable colossus of Buddha in China known to occidentals is that described by S. Wells Williams. According to him this image is said to have been cut by one of the Emperors of the Tang Dynasty, in the IXth century. It is of sandstone, the cutting of which left it in a cave. "Its height is 56 feet, the figure as well as the garments are richly covered with color and gilt." It "is lighted from above, after the manner of the Pantheon, a single round opening in the vaulting. Sixty feet over the rock temple rises a tiled roofing, and upon the hillside without the cavern are a number of minor temples and statues."

Some of China's mountain walls are honeycombed by quarried and sculptured recesses made to leave religious statues in relief. The crowning example of this is the famous Lung Men—dragon door—that was the entrance to the grounds of the palaces of the Emperors of the Wei Dynasty at Lo-yang. The Lung Men is a channel for a river cut through a limestone mountain. At the sides of the river, roadways are left for men, horses and carts, wheelbarrows, and chairs. In the sides of the cloven range wrought the sculptors, who, like the Greek masters of the chisel, are unknown.

The place is in the province of Honan about ten miles to the south of Honan-fu. It is reached by rail to Honan-fu and thence by native means of travel. In 1908 it was visited by the French sinologue Chavannes who reproduced its marvels in engraving and print, and two years after by Charles L. Freer of Detroit well-known in one way as the collector of the best existing gallery of Chinese paintings.

The wonders of Lung Men consist of a remarkable series of cave temples filled with marvelous sculptures. They represent with great power the Buddhist Guardians of the Gates and the benign countenance of Buddha, as well as the members of the

Buddhist pantheon. The decorative quality in these sculptures has never been surpassed and they strike in the beholder the same wonder that is inspired by the anonymous art of Ancient Greece. In some places the figures in these caves are of unusual dimensions, several times the height of man, with chased vaulting and walls covered with bas-reliefs and recesses with smaller Buddhas and shrines. The effect of these sculptures and decorations is heightened by the "cathedral" light of the caves which animate the shadows with innumerable beings.

The only other sculptures in China on a scale with the rock images of Buddha and the members of the Buddhist pantheon are the stone animals before the tombs of the Mings and Chings, notably near Peking and Mukden. Those at Nanking are also well-known. They consist of stone representations of men, elephants, camels, horses and unicorns. At various times in China similar objects have been built of metal as well as of other materials. There is a beautiful bronze sculpture of a cow in a lying posture, beside the lake of the Summer Palace, Peking. In the Western Park adjoining the Forbidden City is a life-size bronze statue of a bonze holding a bowl on his head and set upon a marble pylon sculptured with clouds and dragons. In this connection may be mentioned the seated figure of Marco Polo in a temple at Canton before which the Cantonese make offerings to the shade of the famous traveller. So far as I know there is no piece of sculpture in China with which the sculptor's name is identified.

The best-known monument of China is the Great Wall, built in the IIIrd century, B.C. and by far the most extensive and formidable single structure ever devised by man. It has never been surveyed but it is believed to have an extent of 1500 miles. Built by the Emperor Shih to protect the peaceful inhabitants of the plains from the hill barbarians of Tartary, it served a useful purpose in defence, at intervals of time, for ages, and successfully defended China from the Manchus. For hundreds of miles it remains intact, an almost complete monument built with a brick or dressed granite shell filled with earth and covered with an impervious paving of brick laid in lime, carefully drained. It is protected by crenelated parapet and fortress towers. It seems to rock upon the mountains, spurs and ridges like a great serpent. It must be one of the most marvelous results of man's handiwork. The wonder and magnificence of its physical aspects make it the best monument to the matchless qualities of the Chinese race. Where did the Chinese get the labor? Where did they get the materials? Where did they get the water to make the mortar and how did they get this material up the mountain heights? These amaze more than do the same questions asked respecting the Pyramids of Egypt.

The innumerable tablets and inscriptions which it bears recording its construction and subsequent repair would form a curious and instructive history. It was last repaired by the Mings, with the efforts of 50,000 soldiers, in the XVth century, almost a hundred years before the Manchus passed it.

There is one other form of monument of historical and romantic interest dating from the earliest ages and intimately associated with the deeds of the builder of the Great Wall. This is the watch tower. The valleys and plains in front of the Great Wall are sown with watch towers and they still stand like petrified sentinels along the Imperial highways of all China. The most notable chain of them extends from Mukden to Peking and Hsi-an-fu and thence to Chia-yu-kuan, thirty-six days' journey beyond Hsi-an-fu and beyond the end of the Great Wall.

These towers vary in size from very large ones outside the Great Wall measuring forty or fifty feet square, to twenty feet square or less within the Great Wall, and twenty to forty feet in height. They are built of brick filled with earth and the summits are reached by an interior stair. Here is a story giving a glimpse of the place of these picturesque objects in the lives of the Chinese: Nearly 2700 years ago (781 B. C.) the Emperor Yu, desired to cause a smile on the face of one of his haughty beauties, Pao Ssu, of whom he was very fond but who had led him into many follies. On this occasion he adopted the following expedient: He commanded that the beacons on all the watch-towers in the Empire be lighted so that the feudal princes thinking the Empire was in danger would rush to the defence of the Capital. They did so and Pao Ssu laughed at their chagrin. The conditions in the Empire indicated to the hostile Duke of Hsin that this was a favorable time to invade the Kingdom of Yu and he did so. The Emperor ordered the beacons again to be lighted on the watch towers but the feudatory princes refused to respond to the summons and the capital fell, the Emperor was slain and the haughty Pao Ssu carried into captivity where she strangled herself.

We cannot claim to know much about China's monuments until a more careful examination has been made of the writings of China's antiquaries. Of these there have been many as is testified by the wonderful series of archaeological treatises, or "Annals" of archaeological remains, of the provinces. The scholars of the Empire have celebrated the beauties of its monuments and China's prose and poetical literature is undoubtedly filled with references to them. The Government also has for ages regarded it as a responsibility to protect monuments, and men of the literati have preferred this occupation to that of the common duties of the mandarin. Tu Fu (A. D. 712-770) one of China's most famous poets and whom his countrymen called the *God of*

Verse, found in his appointment to the post of Restorer of Ancient Monuments the one congenial appointment of his life. He had previously been appointed governor of a province. The regard with which he received the honor as compared with his office as Restorer of Ancient Monuments is shown by his conduct on the day of his installation. He immediately took off his insignia of office before the astonished nobles, laid it on the table, and making it a profound reverence quietly withdrew.*

No doubt an investigation more thorough than has been made by western observers in the past, with the aid of Chinese annals and the writings of the Chinese poets and essayists, will result in contributing one of the most brilliant chapters to the records of the world's antiquities. It is a subject that is one of the interests of man universal, and of nations in their aspects as clay in the hands of the Universal Potter which is a figure Longfellow used and which affords the connection between China's monuments and ourselves.

"Turn, turn, my wheel. The human race,
Of every tongue, of every place,
Caucasian, Coptic, or Malay,
All that inhabit this great earth,
Whatever be their rank or worth,
Are kindred and allied by birth,
And made of the same clay."—*Keramos*.

* See "Lute of Jade"—Byng.

THE CHINA MONUMENTS SOCIETY.

Partial List of Initial Members;

Bishop Moule	Frederick Hirth	Bishop Bashford
Dr. John Fryer	Sir Walter Hillier	C. W. Campbell
Dr. Hunter Corbett	Baron Grenier	Miss Seidmore
M. Casenave	Jeremiah W. Jenks	Prof. A. Forke
Le Legation de France	Edmund Backhouse	Francis D. Millet
G. E. Morrison	Sir Fredk. Lugard	Sir Robert Bredon
W. E. Soothill	W.A.P. Martin, LL.D.	E. T. Williams
J. A. Thomas	Gilbert Reid	H. P. Fletcher
Charles W. Fairbanks	General Waters	E. Krebs
Prof. H. A. Giles	Timothy Richard	Fredk. Wells Williams
	and others.	

China Monuments Committee:

E. Babst	Sir John Jordan
J. Korostovetz	H. Ijuin
L. di Giura	W. J. Oudendijk

E. G. Hillier, *Honorary Treasurer*

Frederick McCormick, *Honorary Secretary.*

THE CHINA MONUMENTS SOCIETY.

The China Monuments Society was organized as a Committee, in Peking, 1908, with the object of preventing foreign vandalism in China. It acquired more than one hundred and fifty contributors who were registered as members. Part of the whole funds collected, a nominal sum, was employed for printing and postage, and for framed notices which were posted in foreign hotels and other public places in the foreign settlements and elsewhere. These posted notices informed the foreign public of the Society's object and warned offenders against the consequences of acts of vandalism.

The Society has received warm support from the foreign legations in Peking and from foreigners resident throughout eastern Asia, as well as Chinese, and from scholars and other interested persons in Europe and America. Leading journals throughout the world have noted it.

Aside from the work of preventing acts of vandalism by foreigners an effort has been made to identify and locate the principal monuments of China for the information of the foreign friends of China and their authorities, as well as in the interest of history, science, and research. The task is formidable on account of the lack of accurate information. Foreign authorities disagree about most simple and important facts, and the native Chinese sources, principally the wonderful series of *Chih* (志) of the cities and provinces remain to be explored and translated.

It is apparent therefore how imperfect must be any catalogue of China's monuments made under existing disadvantages for the investigator. As a matter of fact such a one must further depend upon future contributions to make it completely representative of China's real archaeological wealth. At the same time so much that is curious, interesting, and valuable has been found available that it has been possible to make the accompanying general presentation of the subject.

In arranging the catalogue I have culled from as wide a range of sources as my opportunities have permitted. In doing so I have been aided in my researches by contributors in various parts of China and especially by the compilers, Miss Margaret McKim of New York and Mrs. Rose Sickler Williams of Peking, to all of whom grateful thanks are hereby extended.

THE SECRETARY.

CONTRIBUTORS

Fr. Gregoris Arnaiz	F. A. Murphy.
Mrs. Ayscough.	B. C. Patterson.
Jos. Bender.	H. S. Phillips.
Samuel Cochran.	Neil Poulsen.
Brother Constant.	Thr. de Preter.
Rev. A. R. Crawford.	J. H. Reeves.
S. A. Ellerbeck, M.B.	T. A. S. Robinson.
Charles L. Freer.	Ernest C. Searle.
M. L. Griffith.	Rev. Father G. R. Spadn.
A. F. Groesbeck.	T. N. Thompson.
G. W. Hunter.	W. R. T. Tuckey.
Rev. J. W. Inglis, M.A.	Mrs. H. E. Noss.
C. D. Jameson.	E. T. Williams.
Frederick McCormick.	W. Perceval Yetts.

COMPILERS

Margaret McKim.

Rose S. Williams.

BIBLIOGRAPHY.

1. The Middle Kingdom—*Williams*.
2. Peking—*Favier*.
3. *Fule's* Edition of Marco Polo.
4. Chinese Buddhism—*Edkins*.
5. The Land of the Lamas—*Rockhill*.
6. China, the Long-Lived Empire—*Scidmore*.
7. The Great Wall of China—*Geil*.
8. The Eighteen Capitals of China—*Geil*.
9. China Under the Empress Dowager—*Bland and Backhouse*.
(Map)
10. Through the Yangtze Gorges—*Little*.
11. Gleanings from China—*Little*.
12. The Face of China—*Kemp*.
13. China, Its Marvel and Mystery—*Liddell*.
14. The Changing Chinese—*Ross*.
15. China ; the Country and Its People—*Brown*.
16. Ling-Nam—*Henry*.
17. Across China on Foot—*Dingle*.
18. The Back Blocks of China—*Jack*.
19. Mukden, the Manchu Home—*Scidmore*. (In "National Geographical Society's Journal," April 1910.)
20. L'Art Chinois—*Paleologue*.
21. Chinese Language and How to Learn It—*Hillier*.
22. Guide to Peking—*Fisher*.

23. Annals of Ch'eng-te Fu.
24. Annals of Chou-Chih Hsien.
25. Article by *Max von Berchen*, in "Le Journal Asiatique."
26. The Wei Shu ; (Chap. 14, p. 8.)
27. Le Journal Asiatique ; (Vol. 20, 1902, p. 133.)
28. Voyage Archæologique dans la Chine Septentrionale—*Charannes*.
29. Diary—*W. W. Rockhill*
30. Peking Newspaper Article.
31. *Bushell's Chinese Art*.
32. Journeys in North China—*Williamson*.
33. Tea Country of China—*Fortune*.
34. The Coming China—*J. K. Goodrich*.
35. Encyclopædia Britannica.
36. Short History of China—*Poll*.
37. La Sculpture Sur Pierre en Chine au Temps des Deux Dynasties Han—*Charannes*.
38. Geography of China—*Richard*.
39. Chinesische Kunstgeschichte—*Munsterberg*.
40. Tibet and the Tibetans—*Grenard*.
41. Tibet the Mysterious—*Holditch*.
42. Across America and Asia—*Pumpelly*.
43. *Mann's Map of Shooting Districts lying between Hangchou, Nanking, Wuhu and Shanghai.*

MONUMENTS

CHIH LI

Peking City Walls and Gates.—The wall of the Manchu City of Peking is held to be the finest city wall in the world. Together with that of the Outer City it incloses an area of 26 square miles. The length of the Manchu wall is 14.25 square miles and that of the outer city about 10 miles. The Manchu wall is over 50 feet high, 40 feet wide at the top and 60 feet at the bottom. It has a crenellated parapet. At intervals of 60 yards square buttresses project 50 feet, with the exception of every sixth one which is twice as large as the others. In the Manchu wall there are nine gates, three in the south wall and two in each of the others. Each gate is surmounted by a tower and protected by a circular curtain wall with one to three openings, and there are towers at the corners. Ramps are found at and between the gates for convenience in mounting from the inside to the top of the wall. The old Yuan Dynasty walls of earth were covered with brick early in the Ming Dynasty. 1.

Tzu Ching Ch'eng (Forbidden City).—Palace buildings in the center of the Tartar City of Peking, surrounded by wall and moat. The wall is pierced by four gates:—the Wu Men to the south, the Shen Wu Men at the north, the Tung Hua Men at the east and the Hsi Hua Men at the west. 1, 2, 9.

Approaching through the Wu Men from the south, the gate T'ai Ho Men gives access to:—

T'ai Ho Tien (Hall of Highest Peace).—This is the great throne hall about 200 feet long by 90 broad, with 72 pillars. It is the chief audience hall, used in the celebration of Imperial birthdays, the New Year, etc.

Chung Ho Tien (Hall of Central Peace).—This has a circular roof. It is pre-eminently the hall of ceremonies.

Pao Ho Tien (Hall of Secure Peace).—A council hall, also serves for the examination of candidates for the Hanlin. To the north of this, one passes by way of the Ch'ien Ch'ing Men to the Ch'ien Ch'ing Kung.

Ch'ien Ch'ing Kung (Palace of Heavenly Purity).—Here the Emperor gave audiences to the Grand Council. Foreign diplomats were received here after the Peace Protocol. Here, also, the body of Kuang-hsu lay in state for some months. Directly to the north of this is the

Chiao T'si Tien.—The Imperial marriage hall.

Huang Chi Tien (Throne Hall of Imperial Supremacy).—This is in the eastern part of the inclosure. The Empress Dowager sometimes received her officials here, and here her body lay in state for nearly a year.

T'ai Miao (Temple of Imperial Ancestors).—In front of the Wu Men, to the right, is a gateway leading to the T'ai Miao. This is in the midst of a grove of cypress inclosed by a wall about four thousand feet in circuit. It contains the tablets of deceased emperors and empresses, and also those of loyal and meritorious officers. Williams calls it "The most honored of religious structures next to the Temple of Heaven." 1.

She Chi Tan (Altar to the Gods of Land and Grain).—The entrance to this is in front of the Wu Men to the left, opposite the entrance to the T'ai Miao. The altar is unique. The north, east, south and west sides are respectively black, green, red and white, while the top is yellow. The spirits worshipped here are those of Kao-lung, Minister of Works, B.C. 2500 and Hou-chi, an ancestor of Chou Kung. 1.

Ching Shan (Prospect Hill).—Also known as "Mei Shan"—Coal Hill. To the north of the palace, outside the Shen Wu Men. There are five artificial mounds, the highest in the center, each surmounted by a pavilion. The central and larger pavilion is square with yellow tiles; the two next it are square with yellow and green tiles, while those at either end are round with green tiles. The hill dates from the Yuan Dynasty, but the pavilions were first constructed under the Ming. 1. 2. 9.

Ning Shou Kung (Palace of Peaceful Longevity).—A little to the north of the Huang Chi Tien. The Empress Dowager lived in it during the siege and buried her treasure there.

Yang Hsin Tien (Throne Hall of Mental Growth).—A little to the north of the Ch'ien Ch'ing Kung. The residence of T'ung Chih during his entire reign.

Ch'ang Ch'un Kung (Palace of Perpetual Spring).—In the north-western part. Residence of Tzu Hsi during the reign of T'ung Chih.

Tzu Ning Kung (Palace of Maternal Tranquility).—In the north-eastern part. Residence of Tzu An during the co-regency.

Nei Wu Fu (Department of Imperial Household).—Near the Hsi Hua Men.

Palaces for the chief Imperial Concubines:—These are located at the north-eastern corners of the enclosure.

Hsi Yuan (Western Park, also called *San Hai* (Three Seas)).—These are Imperial pleasure grounds occupying the entire western part of the Imperial City. The "Three Seas" are artificial lakes Northern, Central and Southern. In the Northern Lake is an artificial hill, probably made of earth thrown up in forming the lakes. There was a pleasure garden here under the Kin

Dynasty (1115-1224 A.D.), but the spot was outside their city to the north. The lake was constructed (or probably only improved) under the Yuan. 1. 2. 9.

The principal buildings are :—

Ying Tai (Ocean Terrace).—This is in the southern lake and can be entirely isolated by means of a draw-bridge. Here Kuang Hsu was kept imprisoned after the coup d'état of 1898, and here he died.

Ching Cheng Tien (Throne Hall of Diligent Government).—Used for audiences with the Grand Council when the Court was at the Lake Palace.

Li Yuan Tien.—Palace of the Empress Dowager, built for her in the early part of Kuang Hsu's reign. Here she gave a valedictory address just before her death.

Old Catholic Church.—Converted by the late Empress Dowager into a museum with a collection of stuffed birds.

Tzu Kuang Ko (Hall of Purple Effulgence).—The hall in which the Emperor used to receive the feudatory chiefs. Foreign envoys were also received here previous to 1900.

Pei T'u (North (?) Dagoba).—On the artificial hill in the northern lake. It is sometimes called the Finger Dagoba, as it is said to contain a finger of Buddha preserved as a relic. In front of the dagoba is a bronze pavilion, with an image in bronze, horrible in appearance but well-constructed and having a collar of sculptured skulls about its neck.

Yu Ho Ch'iao.—A splendid marble bridge which connects the central and northern lakes.

Ta Hsi Tien (Great Western Temple).—A famous Buddhist shrine built during the reign of Kang Hsi.

Lama Miao (Lama Temple).—A Buddhist temple in the extreme north of the enclosure where the Empress Dowager frequently worshipped.

P'ai-lou and Screen.—A fine p'ai-lou in green and yellow tiles, behind which is a famous dragon screen in the same colors.

Bells.—Eleven bells. In a building in the Hsi Yuan, Peking. Chow Dynasty. These bells, 2,000 years old, were found buried in Kiangsi in the XIXth century, and were removed to Peking.

END OF "WESTERN PARK."

Ta Kao Tien (Hall of the Most High).—Just outside the Forbidden City to the northwest. Constructed by the Emperor Chia Ching of the Ming, afterwards embellished by Yung Cheng and Chien Lung. A magnificent yellow-tiled temple. At the entrance are two pavilions of noticeable architecture, their four or five tiers of yellow-tiled roofs being curiously interlaced. Here the Emperor goes to pray for rain, using in the

ceremony an iron tablet from south Chihli, which is brought on each occasion for that purpose and received by the Emperor with great honors.

Temple of Heaven.—Peking.—S.E. part of southern city. Two large marble altars, on one of which is a three-roofed pavilion. These altars are connected by a raised terrace intersected by gates and buildings, all situated in a grove of junipers and enclosed by a high wall several miles in length. 1. 2. 22.

Temple of Agriculture.—Imperial buildings and altars in a park adjacent to the South Wall of Peking, where the Emperor or his representative conducts the ceremonies respecting agriculture. 1. 2. 6. 22.

Altar of the Sun.—Enclosure with Imperial buildings and shrines or altars. Outside east wall of Peking. Tablets of the stars are placed on this altar, which is a sanctuary of annual Imperial worship. 2. 6.

Altar of the Moon.—Enclosure with Imperial buildings and shrines or altars. Beyond the west wall of Peking. Tablets of the stars are placed on this altar which is a sanctuary of annual Imperial worship.

Temple of the Earth.—Enclosure with Imperial buildings, and an altar with sculptures representing the lands and waters, outside the north wall of Peking, a sanctuary of Imperial worship. 2. 6.

Confucian Temple.—Temple and Pavilions. Peking. A great red temple on a high terrace reached by two flights of stone steps, between which is a finely carved, sloping, dragon slab. These steps rise from a long, flagged quadrangle where are yellow-tiled pavilions and stone tablets, shaded by ancient cedars. Inside the main temple, which has teak columns and panelled ceiling, are the tablets of Mencius and others and the small, sacred tablet of Confucius in a red wooden shrine behind the altar table. 1. 2. 6. 13. 22.

Stone Drums.—Peking—in Confucian Temple. Ten drum-shaped stones, bearing inscriptions supposed to record the hunting exploits of King Hsuan (B. C. 827). 21.

Pi Yung Kung (Hall of Classics).—Peking. Adjoining Confucian Temple. It contains 300 stone tablets on which the authorized texts of the classics are engraved. On the grounds are pavilions, marble bridge and pond, an ancient sun-dial, and opposite the south gate a p'ai-lou of brick and stone, three-arched, part covered with glazed tiles. 1. 2. 6. 22.

Kung Yuan (Examination Halls).—Peking. An enclosure filled with tiled sheds. Built by Yung Le. Contained ten thousand cells. Razed in 1909 to make room for a proposed modern school. At the entrance are "Tottering yellow p'ai-lous and dilapidated gates." 2. 6.

The Observatory.—Peking. Bronze astronomical instruments on the east city wall with buildings below. Some of the finest instruments date from the Yuan Dynasty; others were designed in 1674 by Father Verbeist. There is, or was, also an old water clock, or clepsydra 1. 2. 6. 22.

Ku Lou (Drum Tower).—Peking. Built by the Yuan Dynasty. A dual-roofed tower on an immense base built of masonry covered with red plaster. An old Mongol keep rebuilt by Ch'ien Lung. It contains a great barrel drum that "bangs the hours." 2. 6. 22.

Chung Lou (Bell Tower).—Peking. Built by the Yuan Dynasty. A short square tower with double roofs set on a large square base. Similar to the Drum Tower. It was the center of Cambaluc and was repaired by Yung Le when he bricked the walls of Peking. Having been burned it was rebuilt by Ch'ien Lung.

Yung Ho Kung (Lama Temple).—Temple buildings. Peking. Manchu Dynasty. Formerly palace of Yung Cheng. Changed into a temple by Ch'ien Lung. A fine p'ai-lou in front. Roof of yellow tiling. Immense bronze lions in court. All the internal arrangements of a complete lamasery. Gilded wooden statue of Maitreya 70 feet high. Some remarkable altar vases in old cloisonne and enamel. 1. 2. 6. 13. 22.

P'ai-lou (Erected to "The Myriad Faithful.")—Near Confucian Temple, Peking.

Hui Tze T'u (Mohammedan Mosque).—Dilapidated buildings. Peking—south-western angle of Imperial City. Just opposite, inside the walls of the Imperial City, is the *Wang-chia-lou* or "Looking Homeward Pavilion." The mosque contains a circular tablet of sculptured marble—a Buddhist monument. 22.

Pai T'u (White Dagoba).—A Dagoba near the Ti Wang Miao. First built about 1100, repaired by Kublai Khan and rebuilt in 1819. Has a great copper umbrella on the top. Contains beads or relics of Buddha. 1.

Lung Fu Ssu (Temple of the Glorious Buddha).—In the eastern part of the Tartar City. Founded by Ching T'ai of the Ming, and richly equipped and served by numerous priests under that Dynasty. A popular fair is now held there three times each month. The place is in a dilapidated condition. 2. 22.

T'u Ti Miao (Temple of the Local Divinity).—This is in the western part of the Chinese City near the Ch'ang I Men. It existed before the Ming, but was completely rebuilt under Wan Li in fulfillment of a vow made by the Empress-Mother for the healing of her eyes. It is in charge of the Taoists. A fair is held here on the 3rd, 13th, and 23rd of each month. 2.

Pao Kuo Ssu.—Near the T'u Ti Miao and one of the oldest temples in Peking. An Empress of the Ming constructed it for

her brother, who was a priest. There is here a porcelain image of the Goddess of Mercy which is regarded as quasi-miraculous. 2.

Fu Yuan Ssu.—A very old temple in the western part of the Chinese City. Built by the T'ang to replace an older one dating from the Sui. 2.

Li Hung Chang Memorial Temple.—In the Tsung Pu Hurlung, Peking, on the site of the former residence of Li Hung Chang. It was erected by Imperial order after his death. In the main court is a white marble tablet bearing a eulogy and recording his services. Behind is the usual sacrificial hall. Similar temples were ordered to be erected in all places where he had served the State. One of the finest is in Tientsin. Connected with it are a fine garden and a magnificent theater.

P'ai-lou (The von Ketteler Monument).—Hata Men Great Street, Peking. Fine marble p'ai-lou built 1902 by order of Kuang Hsu as a memorial to Baron von Ketteler, German Minister who (1900) was murdered at the instance of Boxer leaders. The p'ai-lou marks the spot of the murder.

Tombs.—Outside Ping-tze Men, Peking. Tombs of, and memorials to, Ricci, Verbiest, Schall, and other Christians of the XVIth and XVIIth centuries and later. Desecrated by the Boxers 1900. Restored under Kuang Hsü by Bishop Favier and the memorials incorporated in the walls of the Roman Catholic Chapel there.

Summer Palaces.—A large number of palace buildings at the foot of the Western Hills near Peking. 1. 2. 22.

Ch'ang Ch'un Yuan (Garden of Perpetual Spring).—This was the summer palace of K'ang Hsi.

Yuan Ming Yuan.—A little to the north of the latter. Presented to Yung Cheng by K'ang Hsi. All were united by Ch'ien Lung under the name of Yuan Ming Yuan. Frere Attiret (1743) says there were more than two hundred palaces, without counting the houses of the eunuchs. A palace in European style was constructed under the direction of the Jesuit Fathers. The hydraulic works, constructed by Pere Benoit were a striking feature. This place was burned in 1860 and is now in ruins. The most noticeable ruin is that of the European palace building.

Wan Shou Shan (*Hill of Longevity*).—Seven miles northwest of Peking. This is the present Summer Palace. Also known as the I Ho Yuan. It was part of the original Yuan Ming Yuan. The buildings are modern and inferior in construction to the Yuan Ming Yuan. Some of the objects of interest are: the Temple of Myriad Buddhas on the summit, faced with green and yellow tiling, each bearing an image of Buddha, many of which were defaced by foreign soldiers after the Boxer troubles; a fine bronze pavilion, marble junk, bronze cow, three beautiful bridges,

and a Temple to the Dragon King (Lung Wang Miao) on an island in the lake.

Yu Chuan Shan (Jade Fountain Hill).—A hill, within a mile of, and to the west of the Wan Shou Shan, with a magnificent spring of water at its foot. The Emperor Chang Tsung, of the Kin (1190) first built a palace here. Additions were made under the Ming and later by K'ang Hsi, who built several fine temples of which only ruins now remain. There are still three beautiful pagodas, the finest being in varnished tile of fine workmanship. A paved road led from here to the Pi Yun Ssu, which was also an Imperial pleasure resort under the Yuan and Ming, and later under Ch'ien Lung.

Shang Tu (*Xanadu*).—Ruins of the summer palace of Kublai Khan, 26 miles north of Dolon Nor and about 800 *li* in a straight line north from Peking. Marco Polo gives a glowing description of the palace as it appeared in his time. The walls of earth, faced with brick and unhewn stone still stand, and one of the gates—an arch 20 feet by 12 feet—is intact. Foundations of temples and palaces can be traced, and in the inclosure are blocks of marble and fragments of stone animals. A broken memorial tablet was found some years ago with an inscription in old Chinese "Seal" characters, erected by Kublai Khan to a Buddhist ecclesiastic in 1288. 3.

Lions.—Two gilt bronze lions. Peking. At the Zoological Museum, outside the Hsi Chih Men. Once the property of a temple in the Western Hills. Buried on the approach of the allied troops in 1860. Afterwards found and removed to their present location.

Po-yun Kuan (*Hundred-Cloud Monastery*).—Temple buildings. Peking—one *li* outside the Hsi-pien-men. A leading temple of the Taoist sect. Built by the Yuan and called by them the *T'ai-chi Kuan*. 2. 6.

Huang Ssu (*Yellow Temple*).—Temple buildings and marble dagoba of exquisite construction and design, outside the north wall of Peking. Construction begun by Shun Chih (1652), completed by K'ang Hsi, embellished by Yung Cheng, and repaired by Ch'ien Lung, who built the dagoba. The latter a beautiful white marble cenotaph—was erected to the memory of the Teshu Lama, who died here 1780 A.D. 1. 2. 6. 22.

Ta Chung (*Great Bell*).—Outside Peking in the Great Bell Temple. Made by Yung Le about 1400 A.D. Covered with characters—extracts from Buddhist classics. Said to be the largest hanging bell in the world. Weight about 87,000 lbs. 1. 2. 6.

Hu T'a Ssu.—Building with five pagodas on its summit. Peking, five *li* outside the Hsi-chih-men. Built by Ch'eng Hua of the Ming, about 1470, to contain five statues of Buddha brought

by a priest from India. The structure is Indian in form. Repaired under Ch'ien Lung.

Pagoda.—At the village of Pa-li-chuang near Peking. Built by a Ming Dynasty Empress. Thirteen storied. A prominent and beautiful landmark. A golden image of Kwan'yn was once enshrined there. Of the original temple buildings nothing remains but the pagoda. 2. 6.

T'ien-ning-ssu.—Temple with thirteen-storied pagoda. Outside Peking. Dates from the VIth century. Begun by the Sui and completed by the T'ang. Contains a colossal statue of Buddha with a gilded face. 2. 6.

Pi Yun Ssu (Azure-Cloud Monastery).—A remarkable tower, p'ai-lous, temple buildings, etc. Near Peking—west of the Summer Palace. Begun under the Yuan and embellished by Wan Li of the Ming and Ch'ien Lung of the Ch'ing Dynasty. The tower is of Indian architecture. There is a gallery containing the 500 Lohans.

Wo Fu Ssu (Temple of the Reclining Buddha).—Temple buildings. Near Pi-yun-ssu. Founded by the T'ang. Contains a recumbent statue of Buddha 50 feet in length. This statue was founded under the Yuan. 2. 6. 22.

Pa Ta Chu (Eight Famous Places).—Twelve miles west of Peking in a cleft in the Western Hills. Eight Buddhist temples of the time of the Ming Dynasty. In 1900 a famous "White Pagoda" was destroyed here by the Allied troops. 2.

Tan Chih Ssu.—Seventeen miles west of Peking in the hills. Described by Edkins as a typical Buddhist temple. Famous for the beauty of its location and buildings. Often visited by foreigners from Peking.

Liu K'o Chiao.—Bridge. Outside Peking spanning the river Hun. Built by Ming Ch'ang of the Kin, 1189-1194. Composed of eleven great stone arches. "Its carved parapets guarded by stone lions." Called the "Marco Polo" bridge, from the mention he makes of it. 2. 3. 6. 22.

Pa Li Chiao (Eight Li Bridge).—A bridge of carved marble outside Tungchow. During the expedition of 1860 a memorable battle took place here between the allied troops and the forces of San-ko-lin-sin. After this victory General de Montauban obtained the title of Count of Pa Li Chiao. 6. 22.

Grave.—At Wangtu. Grave of the mother of the Emperor Yao, 60 feet in diameter and 30 feet high, surmounted by a tablet. There is a memorial temple and several stone tablets two of which mark the traditional well of the Yao family. 32.

Ta Fo Ssu (Temple of the Great Buddha).—Cheng-ting Fu. A temple or pavilion containing a figure of Buddha of unusual size, perhaps 60 feet high, the head of which has for years projected above the ruins of the roof.

Pagodas.—Cheng-ting Fu has several pagodas in a state of ruins. They are attributed to the Tang Dynasty.

Pagoda.—At Ting Chou. Repaired by Wan Li about 1600 A.D.

Pagoda.—At Tungchow. Six-sided. When new more than 1,000 bells were suspended from the cornices, most of which are still in place. Built to hold down the tail of a water owl, which, according to popular superstition lives underground here and has caused the earthquakes of the past in this region by shaking its tail.

Ming Ling (Ming Tombs).—Tombs, sacrificial buildings, p'ai-lous, stone images of animals, men, etc. Nankow—30 miles north of Peking. Ming Dynasty. A finely carved white marble p'ai-lou marks the approach. Beyond a red-walled gate-house, with marble pillars on either side, opens into the famous avenue of marble and stone monoliths of beasts and men, in double pairs. Beyond a triple set of p'ai-lous lie, on the slopes of the hills, the yellow-roofed temples and the thirteen Ming tombs, the principal of which is that of the Emperor Yung Ie. 1. 2. 6. 13. 22.

Hsi Ling (Western Tombs).—About sixty miles southwest of Peking. Burial place of the Ching (Manchu) Emperors. A place of unusual beauty arranged in the style of the Ming Tombs near Nankow. The body of Kuang Hsu reposed in a temple here awaiting the completion of his mausoleum. The Ching emperors were buried alternately here and at

Tung-ling (Eastern Tombs).—About sixty miles northeast of Peking in the Imperial Hunting Park (Wei-chang.) Here the late Empress Grand Dowager is buried in a mausoleum which she finished in time to receive her remains.

Pagoda.—At Tai-ming Fu. Beautiful and in excellent preservation, marking the ruins of an ancient capital. 23.

Chu Yung Kuan.—(See Stone Tablet, Kansu) Gateway. In the Nankow Pass. Ming Dynasty—XIVth century. Outer arches elaborately sculptured. Inner side lined with carved tablets on which a Buddhist inscription is repeated in six languages. 6. 7.

Pa Ta Ling Gate (see Wan Li Ch'ang Ch'eng).—Gateway. In the Great Wall at the top of the Nankow Pass. 6. 7.

Ku Pei K'ou Gate (see Wan Li Ch'ang Ch'eng).—In the Great Wall 70 miles northeast of Peking. 6. 7.

Tablet.—Chi Ming Yi (outside Great Wall), in a temple on a hill. Erected by Emperor Kanghsi, early XVIIIth century or last of XVIIth century. Memorial inscription in verse. 6.

Lama Miao.—Temple. Chaoyang. Very near the temple, on the Teng-huang Mountain, is a beautiful pagoda. 23.

Summer Palace, Cheng-te Fu (Jehol).—An immense garden studded with pavilions. Summer palace of earlier Emperors of the Ching Dynasty. 23.

Potalimino (A Lamasery).—Jehol. Built after the manner of the Potala at Lhasa. 23.

Pai-tu (White Pagoda).—A pagoda and some ruins. Cheng-te-fu. 23.

Chu Chia Fen (Tombs of the Chu Family).—Groups of tombs. Nan-ho-hsien, ten *li* northeast Chu Chia Ying. They are official tombs dating from Wan Li of the Ming. There are many carved stone objects, viz. deer, sheep, tigers, lions, horses, civil and military officers, sacrificial tablets, incense bowls, etc., in fine preservation.

Grand Canal (Yu ho, or "Imperial River;" Yun Ho, or "Transport River;" Cha Ho, or "Lock River").—A canal connecting Hangchow and Tientsin—a distance of about 1,000 miles. It was begun in the VIth century B.C. and finished in 1283 A.D. The central portion, from the Yangtse to Ch'ing Chiang P'u, is the oldest. It has a strong current and is difficult of ascent. The southern portion was constructed 605-617 A.D. It has an easy slope and good water supply. The upper portion was the work of Kublai Khan. (The above is drawn from Richard's Geography. Williams gives the length of the canal as only 650 miles, and he includes the portion from Tientsin to Peking. He says that it was begun under the Han, repaired by the Sui, kept open by the T'ang, improved by the Sung, and finally completed by the Yuan.) 1. 38.

Watch Towers.—A line of watch towers, or signal towers, extends from Peking to Shan-hai Kwan and on in the direction of Mukden. Another extends from Peking to Hsi-an Fu, and thirty-six days' journey northwest, ending in the altitudes beyond Chia-yu-kuan the terminus of the Great Wall. The building of these towers is attributed to the Mongol Khans.

T'ang Dynasty Towers.—Many of these are found in the foot-hills near Peking. They appear to have served as a barrier to the plains people against hill robbers.

Wan Li Ch'ang Ch'eng (Great Wall).—A wall, varying greatly in style and dimensions, extending from Shan-hai Kwan to Chia-yu Kwan, about 1,145 miles in a straight line and about 2,500 miles in actual length. It had once about 25,000 towers and 15,000 watch towers; now has about 20,000 towers and 10,000 watch towers. In the main it is the work of Ch'in Shih Huang-Ti, who joined and extended portions already in existence. Finished B.C. 204. Extensive repairs were made under the Ming. The portion most frequently visited is at Nankow in the Chu-yung Pass. This is a later addition and not a part of the old wall of Ch'in Shih Huang. The Pa-ta-ling Gate has been mentioned. Ku Pei K'ou (Old North Gate) is another noted gateway. The first gate in the wall, T'ien Hsia Ti I Men, is at Shan-hai Kwan; the last is the west gate of Chia Yu Kwan. The highest altitude

reached is attained by the southern loop of Kansu, in the pass between Liangchow and Lanchow. It is 10,000 feet in round numbers. A tablet at the eastern end bears the inscription :—"Heaven formed the Sea and the Mountains." Another at Chia Yu Kwan :—"The Martial Barrier of All Under Under Heaven." 1. 3. 6. 7. 20. 31.

SHANTUNG

T'ai Shan (Temples and Shrines).—T'ai Shan is the first of the Wu Yoh, or Five Sacred Mountains of China. Famous from the dawn of history, as it is recorded that here the Emperor Shun made a burnt offering to God and sacrificed to the Mountains and Rivers. Many temples and monasteries are scattered over the peaks, every sect being represented, and pilgrims are numerous. A paved way of 6,600 steps leads to the summit, the last flight of 1,000 steps being very steep and narrow. Iron chains at the sides assist the pilgrim in mounting. On the top is a Confucian Temple with images, as in the temple at Chufu, and also a temple to Yu Hwang. Perhaps the most interesting relic is a rough block of granite said to have been erected by Chin Shih Hwang. 12.

Confucian Temple.—At Chufu, the home of Confucius. The buildings are only about 200 years old, having been several times destroyed by fire. They are in a large inclosure approached by the famous avenue of cypresses. In the courts are many interesting stone tablets and bronzes. In the great yellow-tiled central temple is an image of the Sage with Mencius and Tze Ssu on either side at right angles and six other disciples against the walls at either side. There are also temples for the worship of the parents of Confucius and for that of various sages. In one of the courts is a series of engraved plates descriptive of the life of Confucius. As these were in danger of being defaced rubbings are no longer permitted. 12.

Confucian Temple.—Chefoo. This does not appear to be different from the Confucian temples of other cities but has been considered of importance by Paleologue, and is of note as a tribute to Confucius by his fellow-provincials. 20.

Tomb of Confucius.—Chufu—outside the town. A series of gateways along avenues of cypresses leads to a tablet on a low pedestal. "Simple and dignified as befits a sage." Near by are graves of members of the family of Confucius. That of his grandson, author of the Doctrine of the Mean, has two curious stone figures of servants on either side. 12.

Tomb of Mencius.—Near Tsou-hsien (The City of Mencius). A double row of cypresses and yews in which is a slab of marble engraved with the words "The Holy Mencius Cemetery" leads to

a small building containing some Ming Dynasty tablets. Beyond is a mound inclosed in a square wall on which is a tablet erected 1733 A.D. by the Emperor Yung Ching. 32.

Temple of Mencius.—South of Tsou-hsien. A series of buildings inclosed by a wall. The roof of the main building is of yellow and green tiles and the building has finely carved marble pillars. Tablets erected here to the memory of Mencius date from the Han, Sung and other dynasties—a fine one was erected by Emperor Kang Hsi.

Tablet.—Outside the South Gate of Tsou-hsien. A tablet to the memory of the Mother of Mencius.

Tablet.—Outside the South Gate of Tsou-hsien. A tablet to Tze-ssu, grandson of Confucius and author of the Doctrine of the Mean.

Yu Lu An (Jade-Dew Monastery).—Temple buildings. Outside of Chi-ning. Noted Buddhist monastery and center of Buddhism for the district.

Monastery of Lu.—Typical Buddhist temple, with pagoda, about fifty miles from Ch'ufu. 12.

T'ieh Fo (Iron Buddha).—Statue of Buddha, Chi-nan Fu. VIth century. Of iron. Sixteen feet high, on a pedestal. Inscription. Unearthed by Presbyterian missionaries when breaking ground for a building. 8.

T'ieh Pa (Iron Pagoda).—Pagoda. Chi-ning. Sung Dynasty (960-1127 A.D.) Nine stories high, on a stone pedestal 25 feet high. Four stories of the iron pagoda are said to be buried in the pedestal.

Pagoda.—Near Lin-ch'ing Chou. Nine stories and about 150 feet high. The basement is of granite and the other stories of glazed brick. Each story is engraved with the words, "O-mi-t'o Fo." It is in good repair. 1.

Tombs of Kings of the "Six Kingdoms."—Date 420 to 750 A.D. Near Hsien-tien on the line of the Tsing-tao—Chinan-Fu Railway. These consist of vast and numerous mounds covering a very large area. Three near the railway appear the largest. All are terraced with little fields. The traveller looking from the car window may count a score of these tumuli. Ruins of two cities of refuge are seen on hill-tops in the neighborhood. The spectator is reminded of Egypt.

Palace.—Tsing-chow Fu. An old palace of the Ming period. 12.

Tomb of Emperor Shao Hao (?).—At Chu-fu. In an oblong inclosure with a high wall. Behind is a curious pyramid built of blocks of granite and surmounted by a porcelain-tiled pavilion. 32.

Tablets.—At Hsiao T'ang Shan about 60 *li* northwest of Fei-cheng Hsien. Ten bas reliefs used to decorate a palace.

They are among the few remaining examples of the most primitive style of Chinese sculpture. 20.

Tablets.—Eight slabs of stone found at Hsiao T'ang Shan, about 60 *li* northwest of Fei-Cheng Hsien. 1st century B.C. The original inscriptions record no date, but this has been determined by the added inscriptions of early pilgrims. The carvings show mythological animals and historical and legendary episodes. Among them may be found the earliest known representations of the Dragon and the Phoenix. 31.

Tablets.—Ten *li* south of Chia-hsiang Hsien, in Shantung. 147 A.D., Han Dynasty. These stones are from the ancient cemetery of the Wu Liang-tzu family, which claimed descent from Wu Ti. Three tombs have been unearthed and the stones are preserved in a building erected 1787. In front of the building are two stone pillars in their original position, one of them bearing an inscription which fixes the date. This inscription also refers to some "lions" which have not yet been discovered. The stones represent such traditional scenes as "Fu Hsi and Nu Wa," "The Discovery of a Bronze Tripod," "The Visit of Mu Wang to Hsi Wang Mu," etc. 20. 37.

Tablets.—At Chi-ning on the Grand Canal, in a Confucian temple. These tablets are very much defaced. 30.

Sculptures.—At Hsien-yang Hsien. Mortuary figures of winged and other apocryphal animals. 39.

Grand Canal.—See under CHIH LI.

SHENKING

Chin Lun.—Imperial Palace at Mukden. Smallest of the Manchu palaces. Dates from 1655. Rebuilt by Ch'ien Lung, 1750, and repaired 1908 by the late Empress Grand Dowager and Kuang Hsu. This ancestral palace was said to contain the finest single collection of Imperial porcelain and Chinese art works in China. These objects were sold 1912 coincident with the abdication of the Manchus and were dispersed. One of the buildings of this Palace is the famous Imperial Library. 19.

Ku-lou (Drum Tower).—*Chang-lou* (Bell Tower).—Mukden. Both these towers are three-storied, with faded red columns and green-tiled roofs. Their foundations are buried so that vehicles and caravans can no longer pass under their arches. 19.

Tung Ling (Eastern Tomb).—Seven miles east of Mukden. Tomb of Nurhachu, ancestor of the ruling section of the Manchu Imperial House. Imposing mound, buildings and tablets. Surrounded by a grove of cedars and approached through p'ai-lous by a picturesque avenue along successive elevations. 19.

Pei Ling (Northern Tomb).—Two and one-half miles north of Mukden, Tomb of the Emperor Tai Tsung. In a grove of

cedars approached by an avenue through woodland to a fine marble *prai-lou* marking the entrance to an avenue of stone animals and a series of courts and pavilions inclosed with high walls guarded by towers. A pavilion contains the Imperial tablet with the grave mound behind it. The spot is very beautiful and figured in the Battle of Mukden. 19.

Yung Ling.—90 miles east of Mukden. Imperial tombs of the Manchu kings or chieftains—ancestors of the Manchu Emperors.

Shing-king.—About seven miles south of Yung Ling. Ruins of the First capital of the Manchu nation after the confederation of the tribes, and seat of Nurhachu until he moved the capital to Mukden.

Liu Ch'eng ("Willow Barrier") (Palisades).—This formerly separated Mongolia from Manchuria. It extended from north of Kirin City to Shan-hai-kuan, with a spur running into the Liao-tung Peninsula. It was built by the Manchus. Remains, consisting of a trench, a low earth barrier and a line of trees may still be seen at K'ai-yuan. 38.

Pagoda.—In the center of the city of Chin-chow Fu. Said to have been built in the reign of Cheng Kuan of the Tang. It is octagonal in form. Round its base, high above the ground, are images of Buddha, or Indian divinities.

Pagoda.—A small pagoda at Yi-lu, 70 miles northeast of Mukden.

Pagoda.—At Liao-yang. A landmark. It figured in the Russo-Japanese War.

Nu Ch'eng.—(City of Women.)—The remains of a city. 30 *li* northeast of Hsuyen. This city is said by the natives to have been inhabited by women. It was probably a place of refuge for women and children in time of war.

Ku Pei (Ancient Tablets).—Three tablets, near the Yalu River, eight *li* north of Tung-kon, which is the district city of Chi-an Hsien. The inscription mentions the Japanese by a nickname. Characters mostly ordinary Chinese but difficult of interpretation. There are several pyramids in the neighborhood.

Watch Powers.—See Under CHIHLI.

KIRIN

Ruins.—Near A-shi-ho are ruins of old cities.

Pagoda.—At Lung-wang-cheng, north of Petuna. The northern-most pagoda in Eastern China.

Palisades.—See under SHENGKING.

HSI-LUNG-CHIANG

MONGOLIA

Capital.—Urga. Metropolitan temples, monasteries, and other sacred structures of the Mongol Buddhist church.

Karakorum.—On the Orkhon. Mongol capital during the days of the Mongol Empire. Now called Erdenitso and embraced in a Buddhist temple and ruins of palaces and monuments built in the VIIth and VIIIth centuries by the Uigur rulers.

Monument.—At Erdenitso (Karakorum?) To a Uigur Khan, with bilingual inscriptions.

SHANSI

Wu-t'ai Shan.—The sacred mountain of Shansi. Its shrines date from the 1st century A.D. Favorite burial place of the Mongol population; the summit is crowned with a large Mongol Lamasery—"the most revered lamasery in China" and one of the most noted. It is especially dedicated to the worship of Wen-shu (The Sanscrit Manjusiri), who is said to have frequently appeared here in the form of an old man. 4. 5.

Yung K'an.—A Cave Temple near Ta-t'ung Fu. Believed to date from the Wei Dynasty (A.D. 386-532). Famous for a colossal stone statue over 60 feet high. 5.

Temple of Heaven and Hell.—At T'ai-yuan Fu; said to be the finest temple in the city. The roof and walls are covered with turquoise-colored tiles peculiar to Shansi. 12.

Psin-ssu.—Temple southwest of T'ai-yuan Fu. Fine specimens of old temple with "Remarkable golden dragons twisted round the pillars of the facade." A pagoda adjoins it. 12.

P'ai-lou.—A few miles south of Ping-yao Hsien, 212 li from T'ai-yuan Fu. "Of lime-stone delicately chiseled and polished." Unusually fine workmanship. 5.

Ling Shih (Spiritual Stone).—At Ling Shih. A slab of iron ore five feet by four feet opposite the entrance to a temple where it has rested for two centuries credited with spiritual powers. 32.

Bridge.—At Chao-cheng Hsien, over the Chiang Ho. Of stone with parapets of sandstone slabs about five feet long by three feet high, set between pillars. The slabs are covered with comic bas reliefs, mostly of monkeys. Tops of pillars are cut into cubes, pyramids, cones, drums, monkeys, etc. At the north end of the bridge is a bronze or iron cow something like the one near the Summer Palace at Peking, but inferior. 5.

Pagoda.—At Ping-yang Fu. Said to date from Tang Dynasty (631-897 A.D.) of brick with green tile ornaments. 32.

Tao Pei (Road Tablets).—Slabs of stone eight or ten feet high and about three feet broad, set in small brick structures with tile roofing. These are erected to commemorate the eightieth birthday of a parent, official promotion, a favor received, etc. They appear to be particularly numerous in this province. 5.

Great Wall.—See under CHIH LI.

Watch Towers.—See under CHIH LI.

SHENSI

Walls of Hsi-an Fu.—Comparable with those of Peking. Date: early part of the Ming Dynasty, 1368-1399 A.D. Length twelve miles.

Pei-lin (Forest of Tablets).—Hsi-an Fu. "A collection of more than fourteen hundred historical records in stone, running back twelve centuries." The greatest collection in the country. The most famous of these tablets is the Nestorian. 14.

Stone.—In the Manchu City, Hsi-an Fu. A famous stone with the impress of the hand of the Empress Wu Tze-tien.

The Nestorian Tablet.—Hsi-an Fu. 781 A.D. It gives in 2,000 Chinese characters, only one of which is illegible, a record of the earliest known Christian mission in China. In 1908 the Governor of the Province placed it in the Pei-lin for protection. 1. 3.

Mosque.—At Hsi-an Fu. One of the most ancient mosques in China. 30.

Mound of Ts'in.—A mound in an area of 918 acres surrounded by ruined walls. Near Hsi-an Fu. This is the burial place of Ts'in, the originator of the Great Wall. 7.

"Big Tower".—Nine *li* south of Hsi-an Fu. Four-sided, seven-storied, each story of smaller dimensions than the one below. 8.

Ta-fu-ssu (Monastery of the Big Buddha).—Northwest of Hsi-an Fu. Tang Dynasty—IXth century. The colossus is 56 feet high, in a cave hewn out of the rock. Covered with color and gilt. The cave is lighted from above by a round opening in the vaulting. Round about are minor temples and statues. 1.

Bridges.—Outside the North Gate at P'ing-yang Fu, the capital of the ancient State of Yao, is a bridge of unknown antiquity.

Ku Ta (Ancient Pagoda).—Outside southwest corner of Chou-chih Hsien. Date unknown. Of brick. 24.

Tao Te Ching Pei (Tablets of the Classic of Wisdom and Virtue).—Two stone tablets. 30 *li* southeast of Chou-chih Hsien. Date from the Yuan Dynasty. One of the tablets has the inscription in "Seal" character. 24.

Lao Tzu Mo (Tomb of Lao Tzu).—30 *li* outside Chou-chih Hsien, to the southeast. Enclosed by a wall in the twelfth year of Ch'ien Lung. 24.

Great Wall.—See under CHIHLLI.

Watch Towers.—See under CHIHLLI.

KANSU

T'a-erh Ssu (Convent of the Dogoba).—Lamasery at Kumbum, to the southwest of Hsi-ning Fu near the Kansu border. Possesses a "Living Buddha" and some 3,000 lamas. There is a "Golden-roofed" temple in which the principal image is that of Gautama Buddha. To the right of this is the temple of Tsongkapa, the great reformer. This has green tiling and the image is said to be of pure gold. In the inclosure is the famous "White-sandal-wood" tree, whose leaves are said to bear images of Tsongkapa. A treasure-house contains many pieces of gold, silver and bronze, beautifully illuminated manuscripts and cloisonné vases. This is "one of the most important lamaseries in the Empire." First mentioned in the early XVIIIth century but probably built much earlier. 5.

Lamasery.—At Labrang. D'Ollone, the French traveller, describes this lamasery as surpassing that of Kumbum.

Cave Temples.—At Tuen-huan. Here 1908 the French sinologue and explorer Pelliot found a library of ancient manuscripts in a cave where it had been walled in since A.D. 1035.

Chin Shan T'a (Golden Hill Pagoda).—Eight-storied pagoda at Lanchow. 8.

Wo Bridge.—Cantilever bridge over a small stream just west of Lanchow. It is 70 feet in span, roofed, with an entrance pavilion at either end. It is used by pedestrians only. 8.

Colossus.—Forty-five miles south of Ninghsia on the left bank of the Yellow River. Figure of Buddha, in a cave. 29. 5.

Tablet.—Inscribed stone A.D. 1348—a representation of Avalokita with inscription of the "Om mani padmi hum" consecrated to him, in six languages, the Devanagari, the Tibetan, the Uigur Turk (derived from the Syriac and parent of modern Manchu and Mongol), the Bashpa Mongol, the Tangut and the Chinese. This was inscribed three years later than the Chu Yung Kuan archway, (see Chihli) and bears the same six script.

Tablet.—At end of Great Wall. Inscribed "The Martial Barrier of All Under Heaven." (see GREAT WALL).

Great Wall.—See under CHIHLLI.

Watch Towers.—See under CHIHLLI.

HONAN

Shao-lin Ssu.—Buddhist Monastery at the foot of the Shao-shih Shan (which with Ta-shih Shan forms the "Chung Yoh," or Central Sacred Mountain, of China). It is in the District of Teng-feng, southwest of Honan Fu. The monastery was founded in the last quarter of the Vth century of our era, in the reign of Hsiao Wen Ti, of the Northern Wei Dynasty (477-499). It was once very large but now is in a semi-ruinous condition and has only a few monks. There are many monuments bearing interesting inscriptions, some as early as the Wei Dynasty. Historically the monastery is one of the most famous in China, having been the residence of Ta-mo, the first Buddhist Patriarch of China. Here he is supposed to have sat in silent meditation for nine years, gazing at the stone. The stone, which is believed to have miraculously retained the imprint of his shadow, is shown here in one of the decaying pavilions. It has natural markings which roughly resemble the human figure. The monastery used to be noted for its school of boxing, and the Japanese are said to have learned the art of *ju-jitsu* from the monks of Shao-lin Ssu.

The Lung-Men Sculptures.—Thirty *li* south of Honan Fu, in the defile known as the Lung-Men, or "Door of the Dragon." Tradition says that this defile was cut by the Great Yu, with the aid of a Dragon, in order to drain the waters of the Yellow River. In the walls of this defile are cave temples filled with marvellous sculptures. The sovereigns of the Wei and Tang Dynasties thus caused to be created, at the entrance to the Loyang Plain where stood their Imperial residences, perpetual monuments to their memory. The sculptures, which betray Indian influence, are practically entirely Buddhistic. There are thousands of figures, in varying height from two feet to 60 feet and representing all the members of the Buddhist pantheon. A group which occurs with great frequency is that of Buddha attended by his two favorite disciples, Ananda and Kashiapa, and two Bodhisattwas. The Devarajas, Guardians of the Gates, are rendered with great power. These sculptures are counted worthy to rank with the great works produced in any age.

In addition to the religious figures there are several bas-reliefs which, in the opinion of Prof. Chavannes, are representations of donors who have contributed to the extension of this great decorative work. These afford an interesting study of costumes in China in the VIIth century of our era. 26. 27. 28.

P'ai T'a (White Tower).—Tower. South of K'ai-feng Fu. Built of tile and stamped with the image of Buddha.

T'ieh T'a (Iron Tower).—Northeast part of K'ai-feng Fu. T'ang Dynasty—rebuilt and repaired during the Ming.

Tablets.—Two tablets. K'ai-feng Fu. They commemorate the ancient Jewish colony which once existed in K'ai-feng Fu.

Lung Ting (Dragon Pavilion).—Temple buildings, etc. K'ai-feng Fu. A high hill with a temple at the foot and one at the top. Two large stone lions at entrance and an old archway with the inscription: "Ten Thousand Ages." Up the middle of a flight of steps leading to the summit temple is a row of dragons. In the temple is a large black stone on which is carved nine writhing dragons. 8.

P'ai-lou.—At Chu-yang-kuan. Date 1345 A.D. Famous for its sculptures of Hindu style. 35.

Lu Wang Fen.—Near Wei-hui Fu. A tomb, similar in construction to the Ming Tombs.

KIANGSU

Tablets.—Nanking. Early part of XVIIIth century. This tablet was erected by K'ang Hsi after a visit to Southern China. The inscription is a reproof to the inhabitants for their extravagance and prodigality.

Ku Lou (Drum Tower).—In Nanking. Built by Hung Wu. It is a large rectangular structure with three arched openings. On the summit is a temple which contains a tablet with address by K'ang Hsi already referred to.

Ta Chung (Great Bell).—In a temple north of the Drum Tower. Cast during the reign of Hung Wu. It is about eighteen feet high and seven feet across the mouth.

Confucian Temple.—In Nanking. Notable from the fact that Nanking is the traditional seat of Confucian learning.

Relic of Porcelain Pagoda.—At the Nanking Arsenal, outside the South Gate, is kept the bronze cap which once surmounted the famous porcelain pagoda of Nanking. 42.

Wo Fu Ssu.—In Nanking. Contains a large image of the Dying Buddha, and a fine Buddhist library of about 7,000 volumes.

Viceroy's Yamen.—At Nanking. Was once the palace of the T'ai-p'ing Emperor.

Tomb of Hung Wu.—Outside the northeast angle of Nanking. Approaching from the city one first reaches a p'ai-lou with inscription ordering the traveler to dismount. Near this is a ruined pavilion and farther on a large pavilion containing a tablet on a tortoise, with inscription recording the achievements of Hung Wu. This is succeeded by a row of animals: elephants, *Ch'i-ling* lions, horses, etc. Beyond these are two lofty pillars, then stone images of military and civil officials. Then come the ruins of the temple buildings, and the tower in which originally

stood the tablet bearing the posthumous name of Hung Wu. Behind this a huge artificial hill, overgrown with trees, covers the vault which contains the remains of Hung Wu, his Empress and his eldest son.

(In 1912 an impressive ceremony took place here when the representatives of the new Republican Government announced to the shade of the first Ming conqueror that the country had once more been rescued from the hands of the aliens.) 1. 6. 30.

Imperial Tombs.—About six *li* north of Nanking, outside the T'ai-ping Gate, is an Imperial tomb probably of the Liang Dynasty—about VIth century A.D. The approach is marked by two stone winged lions. Between this and the city are other tombs with approaches guarded by monoliths. One is that of Prime Minister of Hung Wu.

Ling Ku Ssu (Spirit Valley Monastery).—Ruin about two miles east of the Ming Tombs. It is said to have originally occupied the spot selected by Hung Wu for his grave, and to have been moved by him to its present location. The principal building is the Wu-liang Tien, or Beamless Hall. It is of large brick, originally with an arched roof which has now fallen in. The walls are about ten feet thick. It consists of a nave and two aisles. The only light is from windows with frames of stone high up in the nave.

Fei-lai-chien (The Flying Scissors).—Nanking. Near Ling-ku Ssu. "A mass of cast iron something like a damaged X, reputed to have fallen from heaven." Each bar is about fifteen feet long. It was probably used in some building. Near by are upright stones for supporting a pole. 8.

She Shan.—About 50 *li* east of Nanking. On this hill are many interesting relics of the Sui, T'ang, Ming and Ch'ing Dynasties, but all have been more or less devastated by the T'ai-p'ings. There is still a beautiful tower of marble dating from the Sui, which has exquisite carvings in bas-relief. On the face of the hill are many grottoes filled with images, on which the T'ai-p'ings have wreaked their vengeance. In a cave temple is a colossal Buddha 40 feet high. In a temple called the Chi Hsia Ssu is hung a portrait of Hung Wu. Many legends are connected with this place. Ch'ien Lung made several visits to it and rest-houses of great beauty were built for him.

Pagoda.—Nanking, at She Shan. Dates from the Sui Dynasty. Of stone with life-sized bas-reliefs. Near by is a cave with seated figure of Buddha, about 40 feet high. (See above).

Leaning Pagoda.—On the Fang Shan, or Table Mountain, about ten *li* south of Nanking. Leans at an angle of about ten degrees.

Lunghua Pagoda.—Six miles from Shanghai near the bank of the Huang-p'u River. Seven storied, with much curved and pointed roofs. Temple buildings adjoining. 13.

Ward Memorial Temple.—Temple erected to General Frederick Ward, at Sung-chiang Fu. It is a small building standing in front of his grave and containing his tablet.

Old Tea-House.—This old building, built on piles and surrounded by water, is reached by a bridge of zig-zag pattern. It has many curved gables, and roofs and windows of oyster shell. It is famous as being the original of the "Willow Pattern" plate. Has also figured as a type in school geographies. In the courtyard of a temple near it is an old bronze said to be over 2,000 years old. 12. 13.

Tsiao Shan (Silver Island)—and *Chin Shan (Golden Island)*.—In the Yangtse off Chinkiang. Covered with temples, pagodas, terraces and carved gateways. These sacred islands were famous in Marco Polo's time. They once enjoyed Imperial patronage and great prosperity, but were largely destroyed by the 'T'ai-p'ings. 6.

Pagoda and Tower.—Pagoda at Wuhu. Five-storied, with trees growing out of its roof. At Wuhu there is also a large and very old octagonal tower. 18.

Confucian Temple.—At Soochow. Mentioned by Marco Polo. A plan of Soochow engraved on marble has been preserved in this temple since A.D. 1247. 3.

The Great Pagoda.—Soochow. About 250 feet high 60 feet diameter at base, tapering to 45 feet on the upper floor. The highest pagoda in China and one of the best proportioned and most beautiful. 8.

South Gate Pagoda.—Soochow. Date about A.D. 242. Torn down 1119 and replaced. Original pagoda thirteen-storied, present one seven. 8.

Twin Pen Pagodas.—Soochow, adjoining old Examination Hall. Date about 900 A.D. Seven-storied and spiral-topped. A scholar built the Pen Pagodas to attract the luck which insures good scholarship to the town. This failing he was told that obviously an Ink Pagoda was needed. (See Ink Pagoda.) 8.

Ink Pagoda.—Soochow, near the East Wall, 120 feet high. Rectangular, with a curved and pointed roof. (See Pen Pagodas). 8.

The Leaning Pagoda.—Soochow, on the Hu Chou Shan toward the northwest. 8.

Tsang Lang Pavilion.—Soochow, "Five worthies are carved in stone in the gardens of this pavilion." 8.

South (Water) Gate.—Soochow: "The city has five such gates, beautiful and interesting." 8.

Bridge of the Golden Rock.—Soochow, three miles south of the southeast corner of the city. At the north end of the bridge is a

Buddhist temple. (Among other fine old bridges in Soochow are the "Customs Bridge" and "South Horse Road Bridge") 8.

Cheng Wu Miao.—Temple buildings. Northern suburbs of Such'ien. This temple contains some tablets of the early T'ing (?), a large bell and much of the property has been appropriated by the new school.

Tang Ancestral Hall.—Such'ien (northeast of city). Manchu Dynasty. This temple was built by the people for Tang, a Viceroy, because of a remark made to him by the Emperor Ch'ien Lung while on a visit to Such'ien, to the effect that the people owed him a temple.

Great Southern Monastery.—Temple buildings, south of Such'ien. Tang Dynasty. This temple is on the site of the old city of Such'ien which was destroyed by a flood of the Yellow River. It has large iron urns and an incense burner cast early in the Ming Dynasty, and a tablet referring to its Tang Dynasty history.

Hsiang Wang Ssu.—Temple buildings, south of Such'ien. This temple was built to do honor to Hsiang Wang, of Three Kingdoms fame, a native of Such'ien. It is one *li* south of the site of his old home. It contains a figure of his famous wife, Yu Hsi.

Tablet.—Tablet resting on a headless turtle. South of Such'ien. Manchu Dynasty, during the reign of K'ang Hsi. It marks the site of the old home of Hsiang Wang.

Tablet.—55 *li* north of Such'ien. Sung Dynasty. This tablet is on the original site of this magistracy (Such'ien?) 2,000 years ago.

Temples.—A number of temples. Hsu-chou Fu. Tang Dynasty. There are also two temples of "Adam and Eve" here, relics of Nestorianism.

Well.—Hsu-chou Fu. This well is said to have been dug by Peng Tsu, the Methuselah of China.

Tablet.—On a bridge in P'ei-chou. This tablet marks the spot where Chang Liang (chief counsellor of the founder of the Han) is said to have acquired his great wisdom.

Tablet.—At P'ei-chou. On Yang Shan. Early Ming.

Bell.—Large bronze bell. In an old temple at P'ei-chou on Yang Shan. Early Ming. It is apparent that the original old raised characters cast on this bell have been chipped off, leaving only the date, to make room for the carved inscription which falsely asserts that the bell was cast for the temple on Yang Shan.

Pagoda.—Wu-sieh. Six-storied.

Grand Canal.—See under CHIHLL.

Pagodas.—At Feng-hsien, Sung-kiang (two), Kin-shan, Tsing-pu, Tsie-sing, Ku-lung-chun, Tai-tsang, Kun-shan, Wu-kiang, Kwang-fung, Soo-chow (three, outside City, at Wu-tu-kung,

Hu-shu-kuan and another five miles to the west), Chang-chow, Li-yang, Kin-tan, Tan-yang, Tan-tu and Nin-kan-san.

ANHUI

Chen Feng T'a (Wind-Moved Pagoda).—An-king—outside East Gate. About 1,000 years old. Seven stories high. Said to be the finest in the Yangtse Valley. 8.

"Welcome to the River" Temple.—An-king. Temple buildings connected with the above-mentioned pagoda. 8.

Ming Tombs.—Avenue of statues. Feng-yang Fu—Feng-yang Hsien. Ming Dynasty. An avenue of stone figures similar to those at Peking and Nanking. Feng-yang was the home of Chu Yuan-chang, the founder of the Ming Dynasty. The tomb is said to be that of his mother.

Ming Capital.—Near Feng-yang Fu and Lin-hwai-kwan. A city said to have been intended by the Emperor Hung Wu (Chu Yuan-chang) for the Ming Capital. Empty except for a guardian who looks after the sacredotal remains of Hung Wu's ancestors.

Pagodas.—At Ho-chou, Wu-hu, Kieu-hsien, Fan-chang, Tsi-kiang, Tung-ling-hsien (five miles to the north), Kiang-shan-ki, Ning-kuo-fu and Ning-kuo-hsien.

HUPEH

Pagoda.—At the western extremity of Sha-si, the trading suburb of Ching-chow Fu, is an ancient pagoda of seven stories, with monastery adjoining. On each of the eight sides of each story is a recess containing a stone Buddha. 10.

Pa-tung Pagoda.—A seven-storied pagoda on the left bank of the river a mile below Pa-tung. Under construction when Little made his journey (1883). He observes that in this part of the country new pagodas are frequently built to correct the "Feng-shui" of a place. They are usually a little below the port on the left bank, and are meant to prevent the wealth of the place being swept by the rapid current down to the next town. 10.

"Feng-shui" Temple.—At Hanyang on the hill of Hanyang which is regarded as a tortoise. A fine three-storied temple stands on the head of the tortoise holding it in place.

Serpent, Pagoda and Tower.—The curves of a serpent are traced in the walled city of Wuchang, and a pagoda stands on the tip of its tail (Serpent Hill.) Its snout faces the tortoise head of Hanyang and had once a four-storied tower dating from the Ming. This was burnt in 1884. 10.

Pagoda.—At Wuchang on Serpent Hill. Three-storied and looks like a Tibetan chorten. 8.

Memorial Temple.—A Memorial Temple to Tseng Kwo-fan is built on a high hill in Wuchang the scene of his labors.

Lao Kuan Miao.—Temple. Upper Yangtse—above I-ch'ang. Near this temple, which is built on a terrace, are five white stone monuments, which once used to show fire-beacons to travelers on the river. 6.

Diamond Shrine.—Temple. Upper I-ch'ang Gorge. On a high pinnacle built of white stone. 6.

Cave Temple.—In the San Yu Tung Ravine, in the gorge two miles above I-ch'ang. "The cave arches back in a great vault with a central column, or supporting mass; and in the further darkness there is a sanctuary full of gilded images guarded by carved dragons, gnomes and fantastic bird-like creatures that peer out from dark corners. Poems and other inscriptions are carved on the walls." 6. 10.

Ta T'a (Great Pagoda).—Wuchang.

P'ai-lou.—Hanyang.

Ruins.—Hsiang-yang Fu. Ruins of a temple with some inscriptions. Dates from the Sung Dynasty.

Palace.—Hsiang-yang Fu. Dates from the Three Kingdoms.

Chih Fu Shan.—Buddhist Monastery near I-ch'ang. On the top of a pinnacle rock which is joined by a bridge to a palisade wall, 1,000 feet high. 6.

Huang Ling Miao.—Temple. Upper Yangtse above I-ch'ang. This Temple has a columned hall with a "gilded shrine guarded by carved dragons." 6.

HUNAN

Tomb.—Li-ling.

Two Pagodas.—Li-ling.

Bridge.—Li-ling.

KIANGSI

The South Pagoda.—At Nan-ch'ang, seven-storied, octagonal. Finished off with a wooden torch nine feet high, plated with brass and gilded. 8.

Hsiao Ku Shan (Little Orphan Rock).—Lower Yangtse, about on the boundary of Anhui and Kiangsi. Pagoda and temples. A steep pinnacle rock topped by a small pagoda and one side covered with Buddhist temples and monastery walls. 6.

CHEH KIANG.

Lin-yin Monastery.—Hangchow. About A.D. 600. Here is the "Pagoda of the Classics," seven-storied. In the grotto are many carved images and over a stream the beautiful "Monks Rest" Bridge. Founded by a monk from India. 8.

Mohammedan Mosque.—Hangchow. On "Protection Square." Tang Dynasty about VIIIth century. There is an ancient sundial in the yard of the mosque. 8.

Lei Feng T'a (Tower of the Thunder Peak).—Pagoda at Hangchow, dating from about A.D. 950. Much ruined but still a solid structure. Four stories remain, height about 120 feet. The legend of the White Snake is associated with this tower. 1.

Yoh Miao.—Temple at Hangchow. Contains the tombs of the patriot general Yoh Fei and his son of the Sung Dynasty (1125) who were unjustly put to death as traitors. 1.

Liu Ho T'a (Six Harmonies Tower).—Pagoda at Hangchow. Original structure probably Sui or Tang. "The building of the present Liu Ho T'a after repeated destruction by fire, is recorded on a fine tablet of the Sung period, still standing." 3.

Pagoda.—Pagoda at Hangchow, dating from the Sung. It is octagonal, each face 28 feet wide. The wall at the base is eighteen feet thick. Height 170 feet. 1.

Umbrella Columns.—Two stone "Chwang," or umbrella columns, at Hangchow, dating from the VIth century. These are all that is left of the ancient Temple of Brahma. They have curious Buddhist inscriptions and retain the name of the Temple. 3.

Ting-tse Ssu.—Monastery near Hangchow. At the time of the "Dutch Embassy" this is described as in good repair. Near the entrance are "two guardian monsters more than 30 feet high." In the temple are 500 images of the Buddhist Arhans, and miniature bronze pagodas of fine workmanship. 1.

Colossus.—At Sin-chang Hsien. A colossus of Buddha 70 feet high sculptured in rock. VIIIth century.

Colossus.—At Hangchow. A colossus of Buddha sculptured in rock, 40 feet high. VIIIth century. Paleologue, 1887, says of this and the one at Sin-chang Hsien that they are the most ancient statues known to exist in China. 20.

P'ai-lou.—At Hangchow, in front of the Imperial Library. 13.

T'ien Feng T'a (Heaven-Conferred Pagoda).—A hexagonal, seven-storied pagoda at Ningpo. According to the annals of Ningpo first erected over 1,100 years ago, destroyed since, rebuilt several times. Constructed before the city itself and intimately connected with the "Feng-shui" of the place. 1. 15.

Temple of Ma Tsu-p'u.—Temple at Ningpo, outside the walls, between the East and Bridge Gates, dedicated to the marine

Goddess, Ma Tsu-p'u. It was founded in the XIIth century, the present structure having been built in 1680. Richly ornamented. 1.

Pu-to-Shan.—One of China's famous sacred mountains. On a small island to the east of Chusan, specially dedicated to the worship of Kwanyin (the Sanscrit Avalokiteshwara). It was taken possession of by the Buddhists about A.D. 915. There are many temples on the island, the two finest being imperially endowed. 4. 11.

Temple of T'inghai.—At Chusan. A square building surmounted by a three-storied pagoda with images in its walls. 15.

Bhotu Pagoda.—Haining. About A.D. 900. Built to secure a favorable "feng-shui" for Haining. Near by is an ancient bronze cow, the only one left of fifty placed there to protect Haining from the great tides. 6.

Temple.—Haining. P'ai-lous and "Lions of Fo" at the entrance. Chief object of interest is a chart of the bay and river cut in stone and set in the wall. 6.

Pagodas.—Two single pagodas detached from other surroundings? Ping-yang Hsien, village of Ch'ien-ts'ang. Said to have been built in the Han Dynasty. They are not of great height but are said to be in fair preservation.

Pagoda.—Lung-chuen. Sung Dynasty.

Stone Tomb.—Sung-yang, Chuchow. Possibly Ming Dynasty.

Door.—The door of a school-house. Nan-chin, Chuchow. Ming Dynasty.

P'ai-lou.—Sung-chiang. Ming Dynasty.

Stone Tomb.—Chuchow. Ming Dynasty. This tomb lies on the side of a hill with small stone columns to mark it.

Graves.—Chuchow. Old graves marked by stone animals.

Monoliths.—Chuchow. An avenue lined on each side with monoliths.

Grave.—Pa-tu, Lung-ch'uan Hsien. Sung Dynasty. Group of stone animals and men. Grave in the background under an old tree.

Grand Canal.—See under CHIHIL.

Pagodas.—At Cha-pu, Ka-shan (two), Ka-shing (two), Hai-yen, Sia-shih, Hu-chou-fu, Pi-san (near Hu-chou-fu), Hang-chou (one outside east wall and one at West Lake), Lin-ho (southwest of West Lake).

FUKIEN

Wan Shou Ch'iao (Myriad Ages Bridge).—Bridge—over the Min River, Foochow. Dates from the XIVth century A.D. 8.

Starry Tower Pagoda.—Foochow—Pagoda Anchorage. 8.

Pao T'u (Precious Tower) (Also called the White Pagoda).—Foochow. Tang Dynasty—IXth century A.D. Built of brick and plaster, 261 feet high, seven-storied, in good condition. 8.

Black Pagoda.—Foochow. Tang Dynasty—VIIIth century. Built to celebrate the birthday of an Emperor (Te Tsung) who reigned in A.D. 780. 8.

Monastery of Yuan-fu.—Foochow. Built on the side of a precipice 200 feet high overlooking the River Min. Reached by a long flight of stone steps. 15.

Hua-yen Monastery.—Foochow—on "Ku-shan" or Drum Mount. Original building dates from A.D. 784 but this has been twice replaced. It stands in a grove of pines. 14. 15.

Bridge.—At Foochow, dating from the XIth century. It is of stone and granite with granite pavement. About 400 yards long by five yards wide. This bridge is considered a great feat of engineering. 1.

T'ieh T'ing.—Chien-ning Fu—Tu-yu-pin. A large iron pan, seven feet across and six feet deep but now partially filled in with stones. Probably Sung Dynasty. It is of thick iron in good preservation and occupies an open space surrounded by houses said to have been once used for troops.

K'ao T'ing (Ancestral Hall).—In the village of K'ao-ting. Chien-yang Hsien, Chien-ning Fu. The House in which Chu Hsi lived. A battered, ill-kept building.

Grave of Chu Hsi.—At Huang-k'an, in Chien-yang Hsien. (May be that of his wife). The stone is in a grove of trees and bears only the three characters "Chu Fu-tzu."

Tomb of Lien Fu-jen (The Lady Lien).—Chien-ning Fu. A stone grave faced with a small shrine. Dates from the Five Dynasties. This lady, who was the wife of the Prefect, saved the city from rebels in the absence of troops by collecting the women and others with lanterns on the walls.

Arabian Mosque.—Chuan-chou Fu—Chuan-chin A.D. 1010. Built by the Arabs. First Arabian mosque built in China. Chuan-chou is the famous Zaitun of Marco Polo. 3. 25.

Two Pagodas.—Chuan-chou Fu (?)—Chuan-chin. XIIth century. Built entirely of stone.

Tung Men (Eastern Gate).—Chuan-chou Fu (?)—Chuan-chin.

Tablet.—Chuan-chou Fu (?)—Chuan-chin. XIIIth century. Commemorative of two "enselevis." (Self-immured holy men)?

Loyang Bridge.—Near Ts'wan-chow. Of great age and called the most celebrated bridge in China. 3.

Pagoda.—Kimoï Island, near Amoy. 33.

White Stag Temple.—At Amoy. 34.

KIANGSI

Pagoda.—Seven-storied. At Kiukiang. 15.

Pagoda.—On Big Orphan Island. The Yangtse, near P'o-yang Lake. 6.

KUANGTUNG

Temple of the Five Genii.—Round pagoda and temple buildings. Canton. This temple contains an image of Marco Polo and a gilded image of Chieng-lung. 6.

Clepsydra.—Water-clock in a temple on the city wall. Canton. Dates from A.D. 1321 and is still in use. It consists of four large earthen jars, ranged one above another on shelves. 6.

Tower.—Five-storied, rectangular tower. On Canton city wall, north gate. 8.

Flower Pagoda.—Canton.

Lower Honam Pagoda.—On the island of Honam, near Canton. 8.

Kwang T'a (Plain Pagoda).—Canton—about A.D. 800. It is "an angular, tapering tower" of brick, about 160 feet high. It was built by the Mohammedans and was formerly used as a minaret, but is now in decay. 1.

Mosque of St. Souvenir.—At Canton. Date A.D. 629. Burnt down in 1341, rebuilt shortly after and completely restored in 1699. Built by maternal uncle of Mahomet. 20.

Hui-ling Ssu (Flowery Forest Monastery).—Canton. Contains the 500 Lohan. 6.

Tablet.—Stone tablet bearing a sonnet by Su Tung-p'o. He first wrote it on a wall and it was afterwards cut in stone. At the Cascade of the Sweet-Rush Brook in the White-Cloud Hills near Canton. 16.

P'i-pa T'a (Lyre Pagoda).—At Whampoa. In ruins.

Pi-lai-ssu.—Buddhist Monastery. Lu-pan near Canton on the Pei Chiang. Broad stone steps lead from the river to a gate about half up to the monastery on which is the inscription in gold letters, "Hsueh Shan Miao." 15.

Po-lo Temple.—On Fu-sui Hill near Canton. Erected to Hung Shing. It has also an image of a black man, supposed to have come from Borneo with the seeds of the po-lo, or pineapple. 16.

Monasteries of the Lu-fu Hills.—In the hills 60 miles from Canton is a group of six Taoist and six Buddhist temples. One of these, particularly rich and fine, is largely patronized by rich merchants from Hongkong. The Chung-hue Monastery is the oldest of the group and was founded more than 1,750 years

ago. There is a Chinese history of the place in twenty volumes. 16.

Hsien Niang Miao (Fairy Maiden Temple).—At San-ui. This is believed to be inhabited by the spirits of maidens who, dying unbetrothed, are here betrothed to the spirit of some man. 16.

Ni-tzu-Ta (Pagoda of the Mud-Children).—At San-ui. Built a thousand years ago to keep away the crocodiles (children of the mud), who are believed to be held in bondage under it. 16.

Pen-kuang Tai.—Single pagoda. Chao-yang Hsien. Sung Dynasty. Octagonal. Seven storied. Height 120 feet.

Hua-feng Chiao.—Bridge. Chao-yang Hsien, over river ten miles above the city. Sixteen spans—nine feet wide—600 feet long. The builder has been deified and his worship is popular. His followers form a benevolent society which furnishes coffins for the poor and for criminals.

Tung-p'o Ting.—A square porch and a pagoda. Hui-chou Fu, Kuei-shan Hsien. Sung Dynasty. (Su Tung-p'o was once banished to Hui-chou Fu, and the story of this place, is probably connected with him.)

Hing-wan Ssu.—On the Teng-hu, or Summit Lake, Mountains. One of the finest monasteries in south China; accommodates 300 priests. Having sheltered the last Ming Emperor in his flight; the character "Teng," meaning "Summit," was changed to one of similar sound meaning "Tripod." Only places that have lodged an Emperor may bear this name. This place is distinguished as the "New Teng-hu." At the "Old Teng-hu" are ruins of a Tang Dynasty Monastery. 16.

Cave of the Seven Stars.—On the West River near Shui-hing. An image of the Goddess of Mercy has been chiselled out in the loftiest chamber and is believed by the natives to be a spontaneous outgrowth. 16.

Caves of the Goddess of Mercy.—On the North River. A several-chambered cave in which Kwanyin is worshipped as the chief deity. This place was declared sacred by Shun-chih who worshipped here by proxy. 16.

Lien-chow Pagoda.—Eastern suburbs of Lien-chow. Dates from VIIIth century. Has a red-walled monastery, in a ruinous condition but picturesque. 16.

Yang-shan Pagoda.—On the Lien-chow River in sight of Yung-shan Hsien. Nine-storied. Built in the time of Ch'ien Lung. 16.

Nam-va Monastery.—On a branch of the North River twenty miles from Shou-kwang Hsien. A small shrine was first built here about A.D. 500. It became famous afterwards as the burial place of Lu Tsu, the sixth and last patriarch of the Buddhist Church in China. He died here about A.D. 720. Objects of

interest are the mummied remains of Lu Tzu; the Tower of Two Sages, built in honor of the visit of Su Tung-p'o and another scholar; and the Descending Dragon Pagoda, a peculiar iron pagoda, twelve feet high, dating from the VIIIth century. In addition may be seen all the idols and equipment of a complete Buddhist temple. 16.

Tan Hsia Ssu (Red Cloud Monastery).—Forty miles north Shou-kwang Hsien. Shrine was first erected here in the XIIIth century. The place is noted chiefly for its striking natural scenery. 16.

KUANGSI

Wan-shou Ssu.—Temple. Kuei-lin. Sui Dynasty—A.D. 580-618. It is the oldest building in the city. It was originally built in the open—afterwards, with its inclosing wall, it became the nucleus of the city. A tablet records its interesting history. 8.

Temple.—Kuei-lin. About A.D. 800. Erected to the memory of the great Shun and has an interesting, though mutilated, memorial tablet. 8.

Tablets.—Two tablets. Kuei-lin. One dates from A.D. 910, the other A.D. 826. The inscription on the latter commemorates the banishment of Li Po to this place and given an ode on Kuei-lin scenery accredited to him. 8.

YUNNAN

Chin Miao (Golden Temple).—Northeast of Yunnan Fu. Temple building. Ming Dynasty. The walls and roof are of brass, the steps and railing of Tali marble. Erected by Cheng Yung-ping for worship of the Supreme Ruler of the North Pole. 8.

Bridge.—At Lu-feng, over the Hsiang-shui Ho. Built entirely of grey stone. Twelve yards wide, 150 yards long. Seven arches perfectly proportioned. Good carving, decorative triumphal arches and many memorial tablets. An ancient bridge and one of the best of its kind in China. 17.

Yuan Yin Tang (Temple to the Goddess of Mercy).—Temple buildings. Ten li from Ta-li Fu. In this famous temple is an effigy to Yang Ta-jen, an indomitable soldier who was conspicuous during the Mohammedan Rebellion.

Lung Wang Miao (Temple of the Dragon King).—Temple buildings. Near Tung-chuan Fu.

Suspension Bridges.—There are many suspension bridges in this mountainous province. One is described as—"Composed of eight parallel iron chains with connecting links, and the masonry

at each end very fine. Hand-rails decorated with carvings of monkeys and other apocryphal beasts are at each end." These bridges are drawn very taut by means of windlasses. Another style is of creeper, suspended like a hammock from upright poles, with a narrow plank along the center. 12.

Rock Temples.—Buddhist and Taoist shrines near Yunnan Fu; hewn from the solid rock, with winding galleries between, cut in the face of the cliff. The uppermost is dedicated to the God of Literature. 12.

Stone Images.—Three-faced images carved in stone and sometimes wearing stone hats, stand like mileposts along the way in northern Yunnan near the Lao Wa T'an. The mountain coolies burn sandals in sacrifice before these images, as a preventative against sore feet. 12.

KUEICHOU

P'ai-lous.—A series of 29 p'ai-lous on the Kuchow road approaching Kueiyang. Nearly all are of stone. (There is also a very beautifully carved single p'ai-lou outside the Hung Pien Men, and more northeast of Anshun). 8.

SSUCH'UAN

Mt. O-mei.—This mountain is especially dedicated to the worship of P'u-hien, the Sanscrit *Samantabhadra*. On the mountain are seventy monasteries, great and small. At Wan Yen Ssu is an interesting bronze elephant said to have come from India, also a stone monument put up by an Indian prince, and a piece of stone weighing several pounds said to be a tooth of Buddha. A picturesque bridge and numerous little tiger shrines may be seen on the way up the mountain. The mountain is celebrated for its "Buddha's Glory";—"A sort of Brocken spectre rarely seen by travelers." 12.

Caves and Pottery Mounds.—Along the banks of the Min River, not far from Mt. O-mei are many interesting caves supposed to have been left by the Man-tsi when driven westward by the Chinese during the Han Dynasty. Earthenware coffins are found in them also occasionally coffins of stone. There are curious drawings and figures of winged gods and winged animals, quite unlike Chinese designs. Birds and domestic animals in burnt clay, household utensils in pottery and brass, and cash have been found. Worthy of more careful exploration. 12.

Image of Buddha.—Cut in red sandstone cliff near Chia-ting Fu, in a sitting posture with hands on knees and 304 feet high. The feet at high tide are washed by the Min River. From 50 to 60 carved figures flank it on either side. 15.

Ch'ien Fo Kai (Thousand Buddha Cliff).—Near Chia Chiang Hsien. In a cliff probably 300 feet high many Buddhas are carved in gray sandstone for a distance of one-eighth of a mile. Some are as large as twenty feet in height. Legend says the patron of this monument and the creator of the Great Buddha near Kia-ting Fu vied with each other as to which could do the greatest work of merit, with the result now visible.

Pi Fu Tsu Ssu Hsiang (Image of the Patrician with Dishevelled Hair).—Copper image on a hillside near Hsu-chow Fu (also called Sui Fu). It is the figure of a man about 18 feet high and brightly painted. Stands on a bronze turtle which has been defaced. Erected several hundreds of years ago by the Lo-los. Connected by some with the legend of St. Thomas. 12.

Temple and Pagoda.—A temple and pagoda at Hsu-chow Fu (Sui Fu.) 17.

Pai-lou.—Near Ya-chou Fu. Of red sandstone and very beautiful. Stands in front of a temple dedicated to Wu Hou. 5.

Lu-ting Chiao.—Bridge over the Tung River, dating from 1701 A.D. One of the most famous suspension bridges in China. It is about 370 feet long and ten feet wide. It consists of iron chains with narrow planks to cross upon. At each end of the bridge is an archway, a gate and a guard-house. 5.

Bridge.—At Li-tu-chang. Of sandstone, 27 feet high. The roadway of the bridge is spanned by three handsome arches on which are carved elephants and tigers. 18.

Wen Feng Shan (Temple of Literature).—On a conical mountain at the Ssuch'uan end of the Wu Shan Gorge. A new pagoda was being erected here in 1883 (when Little passed through), and his boatmen strongly disapproved of it as unfavorable to the "feng-shui." 10.

Pai Ti Ch'eng (Stronghold of the White Emperor). On the left bank of the Feng Hsiang Gorge. A fine temple with handsome stone pavilions marks the site of this old stronghold famous during the wars of the "Three Kingdoms." In the cliff on the opposite side is "Meng Liang's Ladder," said to have been constructed by that noted General for the purpose of scaling the cliff. Holes about six inches square and fourteen inches deep run in zig-zags up a perpendicular cliff 700 feet high. Into this were inserted wooden beams up which his men climbed. Only the holes now remain. 10.

Temple to Chang Fei.—On the river bank opposite Yun-yang Hsien. Dedicated to Chang Fei, a hero of the "Three Kingdoms." It is in good repair and highly decorated, having been built to replace an older temple washed away in the flood of 1870. It has a bell which is supposed to ring of its own accord whenever there is a fire. 10.

T'ien Tze Shan (Mountain of the Son of Heaven).—This is near Feng-tu Cheng. A sacred mountain with ruinous temples said to date from the Tang. The place is sacred to the Emperor of the Dead, just as Peking is to the Emperor of the Living. It is celebrated over the Eighteen Provinces. At every death a Taoist priest "Indites a dispatch to the T'ien Tze, duly addressed to Feng-tu Cheng" introducing to His Majesty a new-comer. 10.

Arches and Cave.—Just below "Scissors Gorge." There are an ornamental gate-way and arch-ways of trimmed sandstone built into a cave. The two large images within represent a bean-curd seller and his wife who were canonized for their good deeds. 10.

Ta Fo Ssu (Monastery of the Great Buddha).—Below Li Min Fu. Outside is a large gilt Buddha in a stone pavilion open to the river. In a court within are five more colossal stone images. The grounds are well laid out and the place is in good repair. 10.

Lao Cham Tung (Cave of Lao Tzu).—Temples and pavilions on a hill near Chungking. There is a cave near in which Lao Tzu is said to have lived. The hill is a popular local resort in summer. On a higher peak opposite is a pagoda. 10.

Shih Pao Chai (Precious Stone Castle).—Cliff with temple buildings. 33 miles beyond Wan Hsien, on the Yangtse River. "A curious, eleven-storied pavilion built up the face of the cliff contains the stairway to the summit, on which stands a Buddhist temple." 17.

Pagodas and Tower.—Two pagodas and a fine bell tower reinforce the "feng-shui" of Wan Hsien. 10.

Ta Fo Ssu (Big Buddha Temple).—On a high sandstone cliff opposite the city of Chungking. The front of the cliff is carved into bas-relief figures of Buddha, in particular one colossal head. 5.

Erh Wang Miao (Temple of the "Second Prince.")—A beautiful and richly decorated temple. Chengtu. Dedicated to the son of Li Ping, the great irrigator of the Chengtu Plain. The son completed the work. 8.

Ching Yang Kung (Palace of the Golden Sheep).—Taoist temple at Ch'engt'u. In front of the main altar of this ancient temple stand two antique bronze sheep. 11.

Palace.—At Ta-ch'ien-lu. Owned by one of the "14 Kings of Tibet." It has fifteen gates along the main entrance before reaching the audience hall.

Lamasery.—At Ta-ch'ien-lu.

At Ho-chou.

Lintel.—Ya-chou. A sculptured lintel about ten feet by fifteen feet by two feet showing a procession of chariots drawn by prancing horses.

Pagodas.—P'en-san (between Kiating and Chengtu), Snifu (two), Chungking (two), Fung-tu-hsien, Chung-chow.

Lu-chow, Lan-chi-hsien, Kuei-fu, Ya-chow (two small and plain), Min-shan.

Pai-lous.—On road to Kiating (a very fine one), on road Chengtu to Yachow, on road Kiating to Chien-wei, on road O-mei-hsien to Mt. O-mei.

HSINKIANG

Gutchen.—Ruins of a city. Famous as the seat of a Chinese Governor in the VIIth century. Bricks of that period bearing monograms resembling the Japanese chrysanthemum design are dug up here.

Turfan.—Ruins of numerous Buddhist temples and cave dwellings. *Sutras* in Chinese, Uigur, and Kok-Turki are found here.

Tomb of Imam Jafar Sadik.—A place of pilgrimage for Mohammedans.

Kutcha.—"Buried City." Manuscript of Vth and VIth centuries found here in 1908 by Mr. Zuicho.

Talis.—"Buried City"—extensive "debris-strewn" area. Reliefs in hard stucco, some in gilt, from a Buddhist temple Vth or VIth century found here.

Kucha.—Ruins of cave-temples and a fort.

Lulan.—Ruins of temples and other buildings where manuscripts are periodically found, dating as far back as the IIrd century.

Niya.—"Buried City." In 1908 Dr. Stein found important documents, seals, etc., here.

Andere.—"Buried City."

TIBET

Potala.—In Lhasa, a mile to the west of the town proper. Palace of the Dalai-Lama: also called the Red Palace. It serves as monastery, palace, fortress and shrine. The residence of the Dalai-Lama is a four-storied building 320 feet high, with a dome covered with plates of gold. Said to contain immense treasures and accommodation for 10,000 monks. Some of the buildings are said to be "Among the noblest specimens of architecture in Central Asia." 1. 41.

Monastery of Tashilumpo.—To the southwest of Shigatse. Contains several richly adorned shrines, possesses great treasures, and shelters over 3,000 lamas. It is the seat of the Panshen Lama, "a personage held in still more veneration than the Dalai Lama, as being less contaminated by worldly cares and influences." 1. 41.

Mausoleum of a Panshen Lama.—At Tashilumpo.—“Resembles a plain, square watch tower surmounted by a double Chinese canopy roof, the eaves of which are hung with bells.” The body of the lama in a gold coffin, and his effigy of gold are in the cavity of a large shell on top of the pyramidal structure, of which the sides are of silver plates. The roof is ornamented with cylinders of bright copper. 1.

Convent of Ramocheh.—At Lhasa. A place famous as a school of magic. 40. 41.

Lamasery.—At Kanze. Famous old Tibetan lamasery built on a hillside overlooking the village.

Lamasery.—On an island in Koko Nor. 40.

Sacred Places in Tibet.—Nam Cho, Iki Namur, Koko Nor, Samden Kansa, Mt. Tiseh (near the sacred Lake Mansorovar), Amnyeh Machen (the sacred mountain of the Goloks whose name means the August Ancestor Ma.) 40.

PROCEEDINGS

ANNUAL GENERAL MEETING

The annual meeting of the North-China Branch of the Royal Asiatic Society was held on June 20, 1912, in the Lecture Hall of the Society, Museum Road, Shanghai. There was a good attendance of members.

Sir Everard Fraser, K.C.M.G., Vice-President, in opening the meeting, spoke as follows :

During the past year something has been done to popularize the society and, amongst other things, to stimulate interest in Chinese art. Recently, exhibitions of pictures have been held which were well attended. The upheaval in China has been responsible for disturbing the studies of members in particular subjects and there has been consequently a scarcity of papers of an erudite character. It is hoped that during the coming year the Society will be well supplied with papers. It has been thought by some that the great students of things Chinese have passed away and have left no adequate successors, but this impression might be combated by saying that, our knowledge having grown wider, sinologues have taken to specialization in various departments. It is true that nowadays people live more strenuous lives and have not that amount of leisure which could become learned leisure. In what was called the reform movement attention was being given to the new learning to the neglect of the old, and the effect was to lessen interest in a state of society which was rapidly proceeding into the limbo of the past. It was no longer fair to compare, as they used to do, the hold which the Four Books and the Five

Classics had on the Chinese to the position which the Bible and Shakespeare held among themselves. On the contrary, the new students had filled the written language, in books and newspapers, with such a collection of neologisms as would make the hair of a Confucian scholar stand on end. Even in official documents this was found, and no longer were the philosophy and theology of Confucius and Mencius so freely quoted for authority. The doctrines of Comte, Spencer, and various other western philosophers, including Henry George, were treated as the latest in philosophy and special politics! The result was that literature was in a state of transition and the foreign student was discouraged in his pursuits. He had no doubt that when the turmoil had subsided and students could go back to their libraries in peace they would again take up the studies which had made the *Journal* so valuable in the past.

The Honorary Librarian's Report.

Mrs. F. Ayscough, Librarian, read her report for the year, as follows :

I have the honour to present my fifth annual statement as Librarian of the North China Branch of the Royal Asiatic Society. This year, unfortunately, I cannot report the important additions to the library, which the substantial monetary gift of 1911 enabled us to acquire. On the contrary we have been obliged to depend almost entirely upon our private income, which, if we have any intention of supplying the library with a small portion even of the modern books on Far Eastern Questions, is far from adequate. The interest in these questions is becoming, day by day, more intense, the study devoted to them more profound, and consequently the output, in the world of books, greater and still more great. It may be argued with a certain amount of truth, that many of these works add but little to the sum of knowledge, that many must prove but the books of a day—nevertheless, even those which may prove ephemeral are asked for and eagerly perused by the ever increasing number of readers who frequent the library, and must prove a furtherance in

the attainment of that wished-for end—the better understanding of the East by the West.

The more modern books are very seldom to be found in their places on the shelves, and though it is in no way intended to belittle the importance of those rare and valuable tomes of which we already possess a comprehensive collection, it is greatly to be desired that the modern side of the library should be equally as representative. In the study of Far Eastern Art especial progress is being made, and the works relating thereto, though necessarily of great cost, are of no less importance. This importance is emphasized in China itself where there exist no museums to aid in the training of the eye and understanding by placing before the student acknowledged masterpieces of the form of art he may be studying. The realization of this lack was one of the considerations which prompted the purchase of the wonderful catalogue of "Porcelains and Hard Stones of China" lately compiled by Messrs. Gorer and Blacker, wherein are depicted, with marvellous fidelity, the gems which adorn the collections, more especially of Great Britain, which is this year's most important addition to the library. To assist in the understanding of the pictorial arts the invaluable "Kokka" has been subscribed for, and it is hoped that funds may permit the gradual acquisition of those numbers already published. In view of the exhibition of bronzes and pictures which was to have been held, purchases were made of the Ssi Ching Hsü Chien, or catalogue of bronzes compiled by the Emperor Ch'ien Lung, and of the Kuo Kuang Chin Chi, a good local publication, being reproductions in black and white of famous Chinese pictures. The public interest displayed in these works is justifying the expense incurred.

The exchange list is being slightly modified and several new exchanges have been entered into, namely,

The *Musée Guimet*, Paris.

The *Japan Society*, London.

The *Sarawak Museum Journal*, Borneo.

There have been a fair number of presentations to the library for all of which we are most grateful. The *China Press* has

presented a file dating from the outbreak of the Revolution, which must prove useful to students of the extraordinary movement which has convulsed the country since our last meeting.

Classified indexes of the articles in the various exchanges have been begun and are being proceeded with. These indexes are on the library table.

It but remains for me to report the satisfactory work of our Chinese assistants, and to extend our hearty thanks to all those who have assisted us in our work.

The Honorary Curator's Report.

Dr. Stanley presented the following report:—I have the honour to present my seventh annual report as Curator of the Shanghai Museum.

The building has been maintained in good condition and the natural history cases kept carefully closed and insect proof, so that I am again able to record no loss or destruction of specimens.

The specimens have recently had a thorough overhaul and many new specimens have been labelled and catalogued. The birds have been re-arranged and a large number of birds which had been in quarantine for six years and are now free from infection or parasites have been saved and grouped with the main collection. The birds will now be found grouped together in the different genera under their popular names, such as owls, thrushes, ducks, herons, etc., without sacrificing in any way scientific classification but making the collection more interesting to the public.

Considerable progress has been made with the collection of Chinese reptiles. The Museum now possesses upward of a thousand specimens from many parts of China in which most genera are represented. Donations of reptiles *i.e.*, snakes, lizards and tortoises will be greatly appreciated, especially from Szechuen, Yunnan and the South.

The interest now being directed toward Chinese art by the Society may be recorded as having a bearing on the work of the Museum. It is realized that the Museum is little more than a

nucleus of a collection of the natural history of China. The rich fields of art and archaeology have not been exploited and it is doubtful whether it is possible to do so in the present building. Recently the Museum has for the first time been used with a fair amount of success for showing a collection of Chinese paintings, and the Society has during the past year had two demonstration lectures, one on Chinese painting and the other on Chinese art metal work; but as a permanent home for an art exhibit the present building is hardly suitable and there would need to be a foreign resident caretaker. It is hoped, therefore, while the Society continues to show signs of energy and enterprise that a more suitable home may be found for its collections, where room may be provided for development. The Museum is open to the public daily and its popularity with the Chinese would surprise many people; so that it could, with good reason, appeal to the community for further public support. A small collection of typical specimens of Chinese art would make the Museum much more interesting to the foreign public and might do good in tending to circumvent the rapacities of the native curio dealers by spreading some knowledge of the qualities of good work.

Mammals have been presented during the year 1911 by A. Hoettler and C. M. Brandt.

Birds have been presented by J. G. Bell, H. A. Little, G. M. Wheelock, John Cook, W. Scharff, C. E. Cornford and H. T. Wade.

Reptiles have been presented by J. A. Wattie, E. F. Wills, F. Pinfold, A. F. Cole, C. Talbot Bowring, A. Bookless, S. H. Carr, W. Palmer, J. G. Cormack, J. A. Snell, E. Thompson, H. Logan Russell, W. E. Leveson, Nyien Yung, Lucy Bement, H. Bryan, N. P. Anderson, W. R. Strickland, W. S. Hibbard, C. E. Cornford, W. F. Tyler and N. Nielsen.

Insects have been presented by H. E. Arnhold, A. Bookless, H. Bryan and H. P. Andersen.

An interesting old Taiping seal has been presented by the Rev. B. L. Ancell.

Tiles from the old examination hall at Nanking and other objects have been presented by Mr. M. Benjamin.

**NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY AND
SHANGHAI MUSEUM IN ACCOUNT WITH HON. TREASURER**

RECEIPTS.		EXPENDITURES.	
	\$		\$
<i>By</i> Balance from May 31 ...	1,100 55	To Journal ...	903 30
" Annual Fees of Members ...	1,630 33	" Museum ...	324 63
" Fees of Life Members ...	250 00	" Library ...	517 14
" Shanghai Municipal Grant, Tls. 1,000.00 ...	1,305 62	" Salaries and Wages ...	947 24
" French Municipal Grant, Tls. 100.00 ...	122 70	" Stationery ...	89 16
" Library Gifts and Sales... ..	177 60	" Postage ...	11 32
" Rent from Society of Engineers & Architects ...	50 00	" Meetings ...	117 64
" Interest on Bank Deposits ...	15 56	" Exhibitions ...	57 90
		" Printing of Rules ...	36 00
		" Building Maintenance (Coal, Water, Gas) ...	175 26
		" Building repairs and improvements ...	31 38
		" Furniture ...	124 05
		" Taxes ...	228 93
		" Insurance on Building and Contents... ..	45 36
		" Interest on Recreation Fund Loan to Museum ...	31 44
		" Sundries ...	59 08
		" Advance to Compradore for petty expenses ...	100 00
		" Balance at credit May 31, 1912 ...	842 53
	\$ 4,652 36		\$ 4,652 36
		" Net total of expenditure ...	3,809 83

SHANGHAI, 16th August, 1912.

**Audited and found correct,
A. FERGUSON.**

**J. D. SMART,
Hon. Treasurer.**

Report of Editor of the Journal

The Rev. Evan Morgan, read the following report: The co-operation of many friends interested in the advancement of things Chinese have made the labours of the editor easy, and lightened his anxieties concerning the quantity and quality of the material necessary to fill the *Journal*. It is hoped that the contents will appeal to the student as well as the general reader. The articles will be short and treat of questions of varied interests. It will contain illustrations of the antiquities of T'ai Shan and other historic monuments of China, and will thus enshrine for future reference precious things that are passing away. The article on Bronzes and the illustrations will also help to advance interest in this branch of Chinese art. So far as possible the books offered for review have been done by specialists, and as such this department should be of value.

Special thanks are due to Mrs. F. Ayscough for her classification of the articles that have appeared in the *Journal* during recent years.

The *Journal* will contain this year the results of the labours of the Society for the Protection of Ancient Monuments. This paper will contain a list of all the important monuments known to exist in China, with historical references. This work should help others to be solicitous for the ancient land marks of China. The Council trusts that the article on T'ai Shan will serve as a guide to visitors to this sacred shrine, and make the visit doubly pleasurable for them. This and the article on Ancient Monuments, apart from its other contents, should ensure for the *Journal* much usefulness and a permanent place. With the exception of the Article on Monuments the *Journal* is ready for publication.

Report of the Council

Dr. F. E. Hinckley, Secretary, presented the report of the Council, as follows:

At the last annual meeting, the presiding officer, Dr. John C. Ferguson, spoke of the large number of our members engaged in special studies, of the obligations of the Society

to encourage such investigations and of the advantage and stimulus to our members in general that comes from promoting the work of specialists.

The annual reports showed that the library had much increased through gifts of books and of funds. The Curator of the Museum had availed himself of some months' absence to visit and study the principal museums in Europe. The editorship of the *Journal* was separated from the office of Secretary and a policy of making the *Journal* more readable to the general public was favoured. The Treasurer showed a net balance at credit for the new year of approximately \$700. The increase in membership had been 54. The Society adopted a revision of its Rules as prepared by a Committee appointed the year before.

As to the year ending May 31, 1912, the Council has to report as follows. The number of meetings of the Council has been six, and of public meetings, and exhibitions, six. The attendance by members and the public has been much larger than in late years and for three of the lectures, those of Professor du Bois Reymond on Chinese Pictorial Art, of Dr. Stanley on Chinese Art Metal Work, and of the Rev. G. H. Bondfield on Mongolia and the Mongols, the Lecture Hall was filled to overflowing. It is, however, much to be regretted that, owing to an unforeseeable conjunction of difficulties there was so small an attendance to hear the excellent paper of the Rev. G. G. Warren on Three Sites in Hunan connected with the Classical Legendary History of China that the reading of the paper was deferred. It is to be published in the forthcoming *Journal*. We regret also to have been unable to avail ourselves of other papers prepared by members of the Society and others; some of these papers will appear in the *Journal*, others will be held over to the meeting to be resumed in October next.

Our programme of public meetings in the past year was much interfered with by the political revolution in China. But the revolution has brought many of our members to Shanghai temporarily or in passing through and it has afforded leisure for the pursuit of studies from which we trust much of permanent

value may be produced. The year just closed would have been more consistent with the permanent objects of the Society had there been more papers dealing with results of investigations now proceeding. Yet, as so little had of recent years been done to popularize reading of books on Chinese art and holding of exhibitions, the emphasis of those features has been, we feel, well placed. The Library has been taxed throughout the year to supply readers with books on Chinese art, and the occasional exhibitions of bronzes and paintings have elicited much appreciation and have been followed by requests for other exhibitions. The exhibition of some one hundred and fifty Chinese paintings from the collection of Mr. Rudolf Mahnfeldt, one of our members, was very successful. Its special value consisted in giving a fairly complete series of types of Chinese painting of all the dynasties in which the art of painting was cherished. The attendance at the exhibition was about 550. The collector had prepared an extended descriptive list of the paintings and this was distributed at the exhibition. Copies of the descriptive list have been sent to our honorary and corresponding members and to a number of others who have requested them. The profits of the exhibition, about \$75.00, will go to our library funds for books on Chinese art.

Besides much increasing the number of works in the Library on Chinese art, in the past year we have generously received by the gift by Mr. Charles Freer, of Detroit, Michigan, a fine collection of photographs of the Lung Men rock carvings, which our Librarian, Mrs. Ayscough, has excellently annotated from the works of one of our members, Professor Edouard Chavannes.

It had been proposed to have a general and fairly extensive exhibition of Chinese paintings and bronzes in December, 1911, and a large committee, including Chinese gentlemen, was organized by Dr. J. C. Ferguson and Mr. B. Twyman; but the political disturbances necessitated postponement indefinitely.

We are pleased to say that the Lecture Hall and some space in the Library have been used during the past year by the

Shanghai Society of Engineers and Architects. This has been at a compensation from these only large enough to cover costs. The Society of Engineers and Architects installed electric lighting in the Lecture Hall temporarily.

We are in need of a permanent installation of electricity, at least in the Lecture Hall where it is always necessary for the use of the lantern for projecting illustrations, and in the Library.

Repairs upon our building, particularly the roof, and the retinting of the lower walls which were unfortunately built without a damp course, has cost us more than in recent years. Our building is old and we have outgrown it. Some furniture and furnishings have been added this year. We are in need of additional settees or chairs in the Lecture Hall.

The continued large attendance of Chinese visitors to the Museum—now admitted free of cost and probably averaging easily above five hundred a day—suggests that it might be well to require a small admission fee and to give a small instructive circular in return for the fee.

Our membership is increasing: in 1910 it increased 42, in 1911, 54 and in 1912, 66. The net total is now 401 and ten more applications have been received. We have lost one of our original members in the death of Right Reverend G. A. Moule, Bishop of Chekiang. Bishop Moule joined the Society in 1864. Of members of that year we now have surviving only Reverend W. A. P. Martin, D.D., of Peking, and Rudolph Lindau, of the Foreign Office, Berlin. Two members were changed from Corresponding to Honorary Membership, namely, Dr. A. Forke and Dr. J. J. M. De Groot.

In the absence of our President, Dr. J. C. Ferguson, Sir Everard Fraser, K.C.M.G., H. B. M. Consul-General, has presided over the affairs of our Society through most of the year.

As to our finances, although we have had added the expense of a part time clerical assistant to the Treasurer and Secretary throughout the year and, although the publication of our *Journal*

still costs heavily, we again have a credit balance for beginning the new year, that is, a cash balance of \$842.53.

Approval of Reports.

Dr. Timothy Richard proposed the adoption of the various reports. It must be very gratifying to the Society, he observed, to be able to present such an encouraging report. A good many years ago the society was not popular. It was difficult to get people to meet, and he was delighted to hear of the change which had taken place of late. The society had now been at its work for fifty-five years. It had been followed by France forming a college at Hanoi for the purpose of studying Asiatic subjects and its reports from time to time were amongst the most interesting to be found in Asia. Japan was flooding them with studies in Chinese of all kinds, religious and political, and now they were traveling in Central Asia and competing with Dr. Stein in making discoveries of literature buried in the sand. He was glad that the Curator had taken the trouble to visit the museums at home in furtherance of the Shanghai Museum. He would like to suggest to the Curator that when he had leisure he should visit the most interesting museum in China, that at Tsinanfu, which was unique of its kind and was visited by 200,000 people every year.

Mr. W. E. Leveson seconded, and the reports were adopted.

Election of Officers.

On the proposition of Dr. Stanley, seconded by Dr. Richard, the officers for the ensuing year were elected as follows:—

President: Sir Everard Fraser, K.C.M.G.; Vice-Presidents: Colonel C. D. Bruce and Mr. Paul H. King; Treasurer: J. D. Smart; Librarian: Mrs. F. Ayscough; Curator of Museum: A. Stanley, M.D.; Editor of Journal: the Rev. Evan Morgan; Councillors: C. du Bois-Reymond, M.D., John C. Ferguson, PH. D., W. E. Leveson, M.A., H. F. Merrill, the Hon. Amos. P. Wilder, PH.D. and F. E. Hinckley, PH.D., Secretary.

Mr. Paul H. King proposed a vote of thanks to the Chairman and took the opportunity of congratulating him in the name of the society upon the honour recently conferred upon him.

New Members.

The new members elected were :

The Hon. V. Grosse, Consul-General for Russia : the Hon. T. Raaschou, Consul-General for Denmark ; Dr. Ferd Krumling, Miss Jean Fraser, B. Norman, D. S. Kern (Chengtu), T. Sekito, P. Poletti, F. C. Mabie, Dr. H. C. Patrick, W. Sheldon Ridge, W. Jessel, W. MacDonald and M. Shaw.

LIST OF ARTICLES

Which have appeared in the Journal of N.C.B.R.A.S. classified according to the Dewey Decimal Index as in use in the library—

Arranged by MRS. F. W. AYSKUGH.

O.S.=Old Series.

N.S.=New Series.

oio—Bibliography.

AUTHOR	ARTICLE	VOL. OF JOURNAL
<i>Macgowan, D. J.</i>	Chinese Bibliography. ✓	O.S. I. No. II.
<i>Forrest, R. J.</i>	The Christianity of Hung Tsiu Tsuen, a Review of Taiping Books.	N.S. IV.
<i>Moule, G. E.</i>	Notes on Col. Yule's Edition of Marco Polo's "Quinsay"	N.S. IX.
<i>Cordier, H.</i>	A Classified Index to the Articles printed in the Journal of the North-China Branch of the Royal Asiatic Society from 1858 to 1871.	N.S. IX.
<i>Hirth, F.</i>	Chinesische Grammatik von Georg von der Gabelentz.	N.S. XVII.
<i>Gould, C.</i>	Corea: Extracts from Mr. F. Scherzer's French translation of the Chao-hsien-chih, and Bibliographical Notice.	N.S. XVIII.
	Literary Items: "Where Chinese Drive": Student's Life in Peking.	N.S. XX.
<i>Hirth, F.</i>	List of Books and Papers on China, published since 1st January 1884.	N.S. XX.
<i>Nocentini, L.</i>	Italian Sinologues.	N.S. XX.
	Notes on New Books and Literary Notes.	N.S. XX.
<i>Edkins, J.</i>	Review. "Buddha" By Wm. Hoey.	N.S. XXI.
<i>Giles, H. A.</i>	"A Record of Buddhist Kingdoms, by Dr. Legge."	N.S. XXI.
<i>Giles, H. A.</i>	Dr. Legge and the "T'ao Chuan."	N.S. XXI.
<i>Giles, H. A.</i>	Dr. Edkins on the "Tao Te Ching"	N.S. XXI.
<i>Edkins, F. H. and J.</i>	Chinese Books.	N.S. XXI.
<i>Hirth, F.</i>	W. Heyd, Histoire du Commerce au moyen-âge.	N.S. XXII.

<i>Hirth, F.</i>	Chinese Books.	N.S. XXII.
<i>Edkins, J.</i>	A New Historical Work (聖訓 Sheng hiün).	N.S. XXII.
<i>Mollendorff, P. G. von</i>	Essay on Manchu Literature.	N.S. XXIV.
<i>Playfair, G. M. H.</i>	An Expounder of Dark Sayings, "Chuang-Tsü," by Herbert A. Giles.	N.S. XXIV.
<i>Haas, J.</i>	A Classified Index to the Articles printed in the Journal of the North-China Branch of the Royal Asiatic Society, 1858, to the end of 1893.	N.S. XXVI

180—Philosophy

<i>Edkins, J.</i>	Notices of the Character and Writings of Meh-Ts'i.	O.S. I. No. II.
<i>John, Griffith</i>	The Ethics of the Chinese.	O.S. II. No. I.
<i>Balfour, F. H.</i>	The "Naturalistic" Philosophy of China.	N.S. XV.
<i>Moule, G. E.</i>	A Guide to True Vacuity.	N.S. XXIII.
<i>Forke, A.</i>	Wang-Chung and Plato on Death and Immortality.	N.S. XXXI.
<i>Clarke, G. W.</i>	Yü-li or Precious Records.	N.S. XXVIII.
<i>Edkins, J.</i>	Siün King, the Philosopher.	N.S. XXXIII.
<i>Moule, G. E.</i>	Notes on the Ting-Chi, or Half-yearly Sacrifice to Confucius.	N.S. XXXIII.
<i>Macklin, W. E.</i>	Mencius and some other Reformers of China.	N.S. XXXIII.
<i>Forke, A.</i>	The Chinese Sophists.	N.S. XXXIV.
<i>Hall, J. C.</i>	The Confucian Reformers in Japan.	N.S. XLI.

200—Religion in General and Mythology

<i>Gardner, C. T.</i>	Tablet at Hangchow recording the changing the T'ien Chu Tang (Catholic Church) into T'ien Hao Kung.	N.S. IV.
<i>Camajee, D. N.</i>	Legends of the Ancient Mazdayacnian Prophets, and the Story of Zoroaster.	N.S. IX.
<i>C. I.-H.</i>	Were the K'i-tan Fire Worshipers?	N.S. XX.
<i>Macintyre, J.</i>	Roadside Religion in Manchuria.	N.S. XXI.
<i>Parker, E. H.</i>	Notes on the Nestorians in China.	N.S. XXIV.
<i>Edkins, J.</i>	A Sketch of Tauist Mythology in its modern form.	O.S. I. No. III.
<i>Mayers, Wm. F.</i>	On Wên-ch'ang, the God of Literature.	N.S. VI.
<i>Kingsmill, T. W.</i>	The Mythical Origin of the Chow Dynasty.	N.S. VII.
<i>Stent G. C.</i>	Chinese Legends.	N.S. VII.
<i>Kingsmill, T. W.</i>	The Legend of Wên Wang, Founder of the Dynasty of the Chows.	N.S. VIII.

<i>Watters, T.</i>	Chinese Fox-myths.	N.S. VIII.
<i>Kingsmill, T. W.</i>	The Story of the Emperor Shun.	N.S. XIII.
<i>Lockhart, J. H. S.</i>	The Folk-Lore Society (of Hongkong).	N.S. XXI.
<i>Allen, H. J.</i>	Is Confucius a Myth?	N.S. XXI.
<i>Faber, E.</i>	Prehistoric China.	N.S. XXIV.
<i>Edkins, J.</i>	China 35 Centuries ago.	N.S. XXV.

294—Buddhism

<i>Edkins, J.</i>	A Buddhist Shastra, translated from the Chinese.	O.S. I. No. I.
<i>Jamieson, R. A.</i>	Remarks upon a To-lo Pall.	N.S. II.
<i>Eitel, E. J.</i>	The Fabulous Source of the Huang-ho.	N.S. VI.
<i>Watters, T.</i>	Notes on the Miao-Fa-Lien-Hua-Ching. A Buddhist Sūtra in Chinese.	N.S. IX.
<i>Moule, G. E.</i>	A Buddhist Sheet-Tract, Containing an Apologue of Human Life.	N.S. XIX. Pt. 1.
<i>Groot, J. J. M. de</i>	Militant Spirit of the Buddhistic Clergy in China.	N.S. XXVI. No. I.

300—Sociology

<i>Kingsmill, T. W.</i>	Chinese System of Family Relationship and its Aryan Affinities.	N.S. XXXI.
<i>Betts, G. E.</i>	Social Life of the Miao Tsi.	N.S. XXXIII.
<i>Mencarini, J.</i>	The Philippine Chinese Labour Question.	N.S. XXXIII.

330—Political Economy

<i>Hirth, F.</i>	Notes on the Early History of the Salt Monopoly in China.	N.S. XXII.
<i>Parker, E. H.</i>	The Salt Revenue of China.	N.S. XXII.
<i>E. H. P.</i>	Salt Office in China.	N.S. XXII.
<i>Parker, E. H.</i>	The Financial Capacity of China.	N.S. XXX.
<i>Morse, H. B.</i>	Abstract of Information on Currency and Measures in China.	N.S. XXIV.
	On the condition of the Rural Population in China.	N.S. XXVI.
<i>Taylor, F. E.</i>	Scarcity of Copper Cash and the Rise in Prices.	N.S. XXXI.
<i>Rondot, N.</i>	On the Chinese Coins and small Porcelain Bottles found in Egypt	N.S. XXXII.
<i>Bourne, F. S. A.</i>	Possible and Impossible Reforms.	N.S. XXXIII.
<i>Bushell, S. W.</i>	Additional Coins of the Present Dynasty.	N.S. XXXIII.
<i>Ferguson, J. C.</i>	Notes on Chinese Banking System in Shanghai.	N.S. XXXVII.
<i>Morse, H. B.</i>	Currency in China.	N.S. XXXVIII.

340—Law

<i>Jamieson, G. and others,</i>	Tenure of Land in China.	N.S. XXIII.
<i>Alabaster, E.</i>	Notes on Chinese Law and Practice preceding Revision.	N.S. XXXVII.
<i>Williams, E. T.</i>	Witchcraft in the Chinese Penal Code.	N.S. XXXVIII.
<i>Macgowan, D. J.</i>	On the Banishment of Criminals in China.	O.S. I. No. III.
<i>Stronach, W. T.</i>	Traces of the Judicium Dei, or Ordeal in Chinese Law.	N.S. II.
<i>Müllendorff, P. G. von</i>	The Family Law of the Chinese.	N.S. XIII.
<i>G. M. H. P.</i>	Hereditary Jurisdiction in the South-West of China.	N.S. XX.
<i>Parker, E. H.</i>	Principles of Chinese Law and Equity.	N.S. XLI.

350—Government

<i>Brenan, B.</i>	The Office of District Magistrate in China.	N.S. XXXII.
-------------------	---	-------------

380—Commerce and Communication

<i>Chalfant, F. H.</i>	Standard Weights and Measures of the Chin Dynasty.	N.S. XXXV.
------------------------	--	------------

390—Customs, Folk-lore

<i>Butcher, C. H.</i>	Funeral Rites at the obsequies of Takee.	N.S. II.
<i>Kerr, J. G.</i>	Description of the Great Examination Hall at Canton.	N.S. III.
<i>Hollingworth, H. G.</i>	A Short Sketch of the Chinese Game of Chess.	N.S. III.
<i>Simon, G. E.</i>	Note sur les petites Societes d'Argent en Chine.	N.S. V.
<i>Himly, K.</i>	The Chinese Game of Chess.	N.S. VI.
<i>Macgowan, D. J.</i>	The " Mutton Wine " of the Mongols.	N.S. XII.
<i>Edkins, J.</i>	On Chinese Names of Boats and Boat Gear with Remarks on the Chinese Use of the Mariner's Compass.	N.S. XI.
<i>Mayers, W. T.</i>	On the Stone Figures at Chinese Tombs and the Offering of Living Sacrifices.	N.S. XII.
	The Prevalence of Infanticide in China.	N.S. XX.
<i>H. A. G.</i>	Chinese Rudeness.	N.S. XX.
<i>T. W. K.</i>	Chinese Land Measures.	N.S. XX.
<i>G. M. H. P.</i>	Extinct Title.	N.S. XX.
<i>G. M. H. P.</i>	Chinese Characters of Dress Ornaments.	N.S. XX.

<i>H. A. G.</i>	Inspectorate of Customs in Peking.	N.S. XX.
<i>F. H.</i>	Snuff in China.	N.S. XX.
<i>C. B. T.</i>	South-Pointing Needle.	N.S. XX.
	What is Filial Piety?	N.S. XX.
	Is China a Conservative Country?	N.S. XX.
<i>G. M. H. P.</i>	Guild Terrorism.	N.S. XX.
<i>F. H.</i>	A Chinese Proverb about Ship's Crew.	N.S. XX.
<i>C. B. T.</i>	Military Superstition.	N.S. XX.
<i>Nye, G.</i>	Mr. Nye on Filial Piety.	N.S. XX.
<i>R. K.</i>	Does Public Opinion exist among Chinese.	N.S. XX.
<i>Macgowan, D. J.</i>	Histrionic Notes.	N.S. XXI.
<i>Playfair, G. M. H.</i>	Proposed Administrative Changes in Formosa.	N.S. XXI.
<i>Giles, H. A.</i>	The Family Names.	N.S. XXI.
<i>Parker, E. H.</i>	The Military Organisation of China prior to 1842.	N.S. XXII.
	Chinese Partnership: Liability of the Individual Members.	N.S. XXII.
<i>Volpicelli, Z.</i>	Chinese Chess.	N.S. XXIII.
<i>Volpicelli, Z.</i>	Wei-ch'i	N.S. XXVI.
<i>Bor, E.</i>	Shanghai Folk-lore	N.S. XXXIV.
"	" "	N.S. XXXVI.
<i>Walsh, W. G.</i>	Some Chinese Funeral Customs.	N.S. XXXV.
<i>Headland, I. T.</i>	Chinese Children's Games.	N.S. XXXVII.
<i>Torrance, T.</i>	Burial Customs in Sz-chuen.	N.S. XLI.

410—Comparative Philology

<i>Möllendorff, P. G. von</i>	On the Limitations of Comparative Philology.	N.S. XXXI.
-------------------------------	--	------------

417—Inscriptions

<i>Wylie, A.</i>	Inscription at Keu-yung-kwan.	N.S. I.
<i>Bastian, Dr.</i>	The Remains of Ancient Kambodia.	N.S. II.
<i>Gardner, C. T.</i>	Tablet at Hanchow recording the changing the T'ien Chu Tang (Catholic Church) into T'ien Hao Kung.	N.S. IV.
<i>Medhurst, W. H.</i>	The Tablet of Yü.	N.S. V.
<i>McCartee, D. B.</i>	Inscription upon a Stone Tablet commemorating the repairs upon the Cheng Hwang Miao.	N.S. VI.
<i>Thompson, J.</i>	The Antiquities of Cambodia.	N.S. VII.
<i>Bushell, S. W.</i>	The Stone Drums of the Chow Dynasty.	N.S. VIII.

<i>Rhein, J.</i>	Rock Inscriptions at the North Side of Yen-tai Hill.	N.S. XIV.
	The Miryeks, or "Stone Men" of Corea.	N.S. XXII.
<i>Charles, W. R.</i>	A Corean Monument to Manchu Clemency.	N.S. XXIII.
<i>Hobson, H. E.</i>	The Porcelain Pagoda of Nanking.	N.S. XXIII.
	The Preservation of the Nestorian Tablet—Correspondence.	N.S. XXIV.
<i>Hitchcock, Prof.</i>	The Ancient Tombs and Burial Mounds of Japan.	N.S. XXVI.
<i>Parker E. H.</i>	Inscriptions de l'Orkhon.	N.S. XXXI.
<i>Martin, W. A. P.</i>	The Jewish Monument at Kaifengfu.	N.S. XXXVII.

490—Far Eastern Languages

<i>Jamieson, R. A.</i>	The Hieroglyphic Character of the Chinese Written Language.	N.S. II.
<i>Parker, E. H.</i>	The Comparative Study of Chinese Dialect.	N.S. XII.
<i>Kingsmill, T. W.</i>	The Ancient Language and Cult of the Chows.	N.S. XII.
<i>F. H.</i>	Derivation of the Word Hoppo.	N.S. XX.
<i>Nocentini, L.</i>	Sinology in Italy.	N.S. XX.
<i>C. J.-H.</i>	Kung (公) used as a personal Pronoun.	N.S. XX.
<i>G. M. H. P.</i>	Popular Designation of Chinese Radicals.	N.S. XX.
<i>F. H.</i>	The German Word "Hühnerauge."	N.S. XX.
<i>W. W. R.</i>	Origin of the Word "Tangutan."	N.S. XX.
<i>Gabelentz, G. von der</i>	Additions to my Chinese Grammar.	N.S. XX.
<i>Giles, H. A.</i>	Thousand Character Numerals used by Artisans.	N.S. XX.
<i>Giles, H. A.</i>	A Difficult Passage.	N.S. XX.
<i>Giles, H. A.</i>	Translation of two Chinese familiar Letters.	N.S. XX.
	The Advisability, or the Reverse, of endeavouring to convey Western Knowledge to the Chinese through the medium of their own Language.	N.S. XXI.
<i>G. M. H.</i>	Supplement to the List of Surnames in Williams' Dictionary.	N.S. XXI.
<i>Edkins, J.</i>	Chinese Term of Bar.	N.S. XXI.
<i>Giles, H. A.</i>	Notes on some Translations from the Chinese by Mr. Parker.	N.S. XXI.
<i>Edkins, J.</i>	Physiology in the Shanghai Dialect.	N.S. XXI.
<i>Hirth, F.</i>	Chinese Equivalents of the letter "R" in Foreign Names.	N.S. XXI.
(夏)	The Colloquial Analysis of Chinese surnames.	N.S. XXI.
<i>G. M. H. P. and F. Hirth</i>	襦 Broadcloth.	N.S. XXI.

<i>Hirth, F.</i>	The Chinese Oriental College.	N.S. XXII.
<i>Parker, E. H.</i>	The Writing of the Ju-chih and Kitan Tartars.	N.S. XXII.
<i>Edkins, J.</i>	The Growth of Language.	N.S. XXVI.

500—Natural Science

<i>Pompe van Meerdervoort, T. J. L. C.</i>	On the Study of the Natural Science in Japan.	O.S. I. No. II.
	Quelques Renseignements sur l'Histoire Naturelle de la Chine septentrionale et occidentale.	N.S. VII.
<i>Gardner, C. T.</i>	Alimal, Fossil, Mineral and Vegetable Products of the Ichang District.	N.S. XIX. Pt. I.

520—Astronomy

<i>Wylic, A.</i>	Eclipses recorded in Chinese Works.	N.S. IV.
<i>Hsieh, A.</i>	Sunspots and Sun-shades observed in China, B. C. 28, A. D. 1617.	N.S. XII.
<i>H. D. F.</i>	The New Star in Nebula Andromedæ.	N.S. XX.
<i>Kingsmill, T. W.</i>	A comparative Table of the ancient Lunar Asterisms.	N.S. XXVI.
<i>Kingsmill, T. W.</i>	The Chinese Calendar: Its Origin, History and Connections.	N.S. XXXII.
<i>Kingsmill, T. W.</i>	The Two Zodiacs (Solar and Lunar), their Origin and Connections. A Study in the Earliest Dawn of Civilisation.	N.S. XXXVIII.

530—Physics

<i>Monle, G. E.</i>	The Obligations of China to Europe in the matter of Physical Science.	N.S. VII.
---------------------	---	-----------

540—Chemistry

<i>Lamprey, Dr.</i>	The Water we use in Shanghai.	N.S. II.
<i>Smith, F. P.</i>	Chinese Chemical Manufactures.	N.S. VI.
<i>Brazier, J. S.</i>	Analysis of Brick from the Great Wall of China.	N.S. XXI.

550—Geology

<i>Shook, Wm. H.</i>	Notes on the Mineral Resources in Japan.	O.S. II. No. I.
<i>Lamprey, Dr.</i>	Notes on the Geology of the Great Plain.	N.S. II.

<i>Kingsmill, T. W.</i>	▲ Sketch of the Geology of a portion of Quang-tung.	N.S. II.
<i>Kingsmill, T. W.</i>	Notes on some outlying Coal-fields in the South-Eastern Provinces of China.	N.S. III.
<i>Bickmore, A. S.</i>	Sketch of a Journey from Canton to Hankow, with Geological Notes.	N.S. IV.
<i>Williamson, A.</i>	Notes on the Productions, chiefly Mineral, of Shan-Tung.	N. S. IV.
<i>Edkins, J.</i>	The Bituminous Coal Mines of Peking.	N.S. IV.
<i>Kingsmill, T. W.</i>	Notes on the Coal Fields and general Geology of the Neighbourhood of Nagasaki.	N.S. V.
<i>Bickmore, A. S.</i>	Some Remarks on recent Elevations of Land in China and Japan.	N.S. V.
<i>Simon, G. E.</i>	Recherches que l'on pourrait faire en Chine et au Japon au point de vue de la Geologie et Paleontologie.	N.S. V.
<i>Kingsmill, T. W.</i>	The Border Lands of Geology and History.	N.S. XI.
<i>Guppy, H. B.</i>	Notes on the Hydrology of the Yang-tse, the Yellow River and the Pei-ho.	N.S. XVI.
<i>Guppy, H. P.</i>	Some Notes on the Geology of Takow, Formosa.	N.S. XVI.
<i>Guppy, H. B.</i>	Notes on the Geology of the Neighbourhood of Nagasaki.	N. S. XVII.
<i>Kleinwächter, G.</i>	Researches into the Geology of Formosa.	N.S. XVIII.
<i>Guppy, H. B.</i>	Notes on some Dikes at the Mouth of the Nankou Pass.	N.S. XVIII.
<i>Beecher, H. M.</i>	Notes on the Mineral Resources of Eastern Shantung.	N.S. XXII.
<i>M.</i>	Formation of the Hangchow Bay.	N.S. XXIII.
<i>Moore, Commander</i>	The Bore of the Tsien Tang Kiang (Hangchow Bay).	N.S. XXIII.

551.5—Meteorology and Magnetism

<i>Nicolson, F. W.</i>	On Cyclones, or the Law of Storms.	O.S. I. No. I.
<i>Shadwell, C. F. A.</i>	Memorandum on the present State of Some of the Magnetic Elements in China and Places adjacent.	O.S. I. No. II.
<i>Shadwell, C. F. A.</i>	Supplement to above. Observations made during 1859.	O.S. II. No. I.
<i>Fedorovitch, J.</i>	Thermometrical Observations, taken during a passage from Nagasaki to Shanghai.	O.S. I. No. II.
	Meteorological Tables, from Observations in Japan.	O.S. I. No. III.
<i>Macgowan, D. J.</i>	Cosmical Phenomena in Shanghai, during 13 centuries.	O.S. II. No. I.

<i>Courtesy, C. F. A.</i>	Temperature of Hakodadi.	O.S. II. No. I.
	Winds and Weather at Chefoo.	O.S. II. No. I.
<i>Henderson, J.</i>	Notes on some Physical Causes which Modify Climate.	N.S. I.
<i>Hollingworth and Piry.</i>	Barometric and Thermometric Obser- vations at Kinkiang.	N.S. I.
	Meteorological Observations for 1872.	N.S. VII.
	Bulletins Météorologiques et Magnétiques de l'Observatoire de Zi Kia Wei, Septembre à Décembre 1874 et 1875.	N.S. X.
<i>Fritzsche, H.</i>	The Climate of Eastern Asia.	N.S. XII.
<i>Schulze, F. W.</i>	Periodical Change of Terrestrial Magnetism.	N.S. XIII.
<i>Decherevens, M.</i>	The Climate of Shanghai.	N.S. XVI.

572—Ethnography

<i>Macgowan, D. J.</i>	Contribution to the Ethnology of Eastern Asia.	O.S. I. No. I.
<i>Bridgman, E. C.</i>	Sketches of the Miau-tse.	O.S. I. No. III.
<i>Edkins, J.</i>	A Visit to the Agricultural Mongols.	N.S. II.
<i>Macgowan, D. J.</i>	Note on the Chihkiang Miantz.	N.S. VI.
<i>Swinhoe, R.</i>	The Aborigines of Hainan.	N.S. VII.
<i>Taintor, E. C.</i>	The Aborigines of Northern Formosa.	N.S. IX.
<i>Stout, G. C.</i>	Chinese Eunuchs.	N.S. XI.
<i>Gould, C.</i>	Corea: Extracts of Mr. F. Scherzer's French translation of the Chao- hsien-chih	N.S. XVIII.
<i>Huart, C. Imbault</i>	The Tribe of Pu-lu-k'o-pa or Bhotan.	N.S. XX.
<i>Giles, H. A.</i>	A Mongol Giant.	N.S. XXI.
<i>E. H. P.</i>	Wei-Yüan on the Mongols.	N.S. XXII.
<i>Hirth, F.</i>	The Andaman Cannibals in Chinese Literature.	N.S. XXII.
<i>Edkins, J.</i>	Notes on the Ephtalites, A.D. 450	N.S. XXII.
<i>Macgowan, D. J.</i>	Gynæocracy.	N.S. XXIV.
<i>Fraser, E. H.</i>	The Fish Skin Tartars.	N.S. XXVI.

580—Botany

<i>Collin, V. D.</i>	Sorgo, or Northern Sugar Cane.	N.S. II.
<i>Bretschneider, E.</i>	Early Researches into the Flora of China.	N.S. XV.
<i>Bretschneider, E.</i>	Botanicon Sinicum.	N.S. XVI.
<i>Anderson, G. C.</i>	List of Ferns found in the Valley of the Min River.	N.S. XVI.
<i>Playfair, G. M. II.</i>	Ginger in China.	N.S. XX.
<i>Henry, A.</i>	Chinese Names of Plants.	N.S. XXII.

<i>Faber, E.</i>	General Remarks on Dr. Bretschneider's Botanicon Sinicum.	N.S. XXV.
<i>Bretschneider, E.</i>	Botanicon Sinicum. Part III Materia Medica of the Ancient Chinese.	N.S. XXIX.
<i>Faber, E.</i>	Contribution to the Nomenclature of Chinese Plants.	N.S. XXXVIII.

590—Zoology

<i>Swinhoe, R.</i>	Narrative of a Visit to the Island of Formosa.	O.S. I. No. II.
<i>Swinhoe, R.</i>	Notes on some new Species of Birds found on the Island of Formosa.	O.S. I. No. II.
<i>Swinhoe, R.</i>	The small Chinese Lark.	O.S. I. No. III.
<i>Swinhoe, R.</i>	Birds and Beasts (of Formosa).	N.S. II.
<i>McCartee, D. B.</i>	On some Wild Silkworms in China.	N.S. III.
<i>Pryer, W. B.</i>	Entomology of Shanghai.	N.S. IV.
<i>Watters, T.</i>	Chinese Notions about Pigeons and Doves.	N.S. IV.
<i>Möllendorff, O. F. von</i>	The Vertebrata of the Province of Chihli.	N.S. XI.
<i>Fauvel, A. A.</i>	Alligators in China	N.S. XIII.
<i>N. D. T.</i>	Kangaroos in Central Asia.	N.S. XXII.
<i>Möllendorff, O. F. von</i>	Kangaroos in Central Asia.	N.S. XXII.
<i>Macgowan, D. J.</i>	Probable Foreign Origin of the Ass, Sheep, and Cat in China.	N.S. XXVI.
<i>La Touche, J. D. D.</i>	The Collection of Birds in the Shanghai Museum.	N.S. XL.

600—Useful Arts

<i>Brass, E.</i>	Sealing and Whaling in the North Pacific.	N.S. XXXII.
------------------	---	-------------

610—Medicine

<i>Meerdervoort, J. L. C.</i> <i>Pompe van</i>	Dissection of a Japanese Criminal.	O.S. II. No. I.
<i>Henderson, J.</i>	The Medicine and Medical Practice of the Chinese.	N.S. I.
<i>Macgowan, D. J.</i>	Chinese use of Shad in Consumption and Iodine Plants in Scrofula.	N.S. VII.
<i>Macgowan, D. J.</i>	Notes on Chinese Toxicology. No. 1, Arsenic.	N.S. IX.

620—Engineering

<i>Volpicelli, Z.</i>	Ancient use of Wheels for the Propulsion of Vessels by the Chinese.	N.S. XXVI.
-----------------------	---	------------

630—Agriculture

<i>Robertson, D. B.</i>	Cotton in China.	O.S. I. No. III.
<i>Jarrie, R.</i>	China Grass.	N.S. II.
<i>Williamson, A.</i>	Notes on the North of China, its Productions and Communications.	N.S. IV.
<i>Simon, G. E.</i>	Carte Agricole générale de l'Empire Chinois.	N.S. IV.
<i>Hollingworth, H. G.</i>	List of the Principal Tea Districts in China.	N.S. X.
<i>E. H. P.</i>	Manchu Horse-Breeding Grounds.	N.S. XXII.
<i>Vale, J.</i>	Irrigation of the Ch'eng Tu Plain.	N.S. XXXIII.
"	" " " " " "	N.S. XXXVI.

640—Domestic Economy

<i>Guppy, H. B.</i>	Samshu-Brewing in North China.	N.S. XVIII.
<i>Zweptkeff, P.</i>	Remarks on the Production of Salt in China.	N.S. XXII.
<i>Smith, F. P.</i>	Chinese Chemical Manufactures.	N.S. VI.

650—Communication and Commerce

<i>Gamble, W.</i>	Font of Chinese moveable Types belonging to the American Presbyterian Mission Press.	N.S. I.
<i>Hirth, F.</i>	Western Appliances in the Chinese Printing Industry.	N.S. XX.
<i>Simon, G. E.</i>	Sur les Institutions de Crédit en Chine.	N.S. VI.
<i>Macgowan, D. J.</i>	Chinese Guilds or Chambers of Commerce and Trade Unions.	N.S. XXI.
<i>Hosie, A.</i>	Trade Routes of Western China.	N.S. XIX.
	Inland Communications in China.	N.S. XXVII.

720—Architecture

<i>Edkins, J.</i>	Chinese Architecture.	N.S. XXIV.
<i>Fries, S. R. von</i>	The "Tent Theory" of Chinese Architecture.	N.S. XXIV.

730—Sculpture-Porcelain

<i>F. H.</i>	Cement for Pasting Porcelain.	N.S. XXII.
<i>Hirth, F.</i>	Ancient Porcelain.	N.S. XXII.
<i>Hirth, F.</i>	An alleged old Import of Porcelain in Europe.	N.S. XXIII.
<i>Nye, G.</i>	Foreign Art in China.	N.S. XX.

737—Numismatic

<i>Wylie, A.</i>	Coins of the Present Dynasty of China.	O.S. I. No. I.
<i>Haas, J.</i>	Siamese Coinage.	N.S. XIV.
<i>Bushell, S. W.</i>	Coins of the Present Dynasty of China.	N.S. XV.
<i>Toda, E.</i>	Annam and its Minor Currency.	N.S. XVII.
<i>H. D. F.</i>	Early Foreign Coins in China.	N.S. XX.
<i>H. L. D.</i>	Corean Mints.	N.S. XX.

780—Music

<i>Syle, E. W.</i>	On the Musical Notation of the Chinese.	O.S. I. No. II.
<i>Jenkins, B.</i>	Notions of the ancient Chinese respecting Music.	N.S. V.
<i>Denngs, N. B.</i>	Short Notes on Chinese Instruments of Music.	N.S. VIII.
<i>Moule, A. C.</i>	Chinese Musical Instruments.	N.S. XXXIX.
<i>Kingsmill, T. W.</i>	The Music of China.	N.S. XLI.

890—Literature

<i>Moule, G. E.</i>	Notes on the Provincial Examination of Chekeang of 1870, with a version of one of the Essays.	N.S. VI.
<i>Stout, G. C.</i>	Chinese Lyrics.	N.S. VII.
<i>Martin, W. A. P.</i>	On the Style of Chinese Epistolary Composition.	N.S. XI.
<i>Giles, H. A.</i>	Notes on the Chinese Composition.	N.S. XVII.
<i>Giles, H. A.</i>	The Hung Lou Meng: commonly called the Dream of the Red Chamber.	N.S. XX.
<i>C. B. T.</i>	How Snow inspired verse!	N.S. XX.
	Chinese Theatricals and Theatrical Plots.	N.S. XX.
<i>Kingsmill, T. W.</i>	The Remains of Lao-tzū, retranslated by H. A. Giles.	N.S. XXI.
<i>William, E. T.</i>	Popular Religious Literature of the Chinese.	N.S. XXXIII

910—Geography and Travels

<i>Foot, A. H.</i>	Visit to Simoda and Hakodadi.	O.S. I. No. I.
<i>Swinhoe, R.</i>	Narrative of a Visit to the Island of Formosa.	O.S. I. No. II.
<i>Dickson, W.</i>	Narrative of an Overland Trip, through Hunan, from Canton to Hankow.	N.S. I.
<i>Wylie, A.</i>	The Overland Journey from St. Petersburg to Peking.	N.S. I.

<i>Williamson, A.</i>	Notes of a Journey from Peking to Chefoo.	N.S. III.
<i>Martin, W. A. P.</i>	Overland Journey from Peking to Shanghai.	N.S. III.
<i>Bickmore, A. S.</i>	Sketch of a Journey from Canton to Hankow.	N.S. IV.
<i>Wylie, A.</i>	Itinerary of a Journey through the Provinces of Hoo-pih, Szechuen, and Shen-se.	N.S. V.
<i>Markham, J.</i>	Notes on the Shantung Province.	N.S. VI.
<i>Williams, S. W.</i>	Journal of a Mission to Lewchew in 1801.	N.S. VI.
<i>Swinhoe, R.</i>	Narrative of an Exploring Visit to Hainan.	N.S. VII.
<i>Edkins, J.</i>	A Visit to the City of Confucius.	N.S. VIII.
<i>Palladius, A.</i>	Elucidations of Marco Polo's Travels in North China.	N.S. X.
<i>Holcombe, C.</i>	Notes made on a Tour through Shan-hsi and Shen-hsi.	N.S. X.
<i>Huart, C. Imbault-</i>	Fragments d'un Voyage dans l'Interieur de Chine.	N.S. XVIII.
<i>Morrison, G. J.</i>	Some Notes of a Trip to Corea.	N.S. XVIII.
<i>Parker, E. H.</i>	A Journey in Chékiang.	N.S. XIX.
<i>Parker, E. H.</i>	A Journey in Fukien.	N.S. XIX.
<i>Parker, E. H.</i>	A Journey from Foochow to Wénchow.	N.S. XIX.
<i>Yadruntseff, M. N.</i>	A Journey to the Upper Waters of the Orkhon and the Ruins of Karakorum.	N.S. XXVI.
	Inland Communications in China.	N.S. XXVIII.
<i>Huart, C. Imbault-</i>	Le Voyage de l'Ambassade hollandaise de 1656 à travers la Province de Canton.	N.S. XXX.
<i>Carles, W. R.</i>	The Grand Canal of China.	N.S. XXXI.
<i>Kingsmill, T. W.</i>	Review: "The Heart of Asia."	N.S. XXXIII.
<i>Walshe, W. G.</i>	The Ancient City of Shaohing.	N.S. XXXIII.
<i>Kingsmill, T. W.</i>	The Mantse and the Golden Chersonese.	N.S. XXXV.
<i>Watson, W. C. H.</i>	Journey to Sungpan.	N.S. XXXVI.
<i>Carey, F. W.</i>	Notes of a Journey Overland from Szemao to Rangoon.	N.S. XXXVI.
<i>Kingsmill, T. W.</i>	Ancient Tibet and its Frontagers.	N.S. XXXVII.
<i>Ward, J.</i>	Sailing Directions for the Yang-tse Kiang.	O.S. I. No. II.
<i>Edkins, J.</i>	On the ancient Mouths of the Yangtzi Kiang.	O.S. II. No. I.
<i>Canny, J. M.</i>	The Sea-Board of Russian Manchuria.	N.S. I.
<i>Edwards, Major.</i>	The Sea wall at Hangchow bay.	N.S. I.
<i>Wilds, E.</i>	Report on the appearance of the Rugged Islands.	N.S. I.
<i>Brown, S. R.</i>	Annals of the Western Ocean.	N.S. II.
<i>Brown, S. R.</i>	Annals of the Western Ocean.	N.S. III.

<i>Ellias, N.</i>	Notes on a portion of the Old Bed of the Yellow River.	N.S. IV.
<i>Ellias, N.</i>	Report of an Exploration of the New Course of the Yellow River.	N. xx . V.
<i>Anderson, G. C.</i>	Notes on the South Coast of Saghalien.	N.S. XVII.
<i>Little, A. J.</i>	Notes on Szechuen and the Yangtse Valley.	N.S. XVIII.
<i>Hoxie, A.</i>	Trade Routes to Western China.	N.S. XIX.
<i>Playfair, G. M. H.</i>	The Mystery of Ta-Tsin.	N.S. XX.
<i>G. M. H. P.</i>	Prefectures, Districts and Chief Towns of Japan.	N.S. XX.
<i>E. W. G. and F. H.</i>	Rekem-Petra-Likan.	N.S. XX.
<i>F. H.</i>	Ancient China in America.	N.S. XX.
<i>Phillips, G.</i>	The Seaports of India and Ceylon.	N.S. XX.
<i>Phillips, G.</i>	The Seaports of India and Ceylon.	N.S. XXI.
<i>Edkins, J. & Hirth, F.</i>	More about Fu-lin.	N.S. XX.
<i>Allen, H. J.</i>	Where was Ta-Tsin?	N.S. XXI.
<i>Hirth, F.</i>	Reply to Mr. H. J. Allen's Paper "Where was Ta-Tsin."	N.S. XXI.
<i>Edkins, J.</i>	Fu-lin, a Persian word.	N.S. XXI.
<i>Edkins, J.</i>	Philoloquial Importance of Geographical Terms in the Shi-Ki.	N.S. XXI.
<i>Allen, H. J.</i>	Ta-tsin and Dependent States.	N.S. XXI.
<i>Hirth, F.</i>	Reply to Mr. H. J. Allen's Paper "Ta-tsin and Dependent States."	N.S. XXI.
<i>Edkins, J.</i>	Areas of Races.	N.S. XXI.
<i>Carles, W. R.</i>	Corea.	N.S. XXI.
<i>Phillips, G.</i>	Changchow, the Capital of Fuhkien in Mongol Times.	N.S. XXIII.
<i>Mesney, G.</i>	Yunnan: its Treasures and Trade Routes.	N.S. XXV.
<i>Arnold, J. H.</i>	The Ascent of Mt. Morrison.	N.S. XL.

913—Antiquities

<i>Moule, A. C.</i>	The Christian Monument at Hsi-an-fu.	N.S. XLI.
<i>Alexievff, V.</i>	Archæological Survey of the Environs of China's Ancient Capitals.	N.S. XL.

920—Biography

<i>Edkins, J.</i>	A Sketch of the Life of Confucius.	O.S. II, No I.
<i>Preston, C. F.</i>	Notices of Lok Ping Cheung. 駱秉章, late Governor General of Szechuen.	N.S. V.
<i>Watters, T.</i>	The Life and Works of Han Yü or Han Wen-kung.	N. S. VII.
<i>Huart, C. Imbault</i>	Un Poète Chinois au XVIIIe Siècle. Yuan Tseu-ts'ai, sa vie et ses œuvres.	N.S. XIX.

	In Memoriam : George Carter Stent ; General Gordon ; Sir Harry Smith Parkes ; Rev. Canon Thomas McClatchie.	N.S. XX.
<i>C. I.-H.</i>	Birth of Tsêng Kuo-fan.	N.S. XX.
<i>H. A. G.</i>	The Death of Yang Kuei-fei.	N.S. XX.
<i>E. H. P.</i>	In Memoriam : Alexander Wylie.	N.S. XXI.
	Obituary : Edward Colborne Baber.	N.S. XXIV.
<i>Edkins, J.</i>	Obituary : Rev. Alexander Williamson.	N.S. XXIV.
<i>Edkins, J.</i>	Kwo Tsi Yi.	N.S. XXXV.
<i>Ferguson, J. C.</i>	Wang An-shih (王安石)	N.S. XXXV.
<i>Lanning, G.</i>	In Memoriam : Thos. W. Kingmill.	N.S. XLI.

951—Modern History of Asia

<i>Williams, S. W.</i>	Lecture on Japan.	O.S. I. No II.
<i>Williams, S. W.</i>	Narrative of the American Embassy to Peking.	O.S. I. No III.
	Record of Occurrences in China.	O.S. I. No II.
	Record of Occurrences in China.	O.S. I. No III.
<i>Jamieson, R. A.</i>	Retrospect of Events in the North of China during 1861 to 1864.	N.S. I.
<i>Williams, S. W.</i>	Political Intercourse between China and Lechew.	N.S. III.
<i>Butcher, C. H.</i>	Retrospect of Events in the North of China during 1866.	N.S. III.
<i>Mayers, W. F.</i>	Chinese Chronological Tables.	N.S. IV.
<i>Kingmill, T. W.</i>	Retrospect of Events in China and Japan during 1867.	N.S. IV.
	Retrospect of Events in China and Japan during 1868.	N.S. V.
<i>Mayers, W. F.</i>	On the Introduction and Use of Gun- powder and Firearms among the Chinese.	N.S. VI.
<i>Cunmy, J. M.</i>	Retrospect of Events in China and Japan during 1869 and 1870.	N.S. VI.
<i>Mayer's W. F.</i>	A Historical and Statistical Sketch of the Island of Hainan.	N.S. VII.
	Retrospect of Events in China, etc. during 1871 and 1872.	N.S. VII.
<i>Williams, S. W.</i>	Recollections of China prior to 1840.	N.S. VIII.
<i>Schmidt, C.</i>	Extracts from the History of Shanghai.	N.S. VIII.
<i>Viguiet, S. A.</i>	Brief Account of the French Expedition of 1866 into Indo-China.	N.S. VIII.
	Retrospect of Events in China for the Year 1873.	N.S. VIII.
<i>Cordier, H.</i>	Narrative of Recent Events in Tong-king.	N.S. IX.
<i>Thomas, J.</i>	Retrospect of Events in China and Japan for the year 1874.	N.S. IX.

<i>Kingsmill, T. W.</i>	Short Notes on the Identification of the Yüè ti or Kiang Tribes of Ancient Chinese History.	N.S. X.
<i>Bretschneider, E.</i>	Notices of the Mediaeval Geography and History of Central and Western Asia.	N.S. X.
<i>Little, A. J.</i>	Retrospect of Events in China, for the year 1875.	N.S. X.
<i>Hobson, H. E.</i>	Fort Zelandia, and the Dutch Occupation of Formosa.	N.S. XI.
<i>Hosie, A.</i>	Droughts in China, A.D. 620 to 1643.	N.S. XII.
<i>Kingsmill, T. W.</i>	The Intercourse of China with Central and Western Asia in the second Century B. C.	N.S. XIV.
<i>Hirth, F.</i>	The Hoppo-Book of 1753.	N.S. XVII.
<i>Edkins, J.</i>	What did the Ancient Chinese Know of the Greeks and Romans?	N.S. XVIII.
<i>Kingsmill, T. W.</i>	The Sérica of Ptolemy and its Inhabitants.	N.S. XIX.
<i>W. W. R.</i>	The Tale-Lamas.	N.S. XX.
<i>Giles, H. A.</i>	An Attempt to burn Books during the T'ang Dynasty.	N.S. XX.
<i>Edkins, J.</i>	Who was Pu-to-li?	N.S. XX.
<i>C. B. T.</i>	A false Beard worn by an Empress.	N.S. XX.
<i>C. B. T.</i>	A Burning-Lens sent to China.	N.S. XX.
<i>Playfair, G. M. H.</i>	Alphabetical List of the Dynastic and Reign Titles of Chinese Emperors.	N.S. XXI.
<i>Edkins, J.</i>	The Yueh-ti or Massagetas.	N.S. XXI.
<i>Edkins, J.</i>	The Ephthalitee.	N.S. XXI.
<i>Parker, E. H.</i>	Manchu Relations with Tibet.	N.S. XXI.
<i>Hirth, F.</i>	Notes on the Early History of the Salt Monopoly in China.	N.S. XXII.
<i>Nocentini, L.</i>	Names of Sovereigns of the Old Korean States and Chronological Table of the Present Dynasty.	N.S. XXII.
<i>Kingsmill, T. W.</i>	On E. H. Parker's History of the Turco-Scythian Tribes.	N.S. XXVI.
<i>Williams, E. T.</i>	Hung-wu and his Capital.	N.S. XXVI.
<i>Bushell, S. W.</i>	The Hsi Hsia Dynasty of Tangut.	N.S. XXX.
<i>Fraser, M. F. A.</i>	A Manchu Ukase.	N.S. XXX.
<i>Hoang, P.</i>	Tableau Chronologique de la Dynastie Mandchoue-Chinoise Ta-Tsing.	N.S. XXXIII.
<i>Scott, J.</i>	Stray Notes on Korean History and Literature.	N.S. XXVIII.
<i>Leavenworth, C. S.</i>	History of the Loochoo Islands.	N.S. XXXVI.
<i>Mencarini, J.</i>	Java.	N.S. XXXVI.
<i>Williams, F. W.</i>	The Journal of S. Wells Williams, L.L.D.	N.S. XLII.

LIST OF MEMBERS

Members are requested promptly to inform the Secretary of changes of address or other necessary corrections. Where no city address is given in the list, it is to be understood Shanghai; where no national address, China, unless manifestly in another country. The list is revised to September 30, 1912.

Name	Address	Year of Election
------	---------	------------------

Honorary Members

Chavannes, Prof. Edouard ...	1 Rue des Ecoles, Fontenay aux Roses, Seine, France	1889
Cordier, Prof. Henri ...	Ecole speciale des Langues orientales vivantes, Paris	1886
De Groot, Dr. J. J. M. ...	Leyden, Holland ...	1887
Forke, Dr. A. ...	Windscheid Strasse 25, Charlott- tenburg	1894
Giles, Prof. Herbert Allen ...	Selwyn Gardens, Cambridge ...	1880
Hirth, Prof. F. ...	Columbia University, New York City	1877
Lanman, Prof. Charles R. ...	Harvard University Cambridge, Massachusetts	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	Weihaiwei ...	1885
Martin, Rev. W. A. P. ...	Peking ...	1864
Morse, H. B. ...	Chinese Maritime Customs, 26 Old Queen Street, West- minster, London	1888
Parker, Prof. E. H. ...	14 Gambier Terrace, Liverpool ...	1877
Putnam, Herbert ...	Library of Congress, Washington	1908
Rockhill, Hon. W. W. ...	American Embassy, Constan- tinople	1885
Sampatrao, H. H. the Prince ...	Gackwar of Baroda, India ...	1898
Satow, Rt. Hon. Sir E., G.C.M.G.	Salcombe House, Sidmouth, England	1906
Warren, Sir Pelham, K.C.M.G. ...	Woodhead and Co., 14 Charing Cross, London	1904

Name	Address	Year of Election
------	---------	------------------

Corresponding Members

Fryer, Prof. John	University of California, Berkeley, California	1868
Gardner, C. T., C.M.G.	Foreign Office, London	1900
Jamieson, George, C.M.G.	110 Cannon Street, London	1868
Lindau, Rudolph	Answartiges Amt, Berlin	1864
Little, Mrs. Archibald J.	Falmouth, England	1906
Playfair, G. M. H.	Foreign Office, London	1885
Richard, Rev. Timothy	Christian Literature Society	1894
Széchényi, Count Béla	Zinkendorf, Hungary	1880
Volpicelli, Z. H.	Italian Consulate, Hongkong	1886
Williams, E. T.	American Legation, Peking	1889
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut.	1895

Life Members

Ball, J. Dyer	23 Lancaster Avenue, Hadley Wood, Middlesex	1883
Bayne, Parker M.	Union Middle School, Chengtu	1911
Beauvais, J.	French Consulate, Canton	1900
Bessell, F. L.	Chinese Maritime Customs, Ichang	1905
Box, Rev. Ernest	London Mission	1897
Bright, William	Chinese Maritime Customs	1885
Brown, Sir J. McLeavy, C.M.G.	Chinese Legation, 59 Portland Place, London, W.	1865
Cousland, P. B.	10 Hermitage Gardens, Edinburgh	1908
D'Anty, Pierre Bons	French Consulate, Chungking	1889
Drake, F. E.	Peiyang University, Tientsin	1911
Drew, E. B.	Cambridge, Massachusetts	1882
Ferguson, John C.	Peking	1896
Hackmann, H.	12 Windsor Road, Denmark Hill, London, S. E.	1903
Hall, J. C.	British Consul-General, Yokohama	1888
Hildebrandt, Adolf	Oliva, Westpreussen, Waldestrasse 7 part.	1907
Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Kranz, Rev. Paul	Grünenwald Str. 6, Steglitz, Berlin	1897
Krebs, E.	German Legation, Peking	1895
Laufer, Berthold	Field Museum of Natural History, Chicago	1901

LIST OF MEMBERS.

iii

Name	Address	Year of Election
Laver, Capt. H. E.	13 Kungping Road	1912
Little, Edward S.	12 Kiukiang Road	1910
Leavenworth, Chas. S.... ..	Brown, Shipley and Co., 123 Pall Mall	1901
Lyall, Leonard	Chinese Maritime Customs	1892
Morgan, Rev. Evan	33 Range Road	1909
Morse, C. J.	1825 Asbury Avenue, Evanston, Illinois	1901
Nielsen, Albert	Amoy	1894
O'Brien-Butler, P. E.	British Consulate, Yunnanfu	1886
Ohlmer, E.	Goslarstrasse, Hildesheim, Germany	1885
Okamatsu, Dr. Santaro	South Manchurian Railway Co., Tairen	1910
Peiyang University, Librarian	Tientsin	1911
Plancey, C. Colin de	160 Avenue de Suffren, Paris 15e	1877
Poletti, P.	Chinese Maritime Customs	1912
Sahara, T.	Shanghai Mercury	1908
Stanley, Dr. A.	Municipal Offices	1905
Taylor, C. H. Brewitt	Peking	1885
Tochterman, Karl	Chinese Maritime Customs	1902
Trollope, Rt. Rev. Bishop M.N.	Seoul, Korea	1900
Vouillemont, E. G.	Luzy, Haute-Marne, France	1888
Waecher, C.	Niederlössnitz, near Dresden, Blumenstr. 6.	1894

Ordinary Members

Aalst, Jules A. van	Chinese Maritime Customs, Wuchow, via Hongkong	1888
Acheson, Guy	Chinese Customs, Santuao, Fokien	1908
Alemann, Otto von	19 Kiangse Road	1910
Ainscough, T. M.	Westphal, King and Ramsay	1909
Akehurst, A.	51A Kiangse Road	1906
Allen, H. J.	10 The Norton, Tenby, Pembroke-shire, Wales	1872
Ancell, Rev. B. L.	American Church Mission, Yangchow	1911
Andès, Konrad J.	Nanning, West River, China	1903
Arnold, Julian H.	American Consul, Chefoo	1904
Ayscough, Mrs. F.	20 Gordon Road	1906
Backhouse, Edmund	Peking	1911
Bahnson, J. J.	Great Northern Telegraph Co.	1909
Bahr, P. J.	Edna Terrace, 386, N. Szechuen Road Extension	1909

219

Name	Address	Year of Election
Bahr, A. W.	99 New Bond Street, London, W.	1909
Barton, S.	British Legation, Peking	1906
Bauer, L.	Austro-Hungarian Legation, Peking	1911
Beebe, R. C.	Nanking	1889
Bell, F. Hayley	Chinese Maritime Customs, Chefoo	1908
Bell, H. T. Montague	Thatched House Club, St. James St., London, S. W.	1907
Bergen, Rev. P. D.	Weihhsien, Shantung	1903
Betheke, Dr. M.	German Consulate, Chungking...	1910
Betz, H.	German Consulate, Tsinaifu	1900
Bevan, Rev. H. W. L.	London Mission	1906
Beytagh, L. M.	Ilbert and Co.	1910
Billinghurst, Dr. W. B.	3G Peking Road	1908
Billings, G. M.	Public School	1908
Bingham, H. T.	Aylesbury and Garland, Ipoh, Perak, Federated Malay States	1910
Bitton, Rev. W. N.	17 Bateman St., Cambridge, England	1902
Black, S.	Great Northern Telegraph Co.	1910
Blickle, K.	Slevogt and Co.	1911
Bondfield, Rev. G. H.	B. and F. Bible Society	1900
Bosustow, J. C.	Municipal Offices	1905
Bourne, F. S. A.	Assistant Judge, British Supreme Court for China	1885
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
Brandt, Carl M.	Hanau am Main, Rückertstrasse 8, Germany	1896
Brazier, Henry W.	Chinese Maritime Customs, Kungchow	1905
Brazier, James R.	Peking Syndicate, Tientsin	1906
Bredon, Sir Robert E, K.C.M.G.	Peking	1885
Bremner, Mrs. A. S.	19 Yates Road	1909
Brenan, Byron, C.M.G.	British Foreign Office, London	1884
Bristow, H. B.	H. H. Bristow, British Consulate	1897
Bristow, H. H.	British Consulate	1909
Browett, Harold	22 Yuenmingyuen Road	1891
Brown, Thomas	La Roque, Sutton, Surrey	1885
Bruce, Col. C. D.	Municipal Offices	1900
Burdick, Miss S. M.	Baptist Mission, West Gate	1909
Burkill, A. W.	2 Kiukiang Road	1912
Burkill, Mrs. A. W.	2 Kiukiang Road	1912
Buri, Paul von	German Consul-General	1909
Burkhardt, Mrs. L.	63 Rue Montauban	1911
Campbell, C. W., C.M.G.	27 Courtfield Road, S. Kensington, London, S. W.	1890
Candlin, Rev. G. T.	United Methodist Mission, Tangshan	1911

LIST OF MEMBERS.

V

Name	Address	Year of Election
Cannan, A. M.	Reiss and Co.	1908
Carl, Francis A.	Chinese Maritime Customs, Hankow	1906
Carruthers, A. G. H.	15 St. John's Road, Tunbridge Wells, Kent	1908
Carter, J. C.	Mactavish and Lehmann	1912
Cheshire, F. D.	American Consul-General	1906
Claiborne, Miss Elizabeth	4 Thibet Road	1908
Clark, J. D.	Shanghai Mercury	1895
Clementi, C.	Kelly and Walsh, Hongkong	1905
Cloud, Fred D.	Shanghai	1908
Coales, O. R.	British Consulate, Wuchow	1906
Cornaby, Rev. W. Arthur	152 N. Szechuen Road Extension	1903
Cory, Rev. A. E.	Wuhu	1908
Couling, Rev. S.	38 Quinsan Road	1894
Cox, Dr. S. M.	39 N. Soochow Road	1908
Cucherousset, Henri	69 Rue du Consulate	1912
Culpin, Dr. Millais	3G Peking Road	1908
Darroch, Rev. John	53 Range Road	1906
Davis, Dr. Noel	Municipal Offices	1910
das Chagas, J. F.	Portuguese Legation, Peking	1910
Dennys, H. L.	2 Connaught Road, Hongkong	1877
Dillon, Gustave	Foreign Office, Paris	1911
Dodson, Miss S. L.	St. Mary's Hall, Jessfield	1909
Donald, William H.	Associated Press	1911
Donovan, J. P.	Chinese Post Office, Tsinanfu	1891
Dorsey, W. Roderick	American Consulate	1911
Douglas, J. C. E.	5 Peking Road	1905
Dowie, Robert G.	15 Burkill Road	1906
Drake, Noah F.	Fayetteille, Arkansas	1904
Edgar, J. H.	China Inland Mission, Tachienlu, Szechuen	1910
Edwards, Mrs. Martin	54 Avenue Road	1912
Eitaki, H.	Japanese Consulate, Chientao	1908
Engel, Max M.	38 Seymour Road	1911
Essex Institute	Salem, Massachusetts	1906
Fearn, Mrs. J. B.	122 Rue Palikao	1911
Fenton, A. H.	Municipal Offices	1911
Ferguson, J. W. H.	Chinese Maritime Customs, Harbin	1910
Ferguson, T. T. H.	Chinese Maritime Customs, Peking	1900
Fetherstonhaugh, J.	8 Jinkee Road	1912
Fischer, Emil S.	Tientsin	1894
Fleischer, B. W.	The China Press	1912
Fly, H. E.	Municipal Offices	1910
Fox, Harry H.	British Legation, Peking	1907

Name	Address	Year of Election
Fraser, E. D. H., K.C.M.G. ...	British Consul-General ...	1907
Fraser, Miss Jean ...	International Institute ...	1912
Fraser, M. F. A. ...	Beaufort, Knapp Hill, Surrey ...	1888
Francis, Frank ...	British Post Office ...	1910
Freer, Charles L. ...	Detroit, Michigan ...	1910
Fry, E. C. ...	18 Hankow Road ...	1912
Fryer, George B. ...	Presbyterian Mission Press ...	1901
Fulford, H. E., C.M.G. ...	British Consul-General, Tientsin	1885
Gale, Esson M. ...	American Consulate ...	1911
Gamburg, F. H. ...	Reiss and Co. ...	1910
Gardner, H. G. ...	Hongkong and Shanghai Bank, Tientsin	1906
Garner, Dr. Emily ...	Margaret Williamson Hospital, West Gate	1911
Garritt, Rev. J. C. ...	Nanking ...	1907
Ghisi, E. ...	Via Carducci 30, Milano, Italy ...	1893
Gillis, Captain J. H. ...	American Legation, Peking ...	1911
Giolma, A. de Bretton ...	Peking Syndicate, Ja-Mei-Sen, Honan	1909
Gipperich, H. ...	Tientsin ...	1909
Godfrey, C. H. ...	Municipal Offices ...	1909
Goffe, H. ...	British Consul-General, Hankow	1905
Gowland, G. H. ...	Chartered Bank ...	1907
Green, O. M. ...	North-China Daily News ...	1909
Greenfield, J. A. ...	Chinese Post Office, Swatow	1910
Grodman, Johans ...	10 Kiangse Road ...	1898
Gröne, H. Dawson ...	53 Belmont Avenue, Donnybrook, County Dublin, Ireland	1908
Grosse, V. ...	Russian Consul-General ...	...
Gunsberg, Baron G. de ...	32 Avenue Kléber, Paris ...	1908
Handley-Derry, H. F. ...	British Consulate ...	1903
Harding, H. I. ...	British Consulate, Foochow ...	1904
Hardy, Dr. W. M. ...	Foreign Christian Mission, 2 Hanbury Road	1912
Harpur, C. ...	Municipal Offices ...	1908
Hays, Mrs. John ...	66 Route Doumer ...	1911
Hayter, H. W. G. ...	Oriental Press, 55 Yang King Pang	1912
Heffer, G. S. ...	2 Kiukiang Road ...	1911
Hemeling, K. ...	Chinese Maritime Customs, Peking	1912
Henke, Dr. Frederick G. ...	University of Nanking, Nanking	1912
Hers, Joseph ...	Belgian Consulate ...	1907
Hill, M. Stow ...	J. G. Weir, Pier A., North River, New York City	1908
Hilton-Johnson, Capt. A. H. ...	21 Carter Road ...	1908
Hinckley, F. E. ...	United States Court for China ...	1907
Hiscock, F. H. ...	Harvey and Co., Hankow	1905
Hobson, H. E. ...	St. Michaels, Glastonbury, England	1868

LIST OF MEMBERS.

vii

Name	Address	Year of Election
Hoettler, A.	20 Foochow Road... ..	1910
Hogg, E. Jenner	10 Peking Road	1908
Hosie, Sir Alexander	British Legation, Peking	1877
Houghton, Charles	Municipal Offices	1908
Howell, E. B.	Chinese Maritime Customs, Tengyueh, Yunnan	1909
Hudson, Mrs. Alfred	Ningpo	1909
Hugall, T. N.	Municipal Offices	1911
Hughes, A. J.	China United Assurance Society	1909
Hummel, R. Ure	Bisset and Co.	1911
Irvine, Miss Elizabeth	Bridgman Home, West Gate	1910
Itoi, S.	Yokohama Specie Bank	1910
Jackson, Rev. James	Boone University, Wuchang	1908
Jameson, C. D.	Peking	1911
Jameson, J. N.	3 Kiukiang Road	1908
Jamieson, J. W., C.M.G.	British Consul-General, Canton...	1888
Jeffreys, Dr. W. Hamilton	University Club, 1510 Walnut St., Philadelphia	1908
Jenks, Prof. J. W.	Cornell University, Ithaca, New York	1903
Jernigan, T. R.	3 Hongkong Road	1906
Jessel, W.	Giesel and Co.	1912
Jesus, C. Montalto de	Portuguese Consulate	1902
Johnson, Nelson Trusler	American Consulate	1912
Johnston, R. F.	District Office, Weihaiwei	1907
Jones, Edward P.	Admiralty Office, London	1910
Jones, Loftus E. P.	24 Yuenmingyuen Road	1908
Jöst, A.	Sulzer, Rudolf and Co., 8 Peking Road	1912
Kannowski, Mrs. P.	17 Ford Lane	1908
Kano, Dr. N.	Kyoto University, Kyoto	1902
Kanzaki, S.	Mitsui Bussan Kaisha	1906
Kelley, Miss A. S.	Public School	1910
Kemp, G. S. Foster	37 Elgin Road	1908
Kern, D. S.	Chengtu	1912
Kilner, E.	Municipal Offices	1909
King, Louis M.	British Consulate... ..	1911
King, Paul H.	Chinese Maritime Customs	1886
Kinnear, Henry R.	Gibb, Livingston and Co.	1907
Kirton, Walter	National Review	1911
Klimanek, P. H.	Austro-Hungarian Consulate	1909
Krapf, Dr.	German Medical School	1912
Krill, Joseph	Austro-Hungarian Consulate	1912
Kring, K. G.	China Mutual Insurance Co., Swatow	1911
Kronenberg, F.	106 Bubbling Well Road... ..	1912
Kronenberg, Mrs. F.	106 Bubbling Well Road... ..	1912

Name	Address	Year of Election
Krumling F.	21 Quinsan Gardens	1912
K'ung T'ien-cheng	35 N. Soochow Road	1912
Kurokawa, S.	Nippon Yusen Kaisha	1911
Kurz, Dr.	German Medical School	1911
Ku Hung Ming... ..	1 Hungjao Road	1906
Kunze, R.	Ostaisatische Lloyd	1909
Lacy, Rev. W. H.	10 Woosung Road	1909
Lamb, Prof. W. H.	Department of Agriculture, Washington	1911
Landesen, Arthur C. von	Russian Consulate, Harbin	1909
Langley, Capt. J.	3 Thorburn Road	1909
Lanning, George	14 Medhurst Road	1908
Latourette, Kenneth Scott	Yale Mission, Changsha, Hunan..	1912
Lay, W. G.	Errolston, Troon, Scotland	1902
Lee, A. W.	Chinese Post Office, Hankow	1910
Leveson, W. E.	Municipal Offices	1905
Liddell, C. Oswald	Shirenewton Hall near Chepstow, Moumouthshire	1908
Limpricht, Dr. W.	German Medical School	1911
Lucas, S. E.	Chartered Bank, Tientsin	1906
Lüthy, Charles	Municipal Offices	1910
Mabee, Fred C.	Baptist College	1912
MacDonald, W.	Chinese Maritime Customs	1912
MacGillivray, Rev. Donald	143 N. Szechuen Road	1908
Mackinnon, J. B. A.	Municipal Offices	1905
Macoun, J. H.	66 Wellington Park, Malone Road, Belfast	1894
MaGrath, C. D.... ..	Mustard and Co.	1910
MaGrath, Mrs. C. D.	Mustard and Co.	1910
Mahnfeldt, R.	16 The Bund	1912
Main, Dr. Duncan	Hangchow	1900
Marsh, Dr. E. L.	3B Peking Road	1908
Marshall, R. Calder	1A Jinkee Road	1908
Marshall, Miss M. C.	24 The Bund	1912
Mayers, Sydney F.	Peking	1907
Maybon, Charles B.	247 Avenue Paul Brunat	1911
McEuen, K. J.	Municipal Offices	1908
Medhurst, Rev. C. Spurgeon	International Institute	1911
Mell, Rudolf	German School for Chinese, Canton	1911
Mencarini, J.	Chinese Maritime Customs, Amoy	1884
Merklinghaus, Dr. P.	German Consulate, Tsiuanfu	1906
Merrill, H. F.	Chinese Maritime Customs	1910
Merriman, Mrs. W. L.... ..	15 Ferry Road	1910
Mesny, H. P.	British-American Tobacco Co.	1911
Middleton, Herbert E.... ..	Municipal Offices	1909
Millard, T. F.	The China Press	1911
Moffett, Rev. L. J.	Kiangyin, Kiangsu	1910
Moore, Rt. Rev. David H.	Indianapolis, Indiana	1901

LIST OF MEMBERS.

ix

Name	Address	Year of Election
Morrison, Dr. G. E.	Peking	1897
Moule, Rev. A. C.	Little Bredy Rectory, Dorset ...	1902
Münter, L. S.	Great Northern Telegraph Co., Peking	1910
Nishiyama, T.	Yokohama Specie Bank, Bombay	1910
Nord, Dr. H.	German Consulate, Hankow	1904
Norman, B. B.	Russo-Asiatic Bank	1912
Norman, H. C.	The China Press	1912
Nuttall, G. K.	Butterfield and Swire	1912
Oliver, Dr. A. E.	Rue d'Autremer, Hankow ...	1910
Oppe, H. S.	11 Peking Road	1908
O'Shea, J.	Shanghai Times	1910
Orchardson, T. H.	Reiss and Co.	1910
Ovesen, H. E.	Chinese Telegraphs, Chefoo ...	1910
Ozorio, C. E. L.	International Bank	1911
Pagh, E. K.	Great Northern Telegraph Co. ...	1908
Palm, J. M.	51 Szechuen Road	1907
Parker, Rev. A. P.	Anglo-Chinese College	1901
Parlane, L. J.	Far Eastern Review	1912
Patrick, Dr. H. C.	5 Hongkong Road	1912
Pearson, C. Dearne	69 Kiangse Road	1908
Pearson, G. W.	British Consulate, Wuhu	1908
Pecorini, D.	46 Via Po, Rome	1909
Pelliot, Paul	52 Bd Edgar Quinet, Paris ...	1901
Pernitzsch, Dr. Gerhard ...	German Consulate	1910
Petersen, V.	Chinese Telegraphs, Tientsin ...	1906
Petrement, A.	Belgian Consulate, Tientsin ...	1908
Phillips, H.	British Consulate	1912
Pratt, J. T.	Foreign Office, London	1909
Prentice, John	47 Yangtsepoo Road	1885
Pugh, Ellis	7 Hankow Road	1911
Raaschou, T.	Danish Consul-General	1912
Ravens, T. Bülow von	Chinese Maritime Customs	1903
Rayner, S.	Public School for Chinese	1912
Reeves, Capt. J. H.	War Department, Washington ...	1910
Reid, Rev. Gilbert	International Institute	1907
Reis, E. O.	6 Shakespeare Road, Bedford, England	1906
Remusat, J. L.	Chinese Maritime Customs	1885
Reymond, Dr. C. du Bois ...	42 Sinza Road	1907
Richardson, J. W.	Chinese Maritime Customs, Peking	1889
Ridge, W. Sheldon	National Review	1912
Ritchie, W. W.	Chinese Post Office, Chengtu ...	1907
Rose, Archibald	Kings College, Cambridge	1908
Ros, G.	Italian Consulate	1908
Ross, A.	Hongkong and Shanghai Bank ...	1910
Rössler, W.	German Consul-General, Canton	1904
Rowe, E. S. B.	Municipal Offices	1907

Name	Address	Year of Election
Sayer, G. Burton	North-China Daily News... ..	1908
Schab, Dr. von	20 Whangpoo Road	1901
Schirmer, Kurt... ..	German Consulate	1903
Schjölth, Fr.	Oscar's Gade, 53 Christiania, Norway	1885
Schlettwein, Ulrich	German Club	1911
Schmidt, K.	Shantung Eisenbahn Gesellschaft, Tsingtan	1888
Schüler, Pastor W.	German Church	1911
Schwabe, E.	Reiss and Co.	1909
Seaman, John F.	3 Kinkiang Road	1908
Selke, O.	Noessler and Company	1910
Shaw, Norman	Chinese Maritime Customs	1912
Shengle, J. C.	23 Ferry Road	1905
Shipley, Rev. John A. Gero	6 Young Allen Terrace	1911
Sisby, Rev. J. A.	Presbyterian Mission, South Gate	1911
Simpson, B. Lenox	Peking	1908
Simpson, Cecil	London	1907
Skottowe, A. B.	Eastern Extension Telegraph Co.	1912
Sly, H. E.	British Consulate, Harbin	1900
Smart, J. D.	Hongkong and Shanghai Bank ...	1910
Smith, Dr. A. Guy	61 Kiangse Road	1910
Smith, J. Langford	Foreign Office, London	1908
Solly, W. J.	British Post Office	1912
Soothill, Rev. W. E.	British Legation, Peking	1911
Sorensen, J. Ibsen	Great Northern Telegraph Co. ...	1908
St. Croix, F. A. de	5 Kinkiang Road	1893
Stepanov, Simeon T.	Wasiliewski ostrov 3 line, 10 St. Petersburg	1897
Stephenson-Jellie, J. W.	Chinese Maritime Customs, Kow- loon, via Hongkong	1909
Stephen, Alex. G.	Hongkong and Shanghai Bank... ..	1912
Stewart, Rev. H. B.	London Mission	1911
Stewart, K. D.	Mait and and Co.	1911
Strehlneck, E. A.	Chinese Maritime Customs	1912
Suter, Hugo	Deutsch-Asiatische Bank	1909
Tachibana, M.	Chinese Maritime Customs, Tairen	1900
Tanner, Paul von	Chinese Maritime Customs, Foochow	1881
Taylor, F. E.	Chinese Maritime Customs, Chinkiang	1885
Tenney, Dr. T. C.	American Legation, Peking	1911
Teesdale, J. H.	Platt, Teesdale and Macleod	1908
Thayer, Judge R. H.	United States Court for China ...	1909
Thwing, Rev. E. W.	Missionary House	1912
Tollenaere, Th. de	Belgian Consulate	1910
Touche, J. D. la	Chinese Maritime Customs, Chinwantao	1907
Timm, J. M.	Great Northern Telegraph Co. ...	1908
Ting I-hsien	Chinese Maritime Customs	1890
Tucker, G. E.	5 Peking Road	1911
Tucker, Mrs. G. E.	5 Peking Road	1911

LIST OF MEMBERS.

xi

Name	Address	Year of Election
Twentyman, J. R.	Hanson, McNeill and Jones ...	1894
Twyman, B.	British Consul, Chinkiang ...	1907
Valentin, Jules	95 Bd Malesherbes, Paris ...	1901
Van Norden, Warner M. ...	7 West 57th St., New York City	1910
Wakefield, C. E. S.	Chinese Maritime Customs, Chang-sha	1912
Ward, F. Kingdon	Garner, Queleh and Co. ...	1910
Warner, Mrs. Murray	Perkins B. Bass, 1221 Marquette Building, Chicago St., Chicago	1909
Warren, Rev. G. G.	Wesleyan Mission, Changsha ...	1909
Washbrook, H. G.	446 Avenue Paul Brunat ...	1908
Webster, Rev. James	Wesleyan Mission, Peking, Hunan	1911
West, J.	Kelly and Walsh	1901
White, Mrs. T. C.	40 Seymour Road	1912
Whittick, Prof. F. G.	Tsinanfu, Shantung	1908
Wilder, Amos P.	American Consul-General ...	1909
Wilhelm, Pastor Richard ...	Tsingtau	1910
Wilkinson, E. S.	16 The Bund	1911
Wilkinson, F. E.	British Consul, Nanking ...	1909
Wilkinson, H. P.	British Supreme Court for China	1909
Wilson, A. Sidney	Platt, Teesdale and Macleod ...	1908
Wilson, Rev. J. Wallace ...	London Mission, Changsha ...	1901
Wilton, E. C.	British Consulate	1900
Wingate, Col. A. W. S.	Strathmairn, Cotacamund, Nilgiri Hills, India	1901
Witt, Miss E. N.	Kalee Hotel	1912
Wood, A. G.	Gibb, Livingston and Co. ...	1879
Woodhead, H. G. W.	Peking and Tientsin Times, Tientsin	1906
Wurmb, Baron O. G. von ...	Royal Automobile Club, Pall Mall, London	1911
Yates, Dr. W. Perceval	Royal Asiatic Society, London ...	1909
Young, R. C.	Municipal Offices	1912

TOTALS

CLASSIFIED AS

Honorary	16
Corresponding	11
Life	39
Ordinary	341
	407

RESIDING IN

Shanghai	214
China, excepting Shanghai ...	97
Elsewhere	96
	407

227

125

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY VOLUME XLIV—1913

CONTENTS.

	PAGE
ONE OF THE WORLD'S LITERARY MASTERPIECES. Translated by Timothy Richard, Litt. D.	1
THE STATE RELIGION OF CHINA DURING THE MANCHU DYNASTY. By K. T. Williams, M.A.	11
THE PHILOSOPHY OF WANG YANG MING. By Frederick Goodrich Henke, Ph.D.	46
CHINESE EMBROIDERY AND OTHER ART TEXTILE WORK. By Arthur Stanley, M.D.	65
MONGOLIA AFTER THE GENGHIZIDES AND BEFORE THE MANCHUS. By E. H. Parker, M.A.	76
OMEI SAN. By E. T. Shields, M.D.	100
CHECK LIST OF BIRDS OF THE LOWER YANGTSE VALLEY. By Lacy I. Moffett and N. Gist Gee	111
OBITUARY: MR. HERBERT JAMES ALLEN	144
LITERARY NOTES	145
NOTES AND QUERIES	193
BOOKS PRESENTED TO THE LIBRARY	201
RECENT ACCESSIONS TO THE LIBRARY	204
PROCEEDINGS	209
LIST OF MEMBERS	217

SHANGHAI: KELLY AND WALSH, LIMITED, PUBLISHERS

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

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

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

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

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

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

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

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

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

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

JOURNAL
OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1913.

VOL. XLIV.

SHANGHAI :
KELLY & WALSH, LIMITED.

OFFICERS FOR 1913-14

<i>President</i>	Sir E. H. FRASER, K.C.M.G.
<i>Vice-Presidents</i>	F. S. A. BOURNE, C.M.G. Col. C. D. BRUCE.
<i>Curator of Museum</i>	A. STANLEY, M.D.
<i>Librarian</i>	Mrs. F. AYSCOUGH.
<i>Acting-Librarian</i>	Mrs. C. D. MAGRATH.
<i>Honorary Treasurer</i>	R. R. HYND, Esq.
<i>Editor of Journal</i>	S. COULING, M.A.
<i>Councillors</i>	Prof. C. DU BOIS-REYMOND. H. E. FULFORD, C.M.G. F. E. HINCKLEY, PH.D. GASTON KAHN, Esq. W. E. LEVESON, M.A. Honorable A. P. WILDER.
<i>Secretary</i>	S. COULING, M.A.

CONTENTS

	PAGE
One of the World's Literary Masterpieces. By TIMOTHY RICHARD, Litt.D.	1
The State Religion of China During the Manchu Dynasty. By E. T. WILLIAMS, M.A.	11
The Philosophy of Wang Yang Ming. By F. G. HENKE, Ph.D.	46
Chinese Embroidery and Other Art Textile Work. By A. STANLEY, M.D.	65
Mongolia After the Genghizides and Before the Manchus. By E. H. PARKER, M.A.	76
Omni San : The Sacred Mountain of West China. By E. T. SHIELDS, M.D.	100
Check List of Birds of the Lower Yangtse Valley. By LACY I. MOFFETT and N. GIST GEE	111
Obituary—Mr. H. J. ALLEN	114
Literary Notes :—	
Recent Events and Present Policies in China	115
Present Day Political Organization in China	150
Die Bankunst und Religiöse Kultur der Chinesen	151
The Coal and Mineral Resources of Shansi Province, China	154
Un Traité Manicheen Retrouvé en Chine	155
Les Influences Iraniques en Asie Centrale et en Extrême-Orient	156
Painting in the Far East	157
Epochs of Chinese and Japanese Art	160
Das Justizwesen in China	166
Jade : A Study in Chinese Archaeology and Religion	167
The Passing of the Manchus	169
The Three Religions of China	171
Études sur l'Iconographie Bouddhique de l'Inde	172
A La Découverte de la Musique Japonaise	173
Chinese Materia Medica : Vegetable Kingdom	174
The Heritage of Hiroshige	175
Chinese Grave Sculptures of the Han Period	175
On the Laws of Japanese Painting	177
Recueil de Nouvelles Expressions Chinoises	179
Recherches sur les Superstitions en Chine	179
Confucius and New China	181
Proverbs and Maxims in the Chinese Language	181
The Passing of the Dragon	182
Moral Tenets and Customs in China	183
A Chinese and English Handbook of Business Expressions	184
Auson Burlingame, and the First Chinese Mission to Foreign Powers	185
Les Derniers Barbares—Chine—Tibet—Mongolie	188
Chinese Writing in the Chou Dynasty in the light of recent discoveries	191
Notes and Queries :—	
China under the Empress-Dowager	193
China's Monuments	193
The Christian Monument at Si-an-fu	195
Books Presented to the Library	201
Recent Accessions to the Library	204
Proceedings	209
List of Members	217

One of the World's Literary Masterpieces

INTRODUCTION

TO

A GREAT CHINESE EPIC OR RELIGIOUS ALLEGORY

BY

CH'IU CH'ANG CH'UN

BORN A.D. 1148

41 YEARS BEFORE DANTE

289 YEARS BEFORE SPENCER

345 YEARS BEFORE MILTON

TRANSLATED BY TIMOTHY RICHARD

AND READ BEFORE THE SOCIETY, MARCH 6, 1913.

INTRODUCTION

BY TRANSLATOR

This book is not a drama like the book of Job, but it introduces a number of persons who play an important role in life.

It is not an epic like the Indian *Mahabharata* by Vyasa, nor the *Iliad* by Homer, nor like those of Dante or Milton, yet it deals with the two great forces of good and evil, worked out in heaven, on earth and in hades, with the final triumph of good.

It is not a book of travels, yet it describes a journey across Asia and describes scenes in various continents of the then known world, and it describes imaginary regions in heaven, earth and hell, unfamiliar to us in the West.

It is not a collection of stories like the *Arabian Nights* or (*Omar Kayam* or) *Haji Baba*, though it abounds in marvellous adventures of gods, men and demons.

It is not a book of Cosmogony, though it describes creation in six periods and the evolution of man from a monkey, who originally was born from a peach stone, and who eventually became one of the Great Buddhas in the heaven.

It is not a book of the Forces of Nature like Hesiod's *Theogony* though it suggests that they are true immortals.

It is not book of magic, though it abounds in magic ways of transporting heroes from one part of the Universe to another on the wings of the wind with the rapidity of lightning, without any accident to their aeroplanes. By means of their magic they can grow tall to the height of a hundred thousand feet to terrify anybody, or when imprisoned in a strong castle they can escape through a crack, by being able to become as small as a fly. The hero possesses himself of a tiny steel wire which he can carry in his ear, and which, when necessary in battle, he can magnify into a terrible club of enormous length and weight which none can withstand.

It is not a sacred book, yet it is full of wise maxims of religious, moral, political and social life, that will compare well with much that is best in the world to-day. For example, the remedy suggested for the ills of the time are precisely the same as suggested by Frederick Harrison this year (1912), viz., better textbooks for education. The Scriptures of Higher Buddhism were the best known to Chiu Chang Chun then.

It is not a book of astrology, but it brings in the service of the angels of some of the planets.

It is not a *Pilgrim's Progress*, from the city of Destruction to the Celestial city, but describes the progress from animal life to the human and intellectual, and then from the selfish intellectual life to the higher life of consideration for others which joins in the service of God and the immortals who count a thousand years with men as but one day with them, and who war with evil.

It is not a book on anthropology, or the progress of man in civilization, yet it traces him from infant ignorance, selfishness, untruthfulness and mere animal existence through the experience of varied temptations to power and ease, up to manliness, nobleness and through Divine ideals into Divine actuals.

It is not a text-book of science, but it is a great collection of rare experiments in human experience on the working hypothesis of the wisest philosophers of the medieval East. It describes creation in six days or periods or kalpas. It matches in interest those experiments made with ether and radium in our days.

The author regards whirlwinds, blizzards and cyclones as the highways or express trains of spiritual forces, carrying terrible destruction to all in their way, but of unfailing help to those who are to be saved.

It is not a book on comparative religion, but it contains a record of great religions, especially of Higher Buddhism, the aim of which is to save men from the evils and sufferings in this world and of the lost in hell, and it records the change of character experienced by those who follow it. It is to be noted that each of the heroes of the story are changed (converted) men, and one is a dragon of the deep sea. It embodies the main teaching of Confucianism and Taoism, of Nestorianism in chap. 88, of Mohammedanism in chap. 100, though its main object is to magnify Higher Buddhism or rather the great Mahayana religion, a singular position when it is remembered that the author was a leading Taoist saint.

It is a record of pilgrims travelling for 14 years without purse or scrip in countries where and in times when hospitality was more universal than now, and when many had all things in common, while exclusive ownership or monopoly in anything was branded as selfish, tyrannical and cruel.

It is not a book on religion written by a narrow-minded author who could only see good in his own creed, and only evil in all others. The author, Chiu Chang Chun, was a Taoist, but he represents the God of the Confucianists, and the God of the Buddhists, as well as his own as great rulers in Heaven, whether as sages (Sheng), the equals of Heaven, as Confucianists call them, or genii, (Shen), the recipients and dispensers of the elixir of immortality, and magic power as the Taoists call them, or Buddhas.

(Fo), the perfected saints, as the Buddhists call them, while the wicked, whether Confucianist, Taoist or Buddhist, are all equally blamed and sent to the lower regions if they do not conform to the righteous law of the Universe, which he regards as the foundation of all true religion.

From all this it will be clear that the great Indian, Greek and European writers and scientific men, ancient and modern, would not be disgraced by the presence among them of Chiu Chang Chun, the distinguished author of this immortal work. When Genghis Khan, the greatest conqueror this world has ever seen, was selecting able men to help him from all parts of Asia, he sent for Chiu Chang Chun to advise him in religion. This was about A. D. 1200 and he has left behind him this unique work on how to solve the problem of life.

It is not without significance that after the introduction of a new literature with higher conception of religion and life in general, the barbaric wars of Genghis Khan gave way to a peaceful civilization under the Mongols.

The book is about double the size of the New Testament. It is like Shakespeare's works, a vast storehouse from which many of the theatres draw their most popular plays to-day, having had nothing that surpasses them during the last 700 years.

The first seven chapters I have translated fairly fully, many parts of them in extenso. From the 7th to the 97th I have only given an outline of the chapters. But the 98th, 99th and 100th chapters I have practically translated in full, as they give the conclusion of the whole story, with such detail as no outline could do justice to and at the same time will correct many popular false views of Buddhism which exist in Europe and America in these days, and which for the most part only deal with Primitive Buddhism. These are as incomplete as if men in these days would prefer to study the beginnings of science as seen in astrology and geomancy in preference to the discoveries of modern science. This Epic deals with Higher Buddhism, the Mahayana religion into which Primitive Buddhism developed and which Edwin Arnold mostly described.

It is worthy of special note that in the whole epic, from beginning to end, there is not one word in praise of the doctrine of Nirvana, so common in Primitive Buddhism, but a distinct condemnation—chap. 64.

It is not Confucianism nor Taoism nor Primitive Buddhism that is advocated in the epic, but something superior to all three, which, though vibrating between, yet truly points to a pole star which notwithstanding many imperfections has wonderfully guided the millions of China and especially also of Japan across the sea of life.

There is a remarkable parallelism between the development of Christianity in the West and Higher Buddhism in the East.

There were miracle plays in the Christian Church and some of the miracle plays of the Buddhists are among the most popular to-day. (See the Peach Banquet described in *Two Years in the Forbidden City*.)

The universal political power exerted by the Popes in medieval times, in organising the Crusades and other movements, is paralleled by the power of the Abbots at Hieishan near Kioto, Hideyoshi, the Japanese Napoleon, sent his two chief generals, one Buddhist and one Christian to unite their forces for the conquest of Korea and China, a movement similar to the Crusades. Both these ambitious schemes on a gigantic scale were doomed to miserable failure.

Again, the numerous and finest works of art in Europe were the results of the fostering care of the Catholic Church as is seen in architecture, in sculpture and in painting and the same is equally true of Higher Buddhism in Japan to this day, and is abundantly manifest in that superb Japanese art publication, the *Kokka*, which also shows their superiority in many aspects to anything of the kind produced by the West.

The same parallelism is seen in the development of religious schools and sects. While the West produced its Franciscan, Dominican and Jesuit orders and its modern branches of Reformed Lutheran, Episcopal and Nonconformist sects, the Higher Buddhism of Japan has developed its twelve modern sects which are flourishing to-day.

The Epic ends in a system of rewards similar to the canonization of eminent religious men in the Semitic religions. In Central and Eastern Asia too, was developed the same kind of canonization into Boddhisatvas and Buddhas—different terms for the same ideas of Saints divinely guided. (See details in chap. 100). The Emperors of China, who for the most part are Confucianists, confer honours on eminent Confucian statesmen after their death.

Thus as in the same latitudes East and West, the same kinds of vegetable and animal life are produced, so we find the same latitudes producing similar intellectual and religious life, whether their first seed thoughts were originally the same or not.

At the first contact of Eastern and Western religion and civilization there was a terrible clash of arms, each denouncing the other as false and wicked and of the devil. But after a century of intercourse between the most intelligent and best of both the East and West the opposition is fast passing away. The East appreciates famine relief work, hospital work, educational, religious and other beneficent work in which people from the West have been engaged, and no longer opposes and hates, but is willing to co-operate with the intelligent and best.

On the other hand the Western students of the religions and civilizations of China and Japan have come to realize that, though

these differ much from the forms in use in the West, yet they are not essentially antagonistic : therefor in order to benefit by mutual intercourse, the West is also anxious to co-operate with the intelligent and best in the East.

This new attitude between the East and the West, in which rulers, statesmen, students, priests, and common people begin to take part, is just like the dawn of a new era of universal peace and good-will, love to God and man promises to be the adamant bond between them which all the powers of evil cannot sever.

In this Epic we see before us a religion which has conquered Asia just as Christianity in ancient days conquered Egypt and Europe, a religion which appointed its metropolitans and bishops for centuries in Persia, India, and China, a religion which, though adopting many terms which are Confucian, Taoist and Buddhist, still asserts itself superior to all and which, though persecuted by inquisitions more terrible than those of Rome, has still such vitality that no power in China, Korea or Japan for 1,300 years has been able to stamp out. This *pre-Nestorian* religion which had a white-faced Aryan, a Parthian Prince, not a Hindu as its missionary, and which Pope Calixtus declared to be Christian still declares itself, in spite of its Buddhist nomenclature, the Mahayana or the great other religion (Pie Kiao) higher than all others. It preaches the necessity of faith as well as works, and teaches that the entrance to this religion is by repentance and baptism. Its aim is to be perfect like God, the True Model, according to the teaching of their Messiah, who is the Incarnate One, co-working with the Divine Spirit that inspires men and women to go and save men from all suffering for all time and ages. Its chief Scriptures teach life, light and love, and one of its great rites is similar to the Holy Communion. It is called the Kin Tan kiao (religion of the pill of immortality), and its Abbot, Pragna by name, co-operated with the Nestorian Bishop King Tsing in translation during the Tang dynasty. In examining this religion are we not driven to ask again, what I asked more than twenty years ago?—Can this, the white-robed, wonderful, all-pervading religion of high Asia, the deity of which the Manchus forbade to be made with a white face, as was the image originally made in the temple of Lütsu, and whose followers were compelled to become barbers, so that like play actors they were forbidden to compete in the government examinations, being considered a degraded class of people,—can this be any other than our long lost sister, whose Churches presided over by Prester John were found everywhere by Marco Polo in his travels alongside of the temples of the Moslems and idolators, namely, the Holy Catholic Church of Asia, the pre-Nestorian and post-Nestorian Mahayana?

Fascinating as have been the discoveries made by excavations in Egypt, in Babylon, in Yucatan and later in Khotan and Central Asia and elsewhere by noted archeologists, is not this the greatest discovery of all? Does not this religion reveal a foundation deep enough and wide enough to embrace the whole earth in one truly catholic bond of peace and good-will?

Finally, the chief teaching of this great Epic and Allegory may be summed up in three grand ideas:—

1.—The highest Creed of Asia, *viz.*,

Man's refuge

In *God*,

In the *Laws* of God,

In the Teachers of those Laws.

(Namo Fo, Mamo Fa, Namo Seng).

2.—The highest ideal of man is to be Godlike, copying the True Model, as the Incarnate Julai did.

3.—The highest judgment of heaven is to reward all men equally for doing the best they knew of.

DRAMATIS PERSONÆ.

Emblems, Symbols and Important Terms.

Yu Ti. The Supreme God of the Universe, worshipped by Taoists who use this name especially. He is also called the Ancient of Days (Lao Kun) and Creator. Confucianists simply call him Shangti.

Shi Wang Mu. The Queen of Heaven. According to Taoist tradition, she was one of the most ancient and illustrious sovereigns of Heaven, who had the power to confer immortality on her guests. She banquetted them at stated periods. In one of the Chinese histories it is stated that about the beginning of the Christian era, a rumour spread abroad that Shi Wang-mu was about to come down from Heaven to visit the Kwun Lun mountains. The people from North Eastern China rose like a swarm of bees and fled westward leaving their crops standing in the fields.

Fo. The Supreme God of the Buddhists. As the highest philosophic conception of the Absolute Being, He is also called the True Model (Chen Ju). Creator and Ideal. In Higher Buddhism He is supreme in Paradise (Western Heaven) and is called Amitabha (Omi to fu) explained in Chinese as the Buddha of Endless Age (Wu Liang Show Fo). The Chinese character Fo is composed of two others, meaning—not and man, *i.e.* God, whose acceptable religion is godliness (Godlikeness). Whatever the conventional religious name may be, Buddhist authors and

translators made the mistake of using the same character Fo to stand for Prince Gotama Buddha, the founder of Indian primitive Buddhism. This mistake has created interminable confusion, which has continued to the present time, and is only now being disentangled by advanced students. (*See* chap. 98, Julai's address to the ambassador).

Julai. (The Model Come). The Buddha Incarnate, the actual ideal on earth, often used wrongly as synonymous with Buddha, just as Christ is often wrongly used for God. He is also called the Mighty One (Ta Shih tze) (Japanese—Dai Seishi), who put an end to death, therefore an end to the possibility of reincarnation taught by Primitive Buddhism. He is also called Mileh Fo and the Great Physician, Japanese Miroku and Yakushi. The Great Daibutsu at Kamakura represents Julai. He is always represented in the temples of the Pure Land sect on the right hand of God (Amitabha).

Kwanyin. The Inspirer to good works and mercy, the Buddhist equivalent to the Holy Spirit, to whom is attributed the work of conversion. She is always represented on the left of Amitabha, when one of the Trinity, but alone and behind the Trinity screen when saving some one from the sea of trouble. Some say she is the same as the Taoist Shi Wang Mu or Mu Mu. (*See* opening of chap. 76).

Huen Chwang. A religious Master with (a vow of) faith in (loyalty to) Buddha, (God) to help and save all living beings by doing good to them and by self-sacrifice. He is sent by the Chinese Emperor as an ambassador to procure Scriptures from the Western Heaven. He has come down from Heaven for the tenth time to save men. His former name was Kin shen (Golden cicada). He is inspired for his work by Kwanyin. Chap. 12.

Sun Woo Kung. A monkey who personates the irrepressible human mind, the discoverer, the inventive Genius full of resource, who begins with monkey inquisitiveness to study the reason of things, a man of science, who independently becomes a mighty chief, is unruly in heaven, and is imprisoned for 500 years. Later he is converted by Kwanyin and follows the religious Master as his chief disciple and escort. He is the practical man exceedingly able as a discoverer and inventor in all arts, especially as an unconquerable fighter of demons and evil doers and in defence of his Master, and of truth and righteousness.

Choo Woo Neng. The Pig, who personates irrepressible instincts and man's lower nature. He sins and is cast out of heaven and banished, but later is also converted by Kwanyin, and then volunteers to devote his strength in carrying the baggage of the religious Master, and becomes an assistant disciple. He is also called Pakei the Eight Commandments (Letter of the Law?)

But he has no sense, is too fond of ease, good feeding and pleasure : the drudge of the party.

Sa Woo Tsing. Might be called the Dolphin, the seeker after (honesty) who gains heaven by Taoist methods and is promoted to be a page in the court of heaven : but owing to some carelessness there, is banished to the desert, the river of quicksands in high Asia, where he falls away from honest ways. Afterwards he is converted by Kwanyin and becomes the third disciple to escort the ambassador. He is an odd-job man to look after the horse, baggage, etc.

The White Dragon Horse. Is from the Western ocean, having committed some sins as a dragon, for which he is degraded into a horse. Afterwards he is also converted and joins the Pilgrims for the salvation of the world. He carries the ambassador to the West and the Scriptures back to China (reminding one of the carriers of the world by land and sea). (Traders chap. 30.)

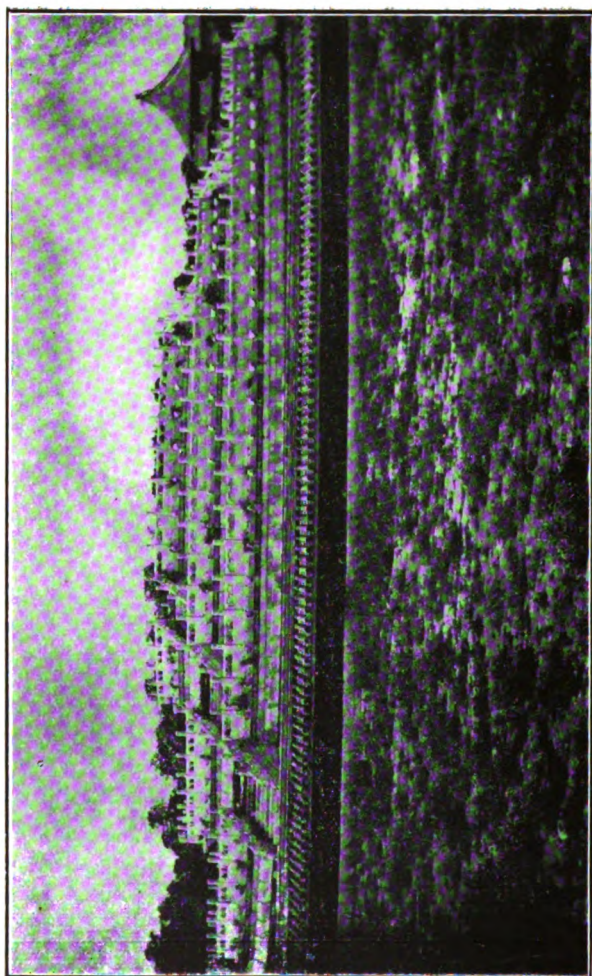
Demons. These personate the wild untamed passions of man who use the forces of nature to rob and kill all for their own benefit, regardless of the sufferings of others. Hell is the chief asylum of the Universe where these demons are kept under the control of just officers. (See chap 3).

Idols and Images. An idol is that which claims allegiance in opposition to God and goodness, and is therefore a traitor : an image, if it only illustrates the supremacy of God and goodness, is like our illustrations in the Bible, not treasonable but helpful, especially to beginners.

The Cassock & Biretta. Symbols of the Great World-wide Religion. The patriarch of Antioch who ruled all Asia through his bishops had uniform robes. See *Chau Ju-Kua*. p. 104-10.

The Crown of Thorns (spikes). Worn by the Monkey. Whenever the Master orders some very difficult work to be done, and the monkey hesitates, the spikes enter into his head and give great pain. It is a chastening to make him perfect through suffering. Chap XIV.

The Peaches, The Wine and Pills of Immortality. The Jewish Scriptures say that if the fruit of the tree of knowledge were eaten, man's eyes would be opened and he would become like the gods. In this Epic the beautiful fruit, which makes man immortal, is not the apple referred to in the tradition of the West, (not in the Bible) but the Peach. The demons also often desire to eat the flesh and blood of the Religious Master, as a sort of mystic magic sacrament, in order that they might thereby become immortal. Jesus said, "I am the bread of Life ; he that cometh unto me shall never hunger and he that believeth on me shall never thirst." John vi. 35.



THE PRINCIPAL ALTAR—TEMPLE OF HEAVEN.

THE STATE RELIGION OF CHINA DURING THE MANCHU DYNASTY.

By E. T. WILLIAMS, M.A.

*A Paper read at the Austro-Hungarian Legation, Peking,
January 22nd, 1913.*

The State Religion of China under the rule of the Manchus was substantially the same as under the Ming Dynasty.

This religion is that known to the Chinese as the *Ju Chiao*¹, "The Religion of the Learned," or *Tu Chiao*², i.e. "the Great Religion," and to Europeans as Confucianism.

We often hear it said that Confucianism is "not a religion but merely a system of ethics." What the original author of the statement meant by it I do not pretend to know. He may merely have meant to object to the application of the term Confucian to a religion much older than Confucius; he may have desired to reserve the use of the term Confucian to the works of which Confucius was the author. Whatever his purpose the result has been most unfortunate, for a large part of the world has been misled into the belief that of the three officially recognized religions of China; the *Ju*, the *Tao*³ and *Fo*⁴, the first and the established religion is no religion at all. If we refuse to acknowledge that Confucianism is a religion then we must find some other English name for that system which has for ages been the religion of the learned and which until a few months ago was the State Religion of China. When we speak of this religion as Confucianism we do not mean that Confucius was the founder of it, but merely that it is the religion taught in the classics of which in part he was the editor, the religion practised by Confucius and in which subsequently he became one of the principal objects of worship. That the *Ju Chiao* is a religion, this paper will, I believe, make clear to everyone.

Whatever your definition of religion may be it will include the *Ju Chiao*, for you cannot have a definition of religion which

1 儒教 2 大教 3 道 4 佛

will exclude it; and since the English speaking world has for centuries past agreed in calling this religion "Confucianism" there is no reason why we should now, at this late date, substitute some other name.

For the private person the *Ju Chiao*, or Confucianism, means the worship of ancestors with certain rites at stated times, the worship of Heaven and Earth on certain special occasions, and the worship of Confucius and other canonized teachers. For the local officials it means, in addition, the worship at the local *She Chi T'an*¹, or Altar to the Spirits of the Land and those of the Grains, the worship of the tutelary deity of the city, and offerings to canonized heroes. But the most important of the ceremonies connected with this religion are those which until recently were performed by the Emperor, or his representative, in Peking. It is of these that this paper proposes especially to speak.

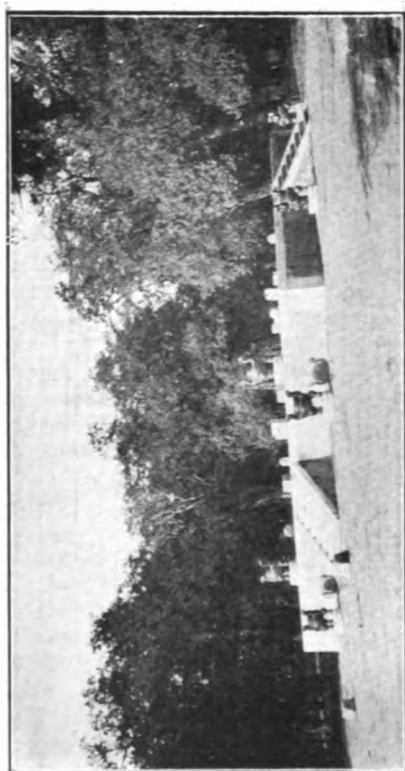
In saying that these ceremonies were substantially the same under Mings and Manchus I do not mean to say that the national religion of the Manchus is identical with that of the Chinese. The Manchus have interesting primitive religious institutions of their own. This paper does not deal with Manchu religion nor with the private religion of individual Emperors, some of whom were devout worshippers of Buddha. In the palace there is a chapel dedicated to the *Hsüan T'ien Shang Ti*², but those of you who have visited the palace during the life-time of the late Empress Dowager, Tzū Hsi, will remember that she kept a Buddhist shrine in her private apartments.

When the Manchus took the Empire they made as few changes as possible in the laws and institutions of China, and the state religion was taken over as a whole. This was easy for the Manchus, because they had been for centuries under the influence of Chinese civilization and had imitated Chinese arts and adopted many Chinese customs.

The facts set forth in this paper are derived from the *Ta Ch'ing Hui Tien*³, or Institutes of the Manchu Dynasty, from the *Li Pu Tse Li*⁴, or Manual of the Ministry of Rites, and in part from observation. For the interpretation of the ritual I have turned, of course, to the Chinese classics, particularly to the *Shu Ching*⁵ and the *Li Chi*⁶.

The *Ta Ch'ing Hui Tien* tells us that in the First Year of Shunchih (1644) on the day *K'uei-szu*⁷ of the Seventh Moon, the Emperor, Shih Tsu Chang, having established his government at Peking, sent officials to sacrifice and inform the Most High, and that in the Tenth Month at new moon he sacrificed in person at the altar in the southern suburb of the capital and made

'社稷壇 '玄天上帝
'大清會典 '禮部則例 '書經 '禮記 '癸巳



ALTAR AT TEMPLE OF AGRICULTURE.

**Emperor Flows Eight Furrows each Spring beside this Altar and Sacrifices here
to the Patron Deity of Agriculture.**

announcement to Heaven and Earth that he had ascended the Throne. On this day just before dawn the Imperial carriage left the palace. All civil and military officials from the Imperial Princes down followed it, and it was preceded by an escort. There was no music. They went out through the *Ta Ch'ing* Gate. On arrival at the circular altar the officers of the Ministry of Rites reverently assisted in conducting the ceremonies. Having received the spirits with offerings of incense on the triple-terraced altar, the Emperor, Shih Tsu Chang, worshipped with four kneelings and four prostrations instead of the usual three kneelings and nine prostrations. The whole company of officials followed in worship. They offered the jade and the silk and presented the wine cups and prayed saying :—

“The *Ta Ch'ing* Emperor accompanied by his Ministers presumes to make this announcement to Imperial Heaven and Empress Earth. The Divine Glance is without partiality. Your loving care is bestowed with graciousness. My Imperial Grandfather by your favor received the Heavenly decree to establish the Eastern State and so laid the foundations of the great inheritance. My Imperial Father, having received the sceptre enlarged the kingdom, and I, unworthy one, now continue the succession.”

“When the Ming Dynasty approached its end a licentious swarm of rebels arose, and humanity, sunken in misery, longed for relief.”

“By the merits of my ancestors and by reliance upon the virtues of my kindred I marshalled my armies and delivered the people from flame and flood, swept away the oppressor and pacified the land of the black-haired race. Within and without the Capital all were of one mind and the great work was accomplished. Thus the government has been established in Peking so that the Middle Kingdom may have peace.”

“The ministers, officers and people have all united in saying that, the spirits having given their assistance, I should not disobey : that one ought not to oppose the will of the people : that it is necessary for me to ascend the Throne and set a pattern to the nations. But, only if I receive the Divine favor, can I follow the will of the people. So on this first day of the Tenth Moon I announce to Heaven that I have ascended the Throne and that the name *Ta Ch'ing Kuo*¹, will still be used and that the reign designation will be *Shunchih*². In establishing the new government I humbly pray for the assistance of Heaven and Earth, that all disorder may speedily cease, that the weapons of war may be laid aside, that the nine provinces may all be at peace, and that by a long life of virtue I may be enabled to establish forever our *Ta Ch'ing* Empire. This is my prayer.”

¹ 大清國

² 順治

Having offered the savoury odors of the sacrificial feast and completed the reading of the prayer, the Emperor, Shih Tsu Chang¹, led the company of ministers in the ceremony of a single prostration. After the second and third offerings had been made, the viands were removed and the spirits were escorted back to their shrines according to the ritual.

Then the Emperor, Shih Tsu Chang, again led the company of ministers in the ceremony of four kneelings and four prostrations. They watched the flames of the sacrificial fires and poured the libations of wine according to the ritual, accompanied by the nine pieces of music.

After this special service the new dynasty set itself carefully to observe the ritual of the old state religion according to the calendar.

Following the ancient classification the beings worshipped were arranged in three ranks.

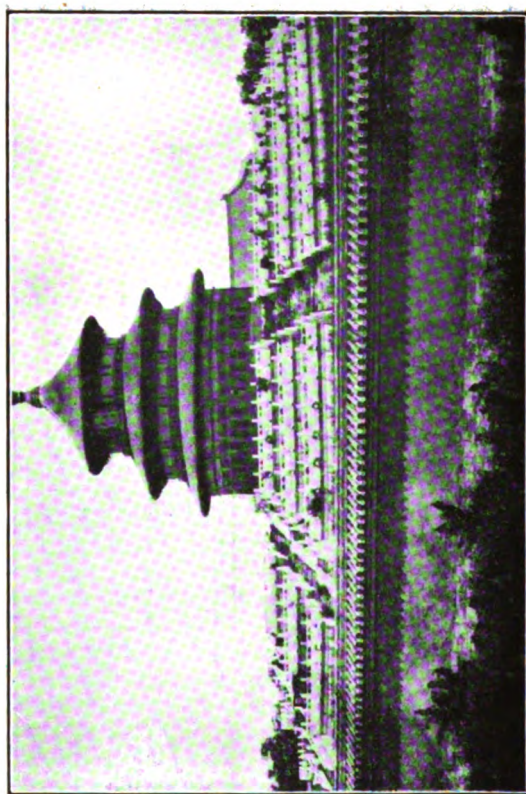
In the first rank were placed *Huang T'ien Shang Ti*² or the Most High Ruler of Imperial Heaven, the Empress Earth, the Imperial Ancestors and the Guardian Spirits of the Land and the Harvests. To these in the year 1907 there was added the great Sage Confucius, who had previously been placed in the second rank.

Others of the second rank were the Sun, the Moon, Emperors and Kings of preceding dynasties, the patron saint of Agriculture, the patroness of Sericulture, the Spirits of Heaven, the Spirits of Earth, and the Year Star, that is to say, the planet Jupiter, by whose revolution around the sun the Chinese calendar was regulated.

In the third rank of this pantheon were the patron saint of Medicine, the God of War, the God of Literature, the North Star, the Eastern Peak, the tutelary deity of Peking, the God of Fire, the Dragon of the Black Dragon Pool³, the dragon of the Jade Fountain⁴ and that of the *K'un Ming* Lake⁵, the God of Artillery⁶, the *Hou T'u*⁷ or God of the Soil, the *Ssu Kung*⁸ or patron of the Mechanic Arts, the God of the Furnace, the God of the Granary, the door gods and a number of canonized patriots, whose company has increased from generation to generation.

The method of selecting the dates upon which these deities and saints were to be worshipped was a very elaborate one. Two years in advance, in the tenth moon, the lucky days of any given year were to be determined by divination by the Imperial Board of Astronomy⁹, or more properly the Board of Astrology, in

¹ 世祖章 ² 皇天上帝 ³ 黑龍潭 near Peking,
⁴ 玉泉 near Peking, ⁵ 昆明湖 the lake at the Summer Palace,
⁶ 礮神 ⁷ 后土 ⁸ 司工 ⁹ 欽天監



THE CH'I NIEN TIEN—TEMPLE OF HEAVEN.

accordance with certain regulations. From among these lucky days a list was made up of possible dates for each sacrifice and submitted to the Ministry of Rites¹. The Ministry of Rites then directed the Court of Sacrificial Worship² to consult and determine the exact date of each sacrifice. In the first moon of the year preceding that in which the sacrifices were to be offered, this religious calendar, carefully copied out on yellow paper, was presented to the Throne for approval, and an Edict was issued directing the Court of Sacrificial Worship to memorialize at a proper date in advance of each sacrifice and proceed according to the approved calendar, which was thus fixed one year in advance.

The Ministry of Rites was required to have this calendar printed, giving the exact date of each sacrifice, and to send a copy to each and every civil and military yamen in the Capital and to all the provincial authorities, as well as to those especially selected officers who were deputed to make offerings at the temples and tombs of the great dead.

Previous to such distribution of the calendar, the Ministry of Civil Office and the Ministry of War were required to prepare and send to the Ministry of Rites a complete list of the Viceroy, Governors, Tartar Generals, and other civil and military officers concerned.

In the First Year of Shunchih (1644) the general outline in part of the religious calendar was announced as follows :—

1. At the Winter Solstice :—Heaven is to be worshipped at the circular altar at the Temple of Heaven,

2. At the Summer Solstice :—Earth is to be worshipped at the square altar at the Temple of Earth, north of Peking.

3. On the first *Hsin* day (i.e. the first day of the moon in whose cyclical representation the character *hsin*³ occurs) of the First Moon prayer for good harvests is to be made to Shang Ti (the Most High) at the *Ch'i Nien Tien*⁴, or covered altar at the Temple of Heaven. But if the beginning of spring should fall after this date, then the service was to be held on the next *Hsin* day.

4. Sacrifices were to be offered to the Imperial Ancestors in the *Tai Miao*⁵ four times a year; in the first quarter, on a lucky day chosen from among the first ten days of the First Moon, in the second quarter and in autumn and winter on the first day of the quarter. A sacrifice was also to be offered at the end of the year. If the Twelfth Moon should have but 29 days it was to be offered on the 28th, if 30 days on the 29th.

5. The sacrifices at the Altar to the *She* and the *Chi*, or Guardian Spirits of the Land and the Grains were to be offered

¹ 禮部 ² 太常寺 ³ 辛 ⁴ 新年殿 ⁵ 太廟

in the mid-month of spring and the mid-month of autumn on the first day containing the character *Mou*¹ in its cyclical representation.

6. The Year Star was to be worshipped in the First Moon of spring on a selected day, and also on the second day before the new year.

7. The Patron Saint of Medicine was to be worshipped in the Second Moon and in the Eleventh Moon on the first day whose cyclical representation contained the character *Chia*².

In 1645 other dates were announced.

8. The Emperors and Kings of former dynasties were to be worshipped with sacrifices on selected days in the second month of spring and the second month of autumn.

9. The sacrificial feast to Confucius was fixed at the spring and autumn equinoxes.

10. The tutelary deity of the Capital was worshipped on a selected day in the Eighth Moon.

In the year 1651 Imperial assent was given to a proposal to build the altar to the Sun in the eastern suburb and that to the Moon in the western suburb, and it was decreed that the sacrifice to the sun should be made between five and seven o'clock a.m. on a selected day in spring, and that to the moon on a chosen day in autumn between five and seven o'clock p.m.

11. On the Imperial birthday sacrifices were to be made to the North Star, the Eastern Peak and the tutelary deity of the Capital.

12. The God of Artillery was to be worshipped on the first day of the Ninth Moon.

13. In 1654 it was decreed that in the mid-month of spring, on the first day whose cyclical representation contained the character *Hai*³, the imperial field at the Temple of Agriculture should be ploughed, and that on the same day a sacrificial feast should be offered to the patron saint of Agriculture.

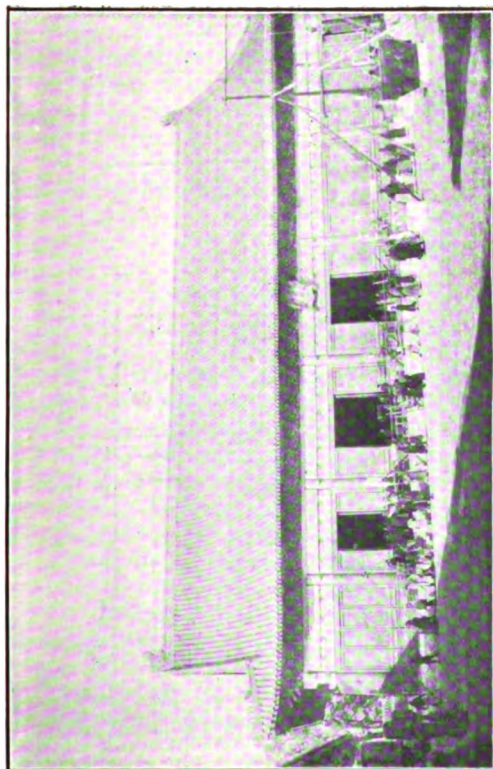
14. In the same year spring and autumn sacrifices were decreed to the *Nan Wu Chwang Wang*⁴.

15. In the Second Year of Kanghsi (1663) the sacrifice to the God of Fire was fixed for the 23rd of the Sixth Moon.

16. In the Third Year of Yungcheng (1729) it was decreed to sacrifice to the God of War on the 13th of the Fifth Moon and also in spring and autumn.

17. In the Seventh Year of Ch'ienlung (1742) it was ordered that a day be selected each year in the first moon of summer to pray for rain at the circular altar at the Temple of Heaven.

¹ 戊 ² 甲 ³ 亥 南 武 壯 王



HALL OF THE YEAR STAR—TEMPLE OF AGRICULTURE.

18. In the same year it was decreed that each year, on a *Ssu*¹ day in spring, the Empress should sacrifice to the patroness of Sericulture

Various other dates were selected at various times for the worship of the many canonized patriots.

Worship of the various gods and saints of the pantheon consisted in bathing, fasting, prostrations, prayers, and thanksgiving offerings of incense, lighted candles, gems, fruits, cooked food, salted vegetables and shew bread, libations of wine, sacrifices of whole oxen, sheep and pigs, sometimes deer and other game and, on certain occasions, a burnt sacrifice of a whole bullock, accompanied by music, and posturing or dancing.

All sacrifices to deities of the first rank had to be preceded by three days of fasting, those to deities of the second rank by two days fasting. In order that due notice of such fasting might be given, all yamens were required to close the middle door-way of the principal hall and its principal gate for three days before the sacrifice, if of the first grade, and place before the gate a table upon which was set a notice on a red bulletin. Another notice on the yellow dragon tablet with inlaid border was placed on a second table in front of the hall.

If the fast was preparatory to the sacrifice to the Most High at the winter solstice, the dragon tablet contained an imperial announcement in the following form :—

"On the—day of the—moon of the—year, being the winter solstice, WE shall reverently sacrifice to the Great Ruler of Imperial Heaven at the Altar to Heaven in behalf of you, OUR people. The purity of the ministers depends upon their hearts, their rightcousness upon the determination of each to exalt his office, lest by neglect to discharge their duties calamity be visited upon the State. Be reverent. Let there be no carelessness."

Similar announcements, *mutatis mutandis*, were published on the occasion of other sacrifices of the first grade. In fasts preparatory to sacrifices of the second grade the red notice only was used.

In the palace itself the notice was suspended alongside a small bronze image, placed in the *Ch'ien-Ch'ing*² Gate. Formerly one was placed at the gate of the *Wu Ying Tien*.³ These images are about two feet high. Several were on exhibition a few days ago (January 8, 9 and 10, 1913), with many other interesting antiquities, in the Temple of Agriculture. One represented a court officer of the T'ang Dynasty.

Before beginning the fast it was necessary to bathe. In the case of the great sacrifice at the Altar to Heaven, two of the three days fast were observed by the Emperor and the Princes and Imperial Dukes in the Purple Forbidden City and by the officials

‘ 巳 ‘ 乾 ‘ 巽 庚 辰

in their yamens. But on the third day, that preceding the sacrifice, the Emperor and attending ministers repaired to the hall of fasting in the Temple of Heaven, and on that day the bronze image with the warning notice was carried to the Temple of Heaven and set up in the marble pavilion at the north-east corner of the terrace in front of the audience chamber in the Hall of Fasting.

Fasting did not mean entire abstinence from all food, but from *hun*,¹ i.e., from flesh and from strong-smelling vegetables, such as leeks, garlic and onions; also from wine and all strong drink. No criminal proceedings were to be held; no invitations to feasts issued or accepted. There was to be no music. No inquiries after the sick were allowed and there must be no mourning for the dead. One was especially forbidden to enter the death chamber of a woman, to sacrifice to spirits and to sweep the tombs. All association of any kind with the sick and the mourner was prohibited. These prohibitions remind us of those enforced in connection with the Hebrew sacrifices, which forbade Aaron and his sons to drink any wine or strong drink when about to go into the tabernacle, and warned them not to mourn for their dead when serving there. (Lev. x; 6—9).

Special officers were appointed also to visit and inspect the various yamens, and any officer found neglecting the fast was punished according to law.

Officers of sixty years of age or over were, however, excused from keeping the fast if unable to endure it, and, even if they kept the fast, they were not required to accompany the Emperor at the sacrifice. But their ages had to be entered on the roll with their names and carefully verified.

The object of the bathing and fasting was to make oneself pure in body and heart and worthy to approach into the divine presence.

An Imperial Edict of the Tenth Year of Shunchih (1653) says:—

“Among the ordinances and ceremonies of the State the foremost place belongs to the sacrifices. On every occasion of a fast one must inspect and discipline his body and heart. There must be thorough sincerity and the utmost reverence. There must not be the slightest indulgence. Only so can one strictly perform his duty and be worthy to approach the spirits. We ourselves on occasions of fasting are most sincere and most reverent. Not only do we place the warning image in the halls, but in our sleeping chamber, also we suspend the notice of the fast, to keep the heart in awe and prevent even a moment's forgetfulness.”

I have already quoted one of the prayers offered to Shang Ti.



THE ALTAR TO THE SUN.

These prayers are written on paper and after being read are solemnly burned. Those offered at the Altar to Heaven are written on blue paper in vermilion ink.

Color, form and number all play an important part in the construction of the temples and their furniture and in all the ceremonies connected with the worship.

The prevailing color at the Temple of Heaven is blue, the azure of the sky. But the words used are those primitive words which may mean blue or green. It is well-known that many primitive peoples failed to distinguish between these two colors and used one word for both. Thus *ching*¹ in Chinese may mean the blue of the sky or the green of the grass. The jade emblem offered to Shangti is called *T'sang Pi*² "azure jade," but the word may be translated just as accurately "green jade," and as a matter of fact the specimen exhibited at the Temple of Agriculture a few days ago was green.

During the Ming Dynasty the tiles of the Temple of Heaven were green. This was true, too, of the Temple of Heaven at Nanking during the reign of Hung Wu, the founder of that dynasty. Some years ago I inspected the ruins there and found fragments of green tile only. When the buildings at the temple in Peking were repaired by Ch'ienlung he directed that blue tiles should be substituted.

The circle, too, is appropriate to Heaven and the heavenly bodies, hence the shape of the altars and vessels used in the Temple of Heaven. Odd numbers belong to Heaven. Nine is the key number at the Altar to Heaven and the music consists of nine pieces.

At the Altar to Earth yellow, the color of the soil, particularly in north China, is the dominant color, and the square, anciently supposed to be the shape of the earth, is the ruling form for altar and vessels. The gem offered is called *Huang Ts'ung*³ or "yellow jade" and is square in shape. The prayer is written on yellow paper in yellow, green and black writing. The silk offered is of yellow and the music in eight pieces, even numbers belonging to earth.

The prevailing color at the Altar to the Sun is red and the gem red. The prayer is on vermilion paper and the silk offered is red. The music consists of seven pieces.

At the Altar to the Moon the gem and silk are white, the music in six pieces, as pertaining to *yin*.⁴ In worshipping the *she*, or guardian spirits of the land, a yellow *kuei*⁵ is used, and in worshipping the *chi*, or spirits of the grains, a green *kuei*. Kanghsi's dictionary describes it as round in the upper part and square in the lower.

¹ 青 ² 蒼璧 ³ 黃琮 ⁴ 陰 ⁵ 圭

The colors at the *She Chi* Altar are five.¹ The center of the altar is yellow, the east side of altar and wall blue, the south red, the west white, and the north black. The altar is square. The prayer is written in black on white paper; the silk consists of four pieces of black, and the music is in seven pieces.

Direction and posture also have their meaning. At the Altar to Heaven one worships towards the north, the side of darkness, just as the High Priest did in the Temple in Jerusalem. At the Altar to Earth the worship is towards the south, at that to the Sun towards the east, and at the Altar of the Moon towards the west.

At the sacrifices of the first order the officials used the ceremony of the three kneelings and nine prostrations (*san kuei chiu k'o*)². The service was accompanied not only by music, but dancing, or posturing, as well. These posturers, at the Altar to Heaven and all services of the first grade, were arranged in ranks of eight. There were 64 civil and 64 military posturers, making 128 in all. In the Temple of Confucius only the civil posturers attended.

The use of gems in worship is common to many religions. We have but to recall the Ephod of the Jewish High Priest, with the breastplate of twelve precious stones, each tribe having its own symbol. The stone in the Christian Bishop's ring has also its significance. Color, too, is used in other religions, as the Cardinal's robe and the Bishop's purple remind us. The part that numbers play is well-known, as is that of posture and of music also.

The sacrifice of animals accompanied by offerings of wine and incense, lighted lamps or candles, and cooked food and fruits is common to nearly all the religions of the world. What was the meaning of animal sacrifice in the state religion of China? For that we must turn to the ancient classics of China. The *Li Chi* says:—"Chi yu ch'i yen, yu pao yen, yu yu mi yen"³ i.e. sacrifice is for prayer, for thanksgiving, and to ward off calamity. It is said that there is no idea of expiation but only of propitiation in Chinese sacrifice. This is probably correct, but we must remember that calamities, personal or national, in China are regarded as punishments for sins committed, and the sacrifice is not merely a charm to ward off evil, but is sometimes accompanied by confession and intended to placate the divine Being. Probably the conception of substitution did not occur to them, but there is a significant

¹These are to the Chinese the primary colors and are those used in the republican flag, but that flag is an ancient one and originally had no symbolical connection with five races. The arrangement of these colors is as old as the *Shu Ching*. This altar is situated within the closed precincts of the Imperial City just outside the South Gate (午門) of the Forbidden City in a grove of cypresses west of the avenue which leads to the gate.

²三跪九叩 ³祭有所焉有報焉有由辟焉

passage in the *Li Chi* which says:—"The blood was offered because it contained the life (or breath)."¹ This is a near approach to the passage in the book of Leviticus which says;—"The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls."² It is to be noted, too, that a difference is to be made between the animals offered on the marble altar and those consumed in the altar of burnt offerings. The former formed part of a sacrificial feast—a communion.

Doubtless the doctrine of sacrifice was developed slowly and men had no very clear-cut conception of its meaning in primitive times.

The animals offered had to be without spot or blemish. The sacrifice to Shang Ti was a young bullock. The killing was an important matter, and in case of a sacrifice of the first grade, had to be witnessed either by the Emperor in person or by a substitute.

All religions are conservative. They yield to change very slowly. They look back with fond reverence to the past. They cling to old forms and ceremonies. The Chinese religion was no exception to this rule.

The *Ta Ch'ing Hui Tien* records that the Emperor T'ai Tsung Wen,³ in the first year of the period Ch'ung Te,⁴ offered sacrifice to Heaven in the southern suburb and issued an edict saying:—

"The ancient emperors and kings, before they were acquainted with cooked food, in performing the sacrificial ceremonies used the raw flesh of animals for offerings. After generations carefully followed in their footsteps without change. Moreover the sacrificial offerings to High Heaven were divided and given to the company of officials, each receiving his portion in his own home.

Therefore to prevent its spoiling it was allowed to cook and offer it. From this it became a rule in worshipping Heaven to use the cooked flesh of oxen."

This edict was issued before the conquest of China, and did not succeed in changing the age-old custom, for in the Fourth Year of Shunchih (1647) a decree was published announcing that the sacrifices at the altars in the southern and northern suburbs, i.e. those at the Temples of Heaven and Earth, and those to the spirits of the Land and of the Grains, should be offered uncooked.

During the Ming Dynasty the old sacrificial vessels of pottery had been replaced by porcelain, and these continued to be used until the Twelfth Year of Ch'ienlung, when that Emperor, who was as fond of antiquities as he was of fine architecture,

¹ 血祭盛氣也 ² Leviticus XVII: 11. ³ 太宗文 ⁴ 崇德

issued an edict saying that the ancients in making their sacrificial vessels had used either gold and jade because they were most precious, or had used pottery and gourds to do honour to common materials, but that in the reign of Hungwu of the Ming, while the objects offered were the same, they had substituted porcelain for the common materials of the vessels although retaining the old names. The Ta Ch'ing Dynasty, he said, had followed the practice of the Mings; his father had ordered the casting of bronze vessels, but he himself, out of reverence for the ancient regulations, felt that they should not only keep the old names but carefully follow the old patterns. In accordance with this decree the vessels were made according to the ancient canons. The *pien*,¹ a basket, was woven of bamboo splints, lined with silk taffeta and varnished red, but the *pien* used at the suburban altars were varnished with colorless varnish. Those in the Temple of Imperial Ancestors should be decorated. The *tou*,² *teng*,³ *fu*⁴ and *kuei*⁵ used at suburban altars were made of pottery. The *tou*, *fu* and *kuei* used in the Temple of Imperial Ancestors were made of wood and varnished red, and ornamented with gold and jade. For the *teng* pottery was used. The *hsing*⁶ was made of bronze and decorated with gold. To hold the spirits they used the *tsun*,⁷ or jar. For those at the suburban altars pottery was used. At the Temple of Imperial Ancestors they used in the spring the ox-head jar and in the summer the elephant jar, in the autumn the *chu*⁸ jar and in the winter the pitcher-shaped jar. For the great triennial sacrifice they made the mountain jar. For the wine-cup at the sacrificial feasts they made the *ch'ioh*.⁹ At the circular altar at the Temple of Heaven, and in the sacrifice at prayer for a fruitful year, as well as in praying for rain, and in the services at the square altar to Earth, which were all sacrifices of the first grade, they used the gourd because it was a natural cup. The base was made of sandal wood. Like the *ch'ioh* it is neither cut nor polished in order to comply with the requirements of the ancient canons. For the *T'ai Miao* the *ch'ioh* was of jade. Corresponding directions were given for all the vessels used at all the various altars and temples, and the *Li Pu Tse Li* gives minute details and measurements, reminding one of the directions given in the books of Exodus and Leviticus for the making of the Tabernacle, "his boards and his tenons and his sockets," the altars and the spoons and other vessels. For instance, the azure, or green, jade emblem at the Altar to Heaven was circular, 6.1 inches (Chinese) in diameter, with a hole in the center .4 inch in diameter. The thickness was little

¹ 簋 ² 豆 ³ 登 ⁴ 簠 ⁵ 簋 ⁶ 銅 ⁷ 樽
⁸ 簠 K'anghsi's dictionary says this was the *tsun* of the Yin Dynasty.
⁹ 爵

more than .7 of an inch. The wine cups were three gourds each with a base 2.9 inches in height.

The *teng*, which is a covered vase, round; with a single foot, was of earthenware, azure-colored, 6.1 inches in height, the cup 2.1 inches deep, with a diameter at the mouth of 5 inches. The cover is 1.8 inches high and 4.5 inches in diameter and has a knob on the top .4 of an inch high. Equally minute are the descriptions of all the vessels used. These, with the golden censers, golden lanterns, silver pitchers and ladles, the musical instruments and all the paraphernalia of worship, were on exhibition at the Temple of Agriculture on January 8, 9, and 10 last. The *tsun* is a large, covered wine-jar. The *chieh* is a three-legged wine-cup. The *fu* is a square or oblong dish with cover and four feet, the *tou*, a globular vase (with cover) smaller than the *teng*. The *hsing* is a round dish with a cover that has three horns projecting from the top, and the *kuei* is an oval dish having a cover with four horns. The gourds were lined with gold leaf and had the unpolished sandal wood bases.

The supreme act of worship, according to the *Li Chi*, is that of the Emperor offering sacrifice at the circular altar in the southern suburbs, that is to say at the Altar to Heaven. "The sacrifice to God in the suburb is the highest act of reverence; the sacrifice in the ancestral temple is the highest expression of human relationship."¹

The capital proper is what we know to-day as the Tartar City. The Altar to Heaven is in the southern suburb, commonly known to foreigners as the Chinese City.

Just as in the Hebrew ritual "the bodies of those beasts whose blood was brought into the sanctuary by the High Priest for sin," "were burned without the camp,"² or in later Jewish history outside the city gate, so the bullock offered at the Temple of Heaven as a solitary burnt offering to God was burned outside the city gates.

There has never been but one recognized altar to Shang Ti in China. To erect a second one was as great an act of treason as among the Hebrews it was to raise an altar to Jehovah anywhere else than in Jerusalem. In both cases the worship of the Supreme God was centralized at the capital.

The Temple of Heaven³ is an oblong enclosure measuring 5,583 feet from north to south and 5,750 feet from east to west. The northern wall is the arc of a circle convex toward the north, being similar in this respect to walls erected on the north side of grave plots to ward off evil influences from the side of darkness. The area inclosed is about 737 acres.

¹ 祀帝於郊敬之至也，宗廟之祭仁之至也

² Hebrews XIII: 11.

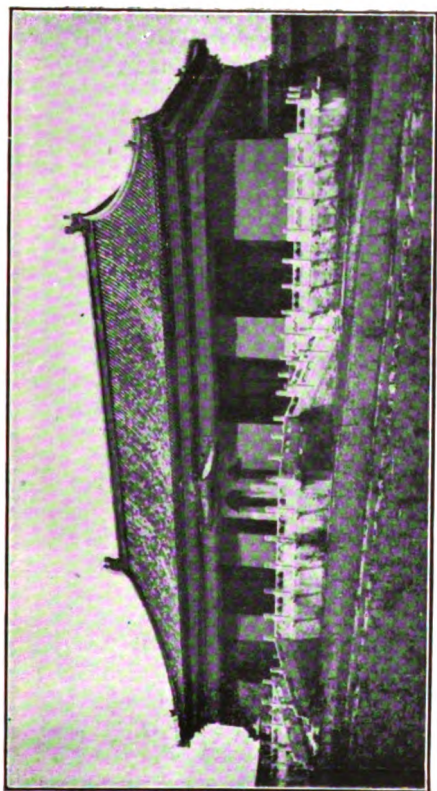
³ See diagram.

Entrance is given by two gates on the west side into an outer court which is nearly 1,500 feet wide on the west side, a 1,000 feet wide on the north, 800 feet wide on the east and 200 feet wide on the south. This court contains the stables for the sacrificial animals (sheep and cattle), a large bell tower, and the *Ning Hsi Tien*¹, a building used for the rehearsals of the ceremonial before sacrifices are offered. One half of this building has been converted into an idolatrous temple. The outer court of the Temple of Heaven is largely used for the pasturage of the sacrificial animals, but the avenues crossing it are shaded with fine old trees of the *sophora japonica*. The usual gate of entrance to the outer court is called the *Hsi T'ien Men*². The second or inner court has two gates each on the west and east, and one on the south. Visitors usually enter by that one of the west gates immediately opposite the *Hsi T'ien Men*, known as the *Nei Hsi T'ien Men*³. The other west gate is called the *Kuang Li Men*⁴. The inner court is divided into two sections; a southern and a northern, separated by a strong wall pierced by two gates. This inner court is about 4,000 feet long from north to south and 3,400 feet from east to west. The southern section is about 1,200 feet from north to south, and the northern about 2,800 feet. Both sections are planted with cypresses.

The northern section contains the *Ch'i Ku T'an*⁵, or Altar of Prayer for the Harvest, the beautiful blue tiles of whose triple-roofed pavilion, the *Ch'i Nien Tien*⁶ (Hall of Prayer for the Year) can be seen from afar. Just to the north of the altar is the *Huang Ch'ien Tien*⁷, where the spirit tablets are kept. In the south-western part of the northern section is the Hall of Fasting, a beautiful pile of green-tiled buildings surrounded by a double wall and two moats. The outermost wall is ornamented by a colonnade which extends around the whole enclosure. In the north-east corner of the inner court of this Hall of Fasting is a beautiful bell-tower. There are two halls; the easternmost is approached over a very wide white marble terrace, ornamented by a small marble pavilion on its north-east corner and a marble lantern on its south-east corner. This hall was used by the Emperor for the necessary meetings with his ministers for the transaction of business connected with the sacrifices. Across a court to the west and rear of this hall is a more retired building in which the Emperor had his private quarters.

The most important part of the Temple of Heaven is the southern section of the inner court. In the midst of this court is a smaller, square court, 549 feet on a side, surrounded by a red wall covered with blue tiles. This court has four triple gate-

' 凝 禧 殿	' 西 天 門	' 內 西 天 門	
' 廣 利 門	' 祈 穀 壇	' 祈 年 殿	' 皇 乾 殿



THE HALL OF FASTING—TEMPLE OF HEAVEN.

ways, one on each side, whose carved marble pillars are ornamented with dragons and flying clouds. On occasions of sacrifice these gateways are closed by red lacquered doors. To the north of this square court of the altar is the *Huang Ch'ung Yü*¹, a beautiful enclosure whose principal building is a circular hall with a conical roof of blue tiles. This building contained until a few days ago the shrines and the spirit tablets of the Most High God, and his eight associates in worship, that is to say, the first eight Emperors of the Ch'ing Dynasty beginning with T'ai Tsu Kao² (known as T'ienming³), the grandfather of Shunchih, and ending with Taokuang. At the beginning of the present year the tablets of these eight Emperors were removed to the *T'ai Miao*. The east and west side chapels of the *Huang Ch'ung Yü* contain the tablets to the spirits of the Sun, Moon and Stars and the Clouds, Winds, Thunder and Rain, which were worshipped on the second terrace of the altar. In the dark woods to the east of the square court of the altar are the slaughterhouse and the temple treasury. In the latter are kept the bronze urns, the kiosques, in which the tablets are carried, the tabernacles, awnings, lanterns, and the greater part of the furniture used in the worship.

On entering the square court, one notes in the south-west corner, three tall masts. At times of sacrifice three huge red lanterns were suspended on them, which cast a soft glow over the scene of worship. The sacrifice always took place before daylight. Near the south-east corner of the square court is the altar of burnt offerings, a cylindrical structure of green glazed tile, with flights of steps on the south, east and west. The furnace door is on the north. Extending in a quadrant from this altar toward the north-east there are arranged eight large braziers in which were consumed certain offerings of silk made to the eight Imperial Ancestors associated with Shang Ti in this worship. Inside this square court is a circular court 335 feet in diameter, surrounded by a low red wall surmounted by blue glazed tiles. Entrance into it is made through four triple-gated openings, one towards each cardinal point of the compass. The gate pillars are of marble and the gates of red lacquer closed during worship. Just outside the gates, one pair on the east and one on the west, are four braziers used for the burnt offerings to the inferior spirits who are worshipped on the second terrace of the altar. In the center of the circular court is the most holy place of the temple. This is the triple-terraced, white marble altar, erected to the Most High God. Four flights of stairs, one from each cardinal point of the compass, give ascent, nine steps to each terrace. On the north and south, at the foot of each flight of nine steps, there was placed a pair of large bronze urns in which incense was offered.

¹ 皇 寧 宇² 太 祖 高³ 天 命

The existing altar to Shang Ti was constructed by that great architect Emperor, Ch'ienlung. In the Fourteenth Year of his reign (1749) he issued the following remarkable edict :—

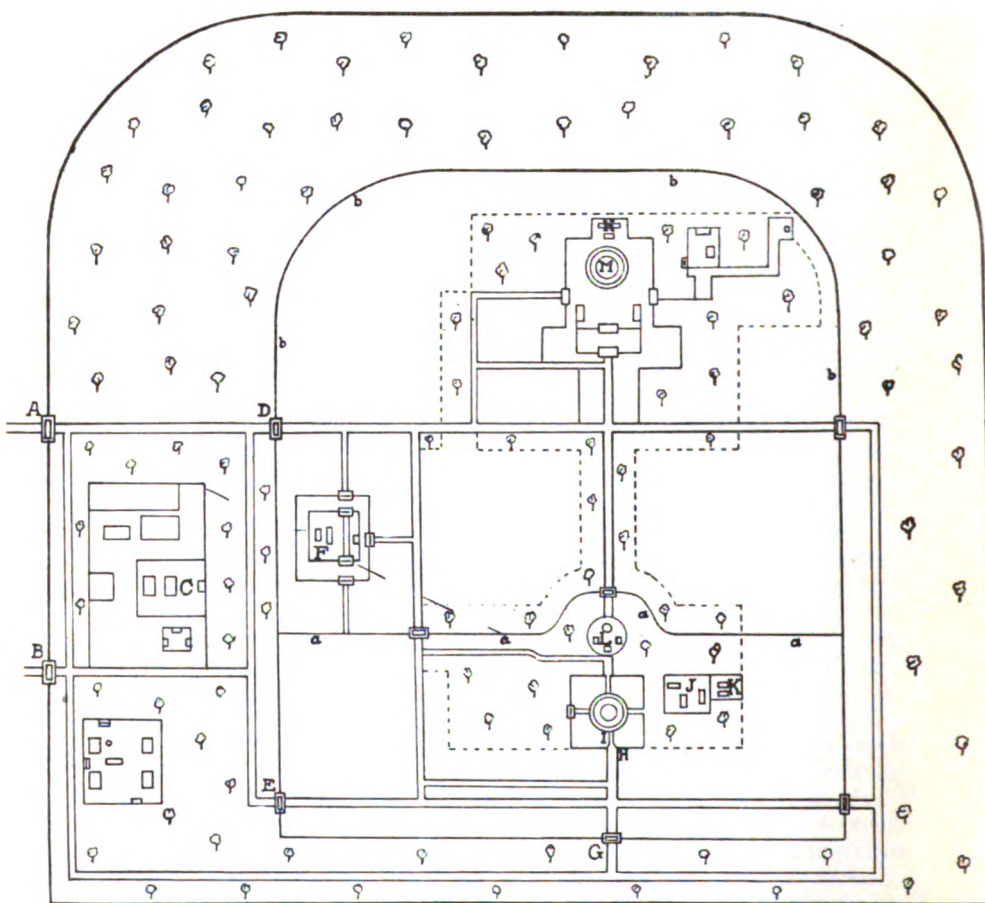
“The space upon the Altar to Heaven is too small for the accommodation of the tabernacles and the sacrificial vessels and various other articles to be arranged thereon. In planning to substitute a new altar, the surface of the three terraces, while still preserving the numerical relation of 9 by 5, should be enlarged, so as to enable those officiating to have more room in which to move about and show proper reverence. You officers should carefully consider and memorialize.” “Respect this.”

In response to this edict the following memorial was submitted :—

“In compliance with the edict, we have consulted and found that the measurement of the old Altar to Heaven was, in the official feet of the Ming Dynasty, for the first terrace 5 chang¹ 9 inches in diameter, which shows a very slight connection with the 5 by 9 numerical relation. But the third terrace was 12 chang in diameter, which does not retain the combination of odd numbers. We now propose that, according to the correct standard of the law of the musical pipes, the altar be made to contain in ancient measurement in the first terrace a diameter of 9 chang, or 1 times 9; in the second a diameter of 15 chang, or 3 times 5, and in the third terrace a diameter of 21 chang, or 3 times 7, so that the heavenly (i.e. odd) numbers, 1, 3, 5, 7 and 9 will all be represented, and the diameters of the three terraces added together will make a total of 45 chang, which will express the numerical relation of 9 times 5.

Thus the space for the tabernacles will be made more commodious for the arrangement of the sacrificial vessels and other articles, and the officiating ministers will have more room in which to move about and will thus be enabled to show greater reverence. Originally the tiles in the pavement of the uppermost terrace of the altar were arranged to form nine concentric circles, those of the second terrace seven circles and those of the third five circles. This preserved the arrangement of odd numbers, but the terraces have been changed somewhat and the numbers have become confused. Since the present altar is to be made larger we request that each terrace may have nine circles and that one circular stone be added in the center of the top terrace. Thus the uppermost terrace will represent 1 times 9, and show a total of 9 times 9 or 81 stones. The second terrace will begin with $(81 + 9 =) 90$ in the inner circle and end with 162 in the ninth, and the third terrace begin with 171 and end with 242 in the ninth. By this arrangement the whole system will appear to be put in regular order. In the old arrangement the tiles were but a

¹ 丈 One chang=ten Chinese feet.



TEMPLE OF HEAVEN, PEKING.

Scale 1 to 10,000.

EXPLANATION OF THE PLAN OF THE TEMPLE OF HEAVEN.

- A=The Hsi Tien Men,
- B=The Wai Yüan Hsi Men,
- C=The Ning Hsi Tien, or Hall for the rehearsal of the ceremonies, particularly by the posturers and musicians.
- D=The Nei Hsi Tien Men, the usual entrance into the northern section of the Inner Court.
- E=The Kuang Li Men, the Emperor's gate of exit from the southern section of the Inner Court.
- F=The Hall of Fasting.
- G=The Chao Heng Men, principal entrance to the southern section of the Inner Court.
- H=The Wai Wei Men, the southern gate to the outer or square court of the Altar.
- I=The Nei Wei Men, the southern gate to the inner or circular court of the Altar.
- J=The Treasury.
- K=The Slaughter House.
- L=The Huang Ch'ung Yü.
- M=The Ch'ü Nien Tien.
- N=The Huang Ch'ien Tien.
- a a a=The division wall between the northern and southern sections of the Inner Court.
- b b b=The wall of the Inner Court.

little more than two feet square; in the present they must be enlarged to three feet five or six inches. Under these circumstances it will be difficult to use tile, and it will be necessary to obtain stone of a moxa blue color. These will be stronger and better and last longer. The balustrades around the three terraces are each in four sections (occasioned by the four openings on each terrace for the staircases.) On the first terrace each section of of the balustrade will contain eighteen panels; on the second twenty-seven panels, and on the third forty-five, making a total of 360 panels, corresponding to the 360 degrees of a heavenly circle.

All the measurements of the surfaces of the above-mentioned three-terraced altar, the length and width of the balustrades, as well as their thickness, and the width and height of the steps, are in the ancient foot, but slight additions and deductions have had to be made to preserve the relation of the number nine. The above is in accord with the celestial sign *Ch'ien Yüan*¹ (i.e. the tri-gram corresponding to Heaven)."

The measurements given in this memorial are not in the ordinary Chinese foot, but are probably *intended to be* in the foot of the Board of Works, which is 12.25 inches English. As a matter of fact, however, the foot is smaller than the English, for the actual measurements made by myself are as follows:—

The diameter of the uppermost terrace, 77 feet 6 inches; width of the second and third terraces each 25 feet 10 inches; the diameter of the second terrace is therefore 128 feet 8 inches and that of the third terrace 180 feet 4 inches. The altar is constructed of white marble with one circular stone in the center of the uppermost terrace which is surrounded by stones all equal in size, arranged in concentric circles, the first of which contains 9, the second 18 and the third 27. Each circle contains 9 more than the next within it, so that in the ninth and outermost circle there are 9 times 9 or 81 stones. The numerical relation 9 times 9 to the Chinese represents completeness. The second and third terraces continue this same numerical relation. The stairs, as I have already said, are also arranged so as to give 9 steps to each terrace. The height of the uppermost terrace from the ground is 18 feet. There are five carved marble pedestals on the topmost terrace. The largest is placed on the central stone and is used to support the golden censer. On either side of this is one on which there is placed a lantern (probably the golden wire lanterns). The two outside pedestals are for vases filled with artificial flowers of gold leaf.

Most of us have seen the Emperor pass from the palace to the Temple of Heaven to worship there. I have several times had this privilege, and on one occasion, at the winter solstice, I visited

¹ 乾元

the temple just after the sacrifice had taken place and saw the awnings, pavilions and other paraphernalia in place.

When the winter solstice approached, that season of religious celebration in all lands, announcement was made in the Peking Gazette of the date on which the sacrifice would be offered at the Altar to Heaven. Five days before the sacrifice the Emperor, either in person or by deputy, inspected the sacrificial animals. Fourteen bullocks were to be slain and a large number of sheep and pigs. All had to be without spot or blemish and the bullocks were required to be of one uniform color. As a rule, an imperial prince was sent to make the inspection. He wore either the official dress, having the emblems of his rank or, if on duty at the palace, court dress. Three days before the sacrifice at early dawn a Director of the Court of Sacrificial Worship entered the palace and placed a table with the warning notice of the fast in the *Ch'ien Ch'ing*¹ Gate, and beside it the bronze image of a man, before which he knelt once and kotowed three times. On that day the central door of every yamen was closed and a table placed before it with the notice of the fast. The Emperor and his high officials throughout the Empire abstained from flesh eating, wine drinking, music and pleasure of every sort, and, by bathing and fasting prepared themselves for the solemn service—the worship of the Most High God.

On the second day before the sacrifice another inspection of the animals was made, this time by the President of the Ministry of Rites. On the same day the civilian and military posturers assembled in the *Ning Hsi Tien* to rehearse their parts in the ceremony and the Court of Sacrificial Worship sent the prayer tablet to the Grand Secretariat where the prayer to be offered to God was written upon it. A table covered with yellow silk was then placed in the office of the Secretariat and the prayer tablet laid upon it by the copyists. The Grand Secretaries approached the table from the south, reverently removed the cover from the tablet and inserted the imperial name in the prayer. The tablet was then placed in a room that had been purified and the next day it was given in charge to the officer assigned to this duty or, as one would say to-day, to the court chaplain.

On the day before the sacrifice at 11. 30 p.m. a pit was dug just outside the east wall of the slaughterhouse. Before the door of the slaughterhouse the Court of Sacrificial Worship erected an incense altar whereon a Director of the Court of Imperial Banquets facing the north offered incense three times. After this two censors and two officers of the Ministry of Rites, all in court dress, watched the killing of the animals. The knife which was used

¹ 乾清

had bells attached to the handle, and the blood of the animals was caught in a *tou*, which is a globular jar, and was buried in the pit outside the east wall. The hair of the victims was also buried in this pit. On this day at five strokes of the drum, that is to say about five o'clock in the morning, the Court of Sacrificial Worship cleansed the altar and its courts, laid down the coir matting and arranged the shrines for the spirit tablets upon the altar. That for the tablet to Shang Ti was placed on the north side of the topmost terrace at the head of the north flight of steps (but closed on the north and open toward the south) and those for the tablets of the eight Imperial Ancestors were placed on the same terrace, four on the east side and four on the west. The shrines for the inferior deities were arranged on the second terrace, two on the east and two on the west. That to the spirit of the Sun was placed on the east, and that to the spirit of the Moon on the west side. One shrine was intended for the constellation of the Great Bear, the Five Planets, the Twenty-eight Constellations, and all the stars of the circle of Heaven, and was placed next to that of the spirit of the Sun. Another for the Master of the Clouds, the spirit of the Rain, that of the Winds, and that of the Thunder, was placed next to the shrine of the spirit of the Moon.

These shrines are tabernacles constructed of boards which are carefully made to fit one into another, and with tenons on their ends which are inserted into sockets in the heavy bars laid on the altar floor. The boards of each shrine are covered outside with a tent of blue silk and lined inside with hangings of yellow satin.

On the second terrace at the head of the southern flight of steps was placed another tent which was of yellow silk and was occupied by the Emperor while watching the service.

Another and larger tent was erected outside the south gate of the square court of the altar (*i.e.* the southern *Wai Wei Men*¹) on the east side of the sacred way. This was the Emperor's dressing tent.

While these tents were being erected certain archivists of the Court of Sacrificial Worship were preparing the dishes of cooked and uncooked food which were to accompany the principal offerings. Doctors of the Academy of Learning prepared the *pien*, the *Tou*, the *Teng* and the *Hsing*,—the *teng* for the *T'ai*² soup, the *hsing* for the *Ho*³ soup—the *fu* for the millet, the *kuei* for the rice and spiked millet. The *pien*, or baskets, were used for salted and dried articles, such as dried fish, jujubes, chestnuts, hazel-nuts, water chestnuts, the seeds of the *ch'ien*, a species of water lily, dried deer meat, the white cakes, black cakes, rice cakes, etc. The *tou* was used for leeks, pickles, minced meat, onions, pickled deer, celery, salted hare, salted bamboo shoots, salted fish, tripe, sucking pig,

¹ 外 壇 門

² 太

³ 和

sweet wine and gruel—all of which dishes were arranged in their proper order in the treasury. At dawn on this day the Court of Sacrificial Worship erected an altar covered with yellow silk in the midst of the great *T'ai Ho Tien*, the largest audience hall in the palace. This altar was placed just in front of the throne chair on the dais. Two censers were placed in position. The prayer was brought in together with the offerings of jade, silk, and incense and laid upon this altar, where they were inspected by the Emperor. His Imperial Majesty then knelt once and kotowed three times, after which the prayer was placed in one kiosk and the jade, silk and incense in others. The Emperor offered incense three times, knelt once again and kotowed three times, after which the kiosks were carried out of the palace to the Temple of Heaven and placed in the temple treasury. On the same day the bronze image and the warning notice of the fast were carried to the Hall of Fasting at the Temple of Heaven.

On this day too, *i.e.* the day before the sacrifice, at daylight, the road from the place to the Temple of Heaven was swept and covered with yellow earth. Guards were stationed all along the way on both sides of the street. The shop-keepers were ordered to close their doors and put up their shutters. The entrances to the cross streets were closed by blue curtains, and all persons other than the guards were kept off the street. The legations had been notified a few days before that no railway trains would be allowed on that day to enter or leave the city, and a sabbath stillness reigned over the quarter in which the Altar to Heaven is situated.

At 9 o'clock a.m. the bell and drum at the *Wu Gate*¹ announced that the Emperor was leaving his palace. He wore his dragon robes and was carried in his chair of state borne by 36 men. Heralds cleared the way before him. Then came a bearer of incense followed by the imperial standard and yellow umbrella just preceding the imperial chair. Princes, Dukes and High Ministers of State and the Imperial Body Guard completed the retinue. The procession passed out through the middle gate in the curtain wall of the *Ch'ien Men*, which was opened to the Emperor only, and continued its way between files of kneeling soldiers to the Temple of Heaven, which was entered through the *Wai Yüan Hsi Men*², *i.e.* the southern-most gate on the west side of the enclosure. The Emperor was then carried along the sacred way to the south gate of the inner, or second court. This gate is called the *Chao Heng Men*³. On the west side of the gate he alighted, and crossing over the sacred way entered by the eastern opening of the gate. The central path, reserved to the

¹ The 午門 is the south gate of the Forbidden City.

² 外垣西門

³ 昭亨門

spirits, was covered with coir matting and sheltered by an awning of blue silk lined with yellow satin. The Emperor, accompanied by the attending princes and ministers and led by two directors of the Court of Sacrificial Worship, walked to the *Wai Wei Men* i.e. the south gate of the square court of the altar, and from there proceeded across the altar courts to the *Huang Ch'ung Yü*, where he offered incense to God and his ancestors.

The Emperor knelt before the incense altar of the Most High. Thrice he offered incense thereon. Again he knelt three times and prostrated himself nine times. In the same way he worshipped the spirits of his ancestors. Attending ministers paid similar honors to the inferior spirits whose shrines are kept in the chapels on the east and west sides of the court.

The Emperor then inspected the altar, upon which the tabernacles had already been placed, and, this done, was carried to the Hall of Fasting.

At the approach of night under the direction of the Court of Sacrificial Worship the golden lanterns on the altar and the huge red lanterns suspended to the three masts were lighted, and the sacred way was illuminated by red silk lanterns supported on posts every 15 or 20 feet.

Then the wood was arranged on the altar of burnt offerings and the bullock laid thereon. The incense was put in place and various vessels set upon the altars before the various tabernacles.

For the altar to the Most High there were one bullock, one *teng*, two *fu*, two *kuei*, twelve *pien*, twelve *tou* and one golden censer, two blue lamps, (i.e. gold-wire lanterns lined with blue silk), four golden lamps (i.e. gold wire lanterns lined with yellow silk), five vases and one wine cup.

A little to the west of the center of the topmost terrace a table was placed upon which the prayer was laid. On the east side of this terrace another table was set on which was placed the azure jade emblem and the blue silk for the shrine of Shang Ti, together with the white silk, the incense, the jars of wine, the gourd wine cups, the wine pitcher, one cup full of wine and a plate of sacrificial meats intended for the Imperial shrines on the east side of the altar. A similar table on the west side of the altar supported the offerings for the Imperial shrines on that side. The jade and silk were in bamboo baskets. The offerings of animals were in trenchers placed before the shrines.

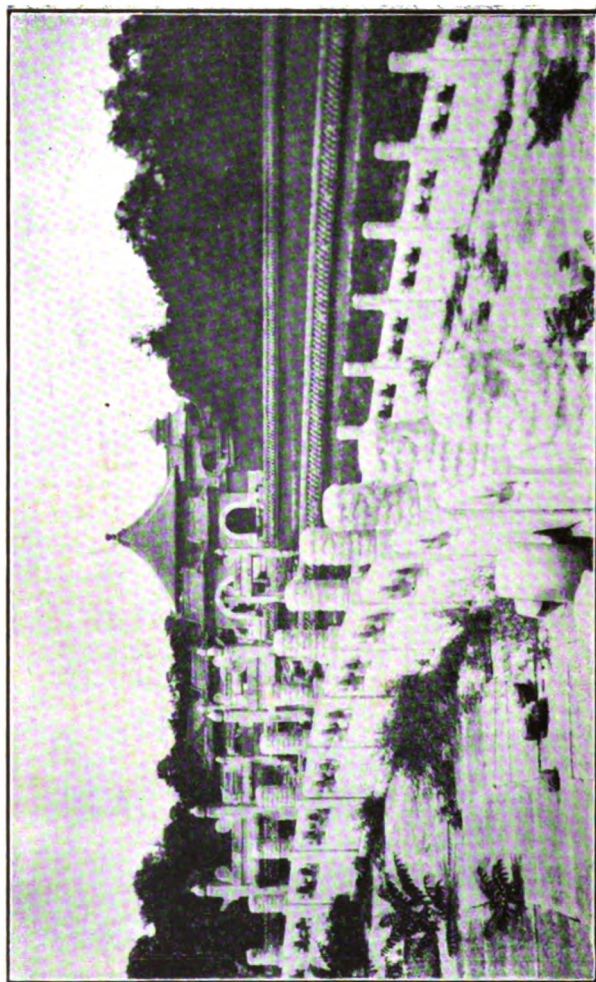
The vessels for the shrines on the second terrace and the offerings appointed to the subordinate spirits were also put in place. The Marshal of the Imperial Equipage Department put the Emperor's dressing tent in order, and the Board of Music, assisted by the Court of Sacrificial Worship, arranged the musical instruments at the foot of the south steps. The bells were suspended in a frame on the east side of the court and the

musical stones in another frame on the west. The drum, the wooden starter, and the signal flag were on the east side—the tiger-shaped stopper on the west. The lutes, guitars, and various sorts of flutes and pipes were divided, half on the east and half on the west, as were also the spears and battleaxes used by the military dancers, and the plumes and wands used by the civilian dancers, there being 64 of each. The Emperor's station is on the second terrace at the head of the south steps; that of the princes of the first, second and third ranks on the third terrace at the head of the steps, and that of the princes of the fourth rank and the dukes at the foot of these steps. All face north during worship. The officers who serve the subordinate spirits on the second terrace are stationed on the east and west sides of the circular court. Two officers of the Court of Sacrificial Worship are stationed on the first or topmost terrace to superintend the ceremonies. The Emperor's place is marked by a tablet, and when he ascends to the topmost terrace of the altar to make his offerings his tablet is carried before him and placed at the spot where he is to stand. One officer on each of the first two terraces is detailed to attend to his tablet and another to spread his prayer rug for him. The reader of the prayer stands west of the table on which the prayer is laid. A number of incense bearers, cup bearers, and bearers of jade and silk are also stationed near the table on which the offerings are laid. The President and one Vice-President of the Ministry of Rites, two Directors of the Court of Sacrificial Worship, the senior President and one Vice-President of the Court of Censors, one officer of the Board of Music, two officers of the Guard and a number of other officials also have their stations on the uppermost terrace. Similarly certain officers are stationed on the second terrace to attend to the ceremonies there. The musicians, the chanting choir, and the dancers are arranged in ranks on the south side of the altar, half east of the sacred way and half on the west. A large group of officers of lesser rank is stationed outside the square court to the south on both sides of the sacred way, and all the worshippers, both inside and outside the courts, have certain officers of the Censorate, the Court of Sacrificial Worship, and the Court of Imperial Banquets to direct them in their movements.

One officer with several assistants is detailed to superintend the altar of burnt offerings.

On the day of the sacrifice, seven half-hours before sunrise, the Reader of the Prayer goes to the Treasury, offers incense, kneels once and kotows three times before the table on which the prayer is laid, and takes it to the prayer table on the marble altar. After once more kneeling and kotowing three times he retires.

A Director of the Court of Sacrificial Worship at the same time visits the Hall of Fasting and requests the Emperor to



THE HUANG CH'UNG YÜ—TEMPLE OF HEAVEN.

attend the sacrifice. When he enters his chair the bell in the tower is rung, to give notice to the ministers at the altar ; and the President of the Ministry of Rites, who is awaiting the signal, takes a Director of the Court of Sacrificial Worship and other officers and attendants and goes to the *Huang Ch'ung Yü* to invite the spirit of Shang Ti, the spirits of the Eight Imperial Ancestors, and the subordinate spirits whose tablets are in the side chapels to attend at the altar. For each tablet there is a beautiful kiosk of carved wood, with cylindrical body and a conical top carved to represent a Chinese tile roof. These kiosques are painted black and gold and are in charge of the Marshal of the Equipage Department. An officer of the Court of Sacrificial Worship draws aside the curtains of each shrine, while the President of the Ministry of Rites offers incense three times on each altar of incense. The President then passes out into the court where he kneels three times and kotows nine times. The tablets are then placed in their kiosques, beginning with the least honorable and ending with that of Shang Ti, whose kiosk however precedes the others in procession to the altar.

When they arrive at the foot of the south steps the kiosques are set down. That of the tablet of the Most High is placed in the middle of the sacred way, those of the imperial tablets to the right, and left a little to the rear ; and behind them but facing the sacred way the four belonging to the inferior spirits, two on the east and two on the west of the way. With one kneeling and three prostrations the Director of the Court of Sacrificial Worship requests the spirit of Shang Ti and the spirits of his associates to ascend the altar. They carry the tablets by the south steps to the top of the altar, and, the tablet of Shang Ti is placed on his throne in the tabernacle on the north side of the altar, while those of the eight emperors are placed each in his appropriate shrine east and west. The tablets of the inferior spirits are carried up the east and west steps to the second terrace and placed in their several shrines.

In the meantime the Emperor's chair has arrived at the outside of the *Wai Wei Men*, the south gate of the square court of the altar, and is put down on the west side of the sacred way. The President of the Imperial Equipage Department raises the curtain of the chair and requests His Majesty to alight. He crosses the sacred way and enters his dressing tent. After a few moments a Director of the Court of Sacrificial Worship informs the Emperor that the tablets of the spirits are all in place and requests His Imperial Majesty to worship. The Emperor comes out of his tent and two assistant Marshals of the Equipage Department kneel before him with a vessel of water in which His Majesty washes his hands. The Marshal of the Equipage Department kneels and offers him a towel. For the Emperor must have "clean

hands" as well as a "pure heart" when he enters into the presence of the Most High¹. After he has washed his hands the rug bearer spreads the prayer rug, in the small yellow tent which has been erected for the Emperor on the south side of the second terrace.

The Emperor then is escorted through the eastern openings² of the south gate of the outer court and through the eastern openings² of the south gate of the inner court and up the south steps to his tent, where he stands facing the north. The bearer of the Emperor's tablet then places it in position. The officers of the guards pass out of the gate of the circular court and bring in the bearers of the censers and lanterns, who set them down at the foot of the steps leading to the third, or lowest, terrace. The various officers are then conducted by the ushers to their proper stations and all face the north. It is still dark and the courts and altars are but dimly lighted by the great red lanterns on the masts, the candles on the altar and the lanterns in the court.

The Master of Ceremonies requests the Emperor to worship. His Majesty stands at his appointed place of worship facing the north. The Master of Ceremonies then announces the service for the reception of the spirit of Shang Ti with a whole burnt offering. The fire is then kindled in the altar of burnt offerings, and while the body of the bullock is being consumed the incense bearers take up the plates of incense from the tables and stand beside them. The bandmaster announces the piece of music for welcoming the spirit of Shang Ti. The master-musician gives the signal, the starter is struck and the music begins. The incense bearer to the shrine of the Most High moves forward by the east side of the altar and stands before the tablet to Shang Ti. The incense bearers to the several inferior shrines on the east side follow him, and those assigned to the shrines on the west side move forward by the west, and each takes his station before the tabernacle which he serves. The officer in charge of the Emperor's tablet takes it up. (This is done every time His Majesty ascends the altar). The Master of Ceremonies requests the Emperor to ascend to the topmost terrace. The attending ministers then conduct His Imperial Majesty to the first terrace. The Ministers stop at the prayer table, but the Master of Ceremonies conducts the Emperor to the altar of incense of the Most High. The incense bearer, who has been waiting there, kneels. The Master of Ceremonies requests the Emperor to kneel. His Majesty kneels. The Master

¹ The Jewish priests also were required to wash their hands and feet in the laver "between the tent of the congregation and the altar, before going to the altar to minister." Exodus XXX, 118-20.

² The central door-way and the central path were reserved for the spirits.

of Ceremonies requests the Emperor to offer incense. His Majesty takes a stick of incense and places it in the censer. This he does three times. The Emperor is then conducted to the shrines of the Imperial Ancestors, before each of which the same ceremony is repeated. The Master of Ceremonies announces the return of the Emperor. The attending ministers conduct him back to his tent on the second terrace. The bearer of the Emperor's tablet replaces it. (This is done every time he returns to his tent). The Master of Ceremonies then requests the Emperor to kneel and worship. His Majesty kneels thrice and kotows nine times. The Assistant Master of Ceremonies calls out: "Kneel and Worship," and all the princes, dukes and officers kneel and kotow each in his own place. The master musician gives the signal, the stopper is struck and the music ceases.

The Master of Ceremonies then announces the offering of jade and silk, and these offerings are made in exactly the same way as the incense but accompanied by a different piece of music.

This having been accomplished the Master of Ceremonies announces the offering of the *Tsu*¹. The *Tsu* used at the Altar of Heaven is a large trencher of wood, painted blue, the color of Heaven, and lined with tin. It has four legs, is 3 feet 2 inches long (Chinese measure), 2 feet 3 inches broad and 2 feet 3 inches high. These trenchers contain the bodies of the bullocks offered whole. Formerly the trenchers were carried in at this point in the service, but in the seventh year of Chienlung (1742) it was decreed that they should be placed in position beforehand, and only the hot water brought in and poured over the bodies. When the order to bring in the trenchers is given the Emperor's tablet is taken up and he moves to one side facing the west. His prayer rug is taken up. The princes, dukes and other officers are also moved to the east and west to make room for the bearers of the hot water who ascend the south steps to the top of the altar. As soon as they have passed the Emperor's station, his rug is put down, his tablet replaced and he returns to his station. The princes and other officers also return to their proper places. The bearers pour the hot water three several times into the trenchers and then retire down the west steps. The music begins and His Majesty ascends the altar and offers the slain beasts with the same sort of ceremony as was employed in the case of the incense and the silk.

The Master of Ceremonies next calls for the first offering of wine, the officer in charge of the wine jars ladles the wine into the cups and the cup-bearers place one cup before each shrine. The band-master calls for the appropriate tune, and when the music begins he signals to the military dancers, or posturers, to accompany it with the prescribed evolutions with spears and

battle-axes. The Emperor is conducted to the topmost terrace, where he offers a cup of wine to Shang Ti only, with the same sort of ceremony as in the case of the other offerings. The tablet bearer and the rug bearer on the topmost terrace then place the Emperor's tablet and prayer rug, and the Master of Ceremonies conducts His Majesty to the table on which the prayer is laid. The reader of the prayer approaches the table, kneels once, kotows thrice, arises, takes the prayer and kneels on the east side of the table. The music pauses for a moment. The Emperor and the whole company of officials kneel while the prayer is read. When this is done the reader arises, approaches the shrine of the Most High and places the prayer in the basket on the altar there. He then kotows three times and retires, and the music, which was resumed at the conclusion of the prayer, now pauses again.

The Master of Ceremonies requests the Emperor to worship and he arises and leads the whole company in three salutations (*san pai*)¹. The Emperor's tablet is removed and he is conducted to the several Imperial shrines, in each of which he offers a cup of wine. The ceremonial ushers lead the ministers who serve the subordinate spirits up the east and west steps to the second terrace, where they offer incense, silk and wine before the tablets of these spirits. The Emperor returns to his position on the second terrace, the officers serving the shrines on that terrace retire down the east and west steps to their original positions, and the music ceases.

The military posturers retire and the civilian dancers enter with their plumes and wands.

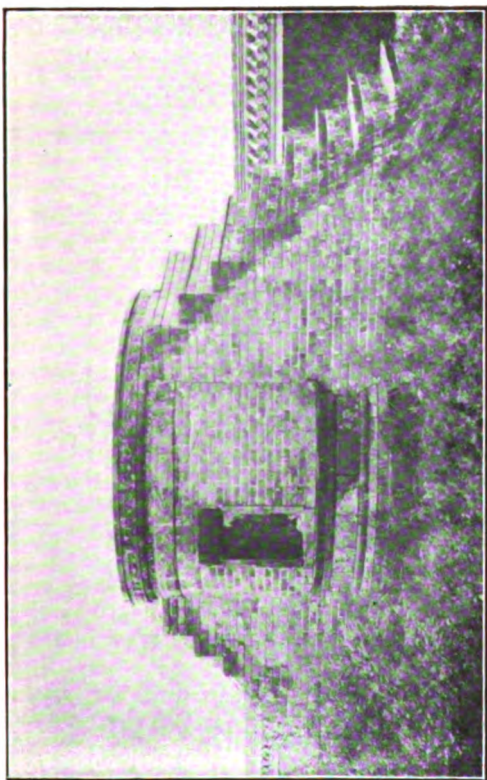
The second offering of wine is then announced, and is made only at the shrines on the east side of the altar, accompanied by the appropriate music and the posturing of the civilian dancers.

A third offering of wine is then made, this time at the shrines on the west side of the altar.

During these last two offerings the ministers serving the subordinate spirits make offerings of wine on the second terrace. The music stops and the civilian posturers now retire.

The order is then given to partake of the blessed feast. The Director of the Court of Imperial Banquets, accompanied by a number of assistants, then approaches the east table and takes up the plate of meat offerings there and the drink offering, and carries them to the shrine of Shang Ti. The Emperor's prayer rug and tablet are put in position as in the case of the reading of the prayer. The Emperor is conducted to this spot. Two Directors of the Court of Imperial Banquets take position on the west side of the Emperor and two officers of the Guards on the east. The Emperor and the attending officials all kneel. The Master of Ceremonies requests His Majesty to drink the wine of blessing and the

三 拜



THE ALTAR OF BURNT OFFERINGS—TEMPLE OF HEAVEN.

officials on the west present the cup of drink offering, which His Majesty reverently takes and raises (to his lips) and hands to the officers on his right. The Master of Ceremonies then requests the Emperor to receive the sacrificial food¹. The plate of meat offerings is handed to him. He receives it, raises it reverently and hands it to the officers on his right. He then makes three salutations, rises and is conducted back to the second terrace. The Master of Ceremonies again requests him to worship and His Majesty leads the whole company in three kneelings and nine prostrations.

The ceremonial usher orders the removal of the viands. The appropriate music is played and the officer in charge of the jade proceeds to the shrine of the Most High, kneels and kotows and takes up the azure jade and retires. The music stops. Then the ceremonial usher orders the escort of the spirits back to their shrines in the *Huang Ch'ung Yü*. The bandmaster orders the music for the return of the spirits. The music begins. His Imperial Majesty again kneels thrice and kotows nine times, followed by the whole company of princes and officials. The music stops and the usher orders that the prayer, silk and other offerings be sent to the altar of burnt offerings and the braziers.

The officers charged with this duty proceed to the shrines and all kneel. The reader of the prayer takes the prayer. The others take up the baskets of silk and all kotow three times, then arise. The incense bearers kneel and take the incense; the cup bearers kneel and take the cups of wine, and in their turn they arise, and carry them to the altar of burnt offerings and to the braziers. While they are carrying these offerings down the steps the Emperor moves again and faces the west, his prayer rug is taken up and the offerings are carried by. The officers in the courts also fall back east and west a few paces. After the bearers have passed, the Emperor and the officers all return to their stations. The offerings to the inferior spirits are carried down the east and west steps, and burned in the braziers just outside the east and west gates of the circular court.

The Assistant Major Domo calls out;—"Look towards the altar of burnt offerings." The appropriate music is played, and the Master of Ceremonies requests the Emperor to proceed to the station for observing the burning. His Majesty's rug is put in place and he is conducted to the outside of the east opening in the south gate of the circular court, where he stands and watches the burning of the prayer, the silk and the incense and wine. The officers who serve the spirits on the second terrace watch the burnings at the braziers outside the east and west gates of the circular court.

1 昨

The Master of Ceremonies then announces the conclusion of the ceremony. The music stops and the great sacrifice is ended. The Marshal of the Equipage Department then arranges the kiosques and the tablets are carried back with great ceremony to their shrines in the *Huang Ch'ung Yü*, where the President of the Ministry of Rites again offers incense and worship.

The Emperor returns to his dressing tent and changes his raiment, takes his chair and goes out through the *Kuan Li Gate*, that is the gate in the south-west corner of the inner court. There his escort joins him and he is conducted back to the palace, where his arrival is announced by the ringing of the bell at the *Wu Gate*.

The ceremonial for the worship at the covered altar in the northern section of the inner court, where prayer is made for a good harvest, is very similar, as is that also for the sacrifice in the first month of summer when prayer is made for rain.

China suffers so much from drought that the prayers for rain are regarded as of the greatest importance, and these prayers are made to many different spirits at various altars and temples.

There is a very interesting edict of the Fifty-sixth Year of Shun-chih (1699) which deals with the subject. The Emperor says that in fifty of the fifty-six years of his reign he had prayed for rain, and that each autumn in-gathering had shown a fine harvest; but "Last year," he added, "on account of the heat and drought I erected an altar in the palace and prayed. Throughout three long days and nights I knelt. In the day-time I ate nothing but unseasoned food; I took neither salt nor soy, and on the fourth day I walked to the Altar to Heaven and reverently prayed. Suddenly dense clouds formed; the rain descended in a flood. Through it I walked back to the palace. The water filled both of my boots; my clothing was soaked. Afterwards when people came up from the various provinces I first learned that on that day rain fell over the whole Empire."

The ceremonies at the *Ta Kao Tien*, where the iron tablet was worshipped by the Emperor with prayer for rain, do not properly come under consideration here as they are really Taoist in character.

The sacrifices at the Altar to Earth in the northern suburb are similar to those at the Altar to Heaven except that no burnt offerings are made.

The burial of the blood and hair of a bullock, by which rite the spirit of the Empress Earth is welcomed, takes the place in the ritual which is given to the burnt offering at the Altar to Heaven. The spirits of certain Imperial Ancestors are associated with the Earth in the service, and the subordinate spirits worshipped are those of certain mountains, seas and rivers.

Because of the high honor paid to Earth the modern state

worship has been described as a dualism, and the strong influence exerted by the ancient doctrine of the *Yin*¹ and *Yang*² lends support to the description. A more careful analysis of the religion, however, serves to show that this is incorrect. The prominence given at the Altar of Heaven to the number three, shown in the triple terraces of the two altars, the triple roof of the building, the three flagstaffs, the three times three prostrations and the three offerings of wine, is not without purpose. It has its origin in the Confucian triad; Heaven, Earth and Man, the three ceremonies in the worship of which can be traced back to the earliest known period of Chinese history.

The Emperor Shun asks :—"Is there any one who can direct my three religious ceremonies?"³. Legge, commenting upon this passage, says :—"There is no difference of opinion as to the understanding of these. They are the observances in the worship of the spirits of Heaven, the spirits of Earth, and the spirits of Man."

It is necessary therefor to call attention to the ceremonies used in the worship of the third element in this triad, that is Man. The spirits of the great emperors, as the representative men, are worshipped as we have seen at the Altar to Heaven and the Altar to Earth, as associates of these high divinities. But they have also their own temple.

The *T'ai Miao*, or Temple of Imperial Ancestors, is situated in the closed part of the Imperial City just outside the south entrance to the Forbidden City, in a large enclosure just east of that entrance.

This enclosure is about 1,500 feet long, north and south, by 1,200 feet wide east and west, and is planted with a dense grove of cypresses. The yellow-tiled roof of the principal building of the temple is easily seen from the city wall. The temple proper is about 600 feet wide east and west by 800 feet long north and south. In the principal court-yard on the east and on the west are the side chapels, where the great statesmen and warriors of the dynasty are worshipped. The main hall, which is the hall of sacrifice, is about 200 feet east and west by 100 feet wide north and south. The tablets are brought into this hall from the shrines in a separate building just to the north, and are placed on thrones on the north side of the hall and worshipped in much the same way as at the Altar to Heaven.

But the vessels used in the sacrifice are much more costly in the *T'ai Miao* than in the Temple of Heaven. I had the

¹ 陰

² 陽 The yin is the female, the yang the male principle. The yin is also the negative, the yang the positive principle, yin represents darkness, yang light, etc.

³ 有能朕典三禮

privilege of being present in September 1901 when the temple was handed back to the Chinese Government by the Allies. The beautiful bronze vessels of various shapes, mentioned above, were shown to us, and we were admitted also into the rear hall where the spirit tablets are kept in their shrines. This hall has its greatest length east and west and is divided into a number of chapels, one for each Emperor. The hall was dimly lighted by the lattices in the south side, but the chapels were absolutely dark and closed by heavy doors before which there hung heavily embroidered curtains.

Before each chapel was an altar of incense beside which were placed the flags and umbrellas of the deceased Emperor. On drawing back the curtains and opening the doors we were admitted to the dark chamber, on the right side of which was an ark, a small box overlaid with gold lacquer.

In the ark were tables of stone. These were of dark green jade and on them there was carved in letters of gold a eulogy of the deceased Emperor. The tablets were wrapped in cloth of gold.

At the north end of the chamber was the shrine. A flight of steps led up to this and curtains of cloth of gold were suspended before it. These when drawn revealed the tablet, over-laid with gold, bearing the posthumous name of the Emperor.

Besides the sacrifices offered to these spirits of the Imperial Ancestors in the *T'ai Miao*, others are offered at their tombs. Some of these wonderful mausolea are located at Moukden, some at the *Tung Ling*, about 90 miles north-east of Peking, and others at the *Hsi Ling* some 85 miles south-west of the city.

Some of us have visited one or more of these cemeteries. The *Hsi Ling* occupy a beautiful upland valley, perhaps ten miles long by five miles wide. It is deeply wooded and open toward the south, but shut in on three sides by hills which on the north rise into a lofty and precipitous mountain barrier. The cemetery is surrounded by a wall, and contains the tombs of four emperors and a number of princes and concubines, fourteen in all. The principal tomb is that of Yung Cheng, who died in 1735 and was buried there in 1737.

At the main entrance to the cemetery there is a large plaza with marble pailon on the south, the east and the west. One enters the cemetery by going north through a gateway with three openings. A few steps further bring one to a pavilion containing two tortoises, each bearing a marble tablet—one to the Emperor, Yung Cheng, the other to his Empress. Near each corner of the pavilion is a lofty marble column carved with dragons and supporting on its summit a weeping lion. Beyond this we crossed a marble bridge, followed a winding way that is guarded by stone images of lions, elephants, horses and military and civil officials, and

passed through an ornamented gateway of green and yellow tiles to the summit of a low hill where a magnificent view burst upon our sight—a mass of red walls and golden tiles, set in a forest of green, beyond which rose the mountain wall whose outlines were softened by the purple haze of an autumn afternoon. Another marble bridge leads one across a moat to a wide paved plaza, in the middle of which is a second pavilion containing a tortoise and tablet. The kitchens are on the right, the office of the caretaker on the left. The sacrifices for the semi-monthly service had already been killed and the meats were being cooked in the kitchen.

Still going north one enters the court of the temple. Beside the doors are suspended old bows and quivers, and there are racks also with battle-axes and spears. There is a tiled furnace in the courtyard for burnt offerings. The terrace before the sacrificial hall is of white marble, with carved marble balustrades and dragon-headed gargoyles. Upon it were some beautiful pieces of bronze; censers, a pair of storks and a pair of deer, the stork and deer being emblems of long life and wealth.

The hall was already prepared for the sacrifice to be offered at the full moon. There was an altar of incense and a table of shew bread; there were candle-sticks, censers and flower stands. The trenchers were ready for the animal sacrifice and a table beyond for the cooked meats. North of these were two thrones on which were placed the bases for the spirit tablets, and behind them, to the north, there were chapels, as in the case of the *T'ai Miao*, dark chambers closed by heavy doors and by curtains of cloth of gold, embroidered with dragons and phoenixes in red, blue and white. The walls of the chamber were covered with satin hangings. In the principal chamber were the shrines containing the tablets of the Emperor and Empress. West of this was a chapel for one of the imperial concubines.

Behind the sacrificial hall is a long court with fine old trees, at the north end of which is the tablet tower. This tower is more properly a lofty terrace, on which is erected a hall containing a marble tablet decorated in red, blue, green and gold and bearing the posthumous name of the Emperor. Behind the tower, enclosed by a wall with a crenelated parapet, is the vault, covered with a mound of earth on which a thick forest of shrubs and trees was growing.

As I have already said Confucius was raised to the first rank in the Chinese pantheon in 1907, and must also now be reckoned as forming part of the third element in the triad. But long before that date he was given the title of the "Associate of Heaven and Earth." To the Chinese people he much more than the Emperor was the representative man. The service in the Confucian temples, of which there is one in every *hsien* city,

has been so often described that I need not dwell upon it here.

This sketch of the ceremonies of the Chinese State Religion during the reign of the Manchus is very incomplete, but it is sufficient to show that this religion, while acknowledging the existence of one superior Being, the Ruler of Heaven, recognized also a multitude of other spiritual beings of lesser rank and power; either personified natural forces or the spirits of dead men, supposedly capable of exercising an influence over the operations of nature and the welfare of human beings, and deserving, therefore, of worship by men.

Certain similarities will have been noted in the ceremonies of China and those of the ancient Hebrews; others might be pointed out. There is a strong temptation, therefore, to discover some connection between them. If we accept the theory of the western origin of the Chinese, it is not difficult to admit that the two religions may have had a common origin. But we should not allow our desire to find a monotheism in ancient China to blind us to the real character of the Chinese State religion.

If we compare the recent State Religion of China with that depicted in the ancient Chinese classics we must admit that, while there has been some development, while there has been some modification of the details of the ceremonies, and an increase in the number of spirits worshipped, in its fundamentals the religion remains substantially what it was in the days when the Book of History was written. In other words it is just as much and just as little monotheistic now as then. Shang Ti is worshipped now as then. Heaven was used as a synonym for God even in that early day¹. Ancestors were as much worshipped then as now². There were Six Honored Ones³ associated in the worship with

¹ The Canon of Shun says: "Be reverent, so shall you aid me in performing the service of Heaven" 欽哉惟時亮天功. In this and the following quotations I have followed Legge's translation. A number of other passages might be quoted showing the use of "Heaven" for God. The personification of the over-arching sky and the worship of Heaven as the Supreme Ruler of the spirit world is found also in the early Aryan religion. It is not to be assumed, therefore, as some writers have done, that such use of *T'ien* or Heaven necessarily implies a tendency towards materialism.

² We read in the Book of History: "When he returned to the capital, he went to the Temple of the Cultivated Ancestor." 歸格于藝祖用特.

³ The same work, the Canon of Shun tells us: "He sacrificed specially but with ordinary forms to God, sacrificed purely to the Six Honored Ones, offered their appropriate sacrifices to the hills and rivers and extended his worship to the hosts of spirits; 肆類于上帝禋于六宗望于山川徧于群神. Who were the "Six Honored Ones? We do not know, but we are at once reminded of the six Amesha Spentas associated with Ahura Mazda in worship by the Zoroastrian religion.

Shang Ti then, just as the Sun, Moon, and Stars and various natural forces are now. The spirits of the Land were worshipped then and now¹, and divination was as much practiced in the earliest period as it is to-day².

I have already spoken of the tendency towards dualism. This began apparently during the Chou Dynasty, when Heaven and Earth began to be spoken of as co-ordinate powers³. This was probably due to the influence of the philosophy of the *Yin* and the *Yang*, which acquired importance at that time. All religions are interpreted from time to time in the terms of the prevailing philosophy. We have seen this done in the case of Judaism and Christianity. Dualism is an improvement over polytheism. But the tendency towards dualism in the development of the Chinese religion was arrested, and we have to-day still a polytheism whose deities tend to arrange themselves in three groups, the spirits of Heaven, the spirits of Earth and the spirits of Man. Shang Ti, the ruler of Heaven, occupies a position in the pantheon which tends to become supreme. In other words we have but the beginning of a monotheistic development.

Was there any connection between the established religion and the ethical standards of the people? Undoubtedly there was. The Chinese classics are the sacred books of the religion, and the ethical teachings of the classics are admittedly of a very high order.

The virtues especially emphasized are five; *jen*, *i*, *li*, *chih*, *hsin*⁴; that is to say, mercy, justice, piety, wisdom and honesty or good faith. They aim to strengthen the *san kang*⁵; the three bonds of society, *i.e.* those between sovereign and subject, father and son, and husband and wife, and thus preserve peace in the State and the home. They require the worship of the gods and of the ancestral spirits and teach that virtuous living is the condition of an acceptable sacrifice⁶. Furthermore they remind their readers that punishment will be visited upon the impious, the unfilial and the unrighteous. These punishments generally speaking, are supposed to be visited in this life. Sickness, poverty, drought, pestilence, war, are all calamities sent as a punishment

¹ 用命賞于祖. 不用命戮于社. (The Speech at Kan).

² 鬼神其依龜策協從. (Counsels of Yü).

³ 天地萬物父母. 惟人萬物之靈. This passage sometimes quoted to show the beginning of an association of Earth with Heaven as dual and co-ordinate powers plainly shows that man, the third member of the earlier triad, is not omitted. There is simply a rearrangement under the symbols of "father," "mother," and "child;" "man" or "child" being the spiritual part of the "all things."

⁴ 仁. 義. 禮. 智. 信.

⁵ 三綱.

⁶ "The spirits do not always accept the sacrifices offered to them; they accept only the sacrifices of the sincere." 鬼神無常, 享亨于克誠.

for sin. "The ways of Shang Ti are not invariable," said *I* in the books of *Shang*, "On the good doer he sends down all blessings and on the evil doer he visits all misery."¹ Many similar passages might be quoted. The connection between the Confucian religion and the morals of the people is a very intimate one. The moral law finds its sanction in the national religion.

What effect then upon the morals of the people will be wrought by the disestablishment of Confucianism? Will there come a "moral interregnum," as Prof. Goldwin Smith used to predict for Christendom? Possibly there may be a tendency among some of the young republicans to discard their morals with their ancestral religion. The late Viceroy, Chang Chih-tung, used to fear a result of this sort from the introduction of Western learning and therefore, both in his work on the "New Learning" and in his "Public School System," he insisted upon the importance of teaching the ancestral religion in the schools and requiring there the observance of its rites.

When the moral standards of society are supposed to find their only sanction in a religion which has lost its hold on the faith of a people, there is indeed grave danger that the less thoughtful will think that moral requirements also are without authority. There is of course as we know a natural foundation for moral precepts. God and Nature are not at strife. But where this truth is not recognized, unless there be stringent legislation and a strong public opinion to secure its enforcement, without religion the individual is apt to fall a prey to vice, social bonds become relaxed, and governments corrupt and inefficient. The disestablishment of a religion, however, does not necessarily mean the destruction of faith in it. The experience of the American people is just to the contrary. But in China under the old regime, the Emperor was the High Priest of the nation, and the provincial and district officials, his deputies in the exercise of the religious functions of the State at the local altars and temples. To-day there is no priesthood or clergy to take up these abandoned functions. Ancestor worship will doubtless continue in the home for some time to come, but the religion of the family has in China been so closely associated with that of the State that the disestablishment of the latter may not impossibly lead to the entire neglect of the Confucian ceremonies and the teachings of its sacred books. Another religion may, and probably will at some future date, take its place in the hearts of the people. But in the meantime, in order to prevent such a moral interregnum as has been described, it becomes the duty of the Government, not only to encourage all religious movements which seek to preserve the moral order, but also, as being within its own proper province, to

¹ 惟上帝不常,作善降之百祥,作不善降之百殃。

see that the public schools impress upon the pupils the truth that moral precepts find their sanction in the very nature and constitution of man and of human society, that the moral law is inexorable, absolutely essential to the welfare of the individual, the peace and happiness of society and the permanence of the State.

In conclusion I desire to express in the most emphatic manner possible the hope that the present government of China will see fit to preserve these wonderful altars with their beautiful grounds, the sacrificial vessels and the books that deal with the ritual, as historical monuments of ages gone by, monuments which are invaluable now in the comparative study of religion and destined to become more and more so in the years to come. The collection of sacrificial vessels exhibited in the Temple of Agriculture a few weeks ago might well form the nucleus of a museum, and I know of no better place for such a museum than in the quiet grounds of the Temple of Heaven, whose buildings and altars would themselves form a part and not the least interesting part, of the exhibit.

A STUDY IN THE LIFE AND PHILOSOPHY OF WANG YANG MING

By **FREDERICK GOODRICH HENKE, Ph.D.**
THE UNIVERSITY OF NANKING

I.

Wang Yang Ming, Chinese scholar, patriot and reformer, was born on the thirtieth day of the ninth month in the eighth year of the Emperor Ch'eng Hua of the Ming Dynasty, and died on the twenty-ninth day of the eleventh month in the sixth year of the Emperor Chia Ching.¹ The date of his life according to western chronology would thus be approximately 1472-1528 A.D. As compared with contemporary European history this places him in the period of the great maritime discoveries and the beginning of the Reformation. Philosophically considered he was fearlessly propounding his views in the Far East shortly before Giordano Bruno, after a life of restless wandering in search after truth, suffered martyrdom for his philosophic exposition of the universe, and about a century previous to Hobbes, Descartes and Spinoza. Thus brought into alignment with our western history, a study of his life and philosophy becomes the more interesting. The actuating spirit of Wang Yang Ming is closely akin to that of the Reformation. He was thoroughly dissatisfied with what he considered a useless striving for form and style in literary composition and with the vain discussions of the scholars, which neglected the great moral, religious and political issues of his day and gave an incorrect interpretation of the fundamental principles of human life and the universe. The spirit of the social and religious reformer is not greatly different from that of a Columbus or a Cabot, for each must manifest undaunted courage in the attack on a difficult problem. Though the object sought varies, the qualities that allow men to brave danger and to advance in the face of crushing opposition are essentially similar wherever found. Yang Ming was a man of this type.² Columbus faced

¹ Wang Yang Ming is also known as Wang Shou Jen and Wang Wen Ch'eng.

² The appellation Yang Ming is used in this paper, as in his works, to designate him. It serves admirably to distinguish him from other scholars of the same surname.

the unknown dangers of the stormy Atlantic and discovered a new world; Yang Ming as valiantly overcame Prince Ning and his rebel bands, thus saving the country for his emperor. Luther and his collaborators sought to bring the church back to what they considered the religion of the Bible; Yang Ming labored to bring the leaders of his people back to the original path of duty outlined in the Four Books and the Six Classics.

The teacher, as he is usually styled in his works, was descended from illustrious ancestors. We are told that in the Chin Dynasty, about the fourth century A.D., Wang Hsi Chih was a general of the right division of the army. At the time of the Mings, Wang Kang, a state counsellor, lost his life at the hands of the aborigines in Canton and had a temple erected in his honor. Wang Yü Chun was asked to serve in official capacity by the Emperor Yung Lo, but refused, styling himself "the old man in obscurity among the rocks." Wang Shih Chieh was honored with the degree of Chin Shih on account of superior knowledge of the classics. Wang Tien Hsü was the first of the Han Lins. His son Wang Hua, the father of Yang Ming, was the first of the Chin Shih and served as president of the Board of Civil Offices at Nanking. The ancestral home at this time was at Yueh-ch'eng. Yang Ming built himself a home in Yang Ming Grotto not far from there, and as a result was called Yang Ming.

At birth he was named Yün (cloud). His grandmother, so it was reported, in a dream saw a spirit-man who was clothed in dark red silk, decorated with precious stones, playing and drumming in the clouds as he brought the child. When she awoke the child was already crying. It was for this reason that the grandfather called him Yün (cloud). At the age of five he was still unable to speak. A Buddhist priest beholding him said, "A good child. Unfortunately he has been misnamed." Thereupon the grandfather changed his name to Shou Jen (Warden of the Highest Virtue) and forthwith he was able to speak.¹ Within the year he was repeating to himself the contents of the books his grandfather read, who, being surprised, asked him how he did it. The answer was: "I remembered what I heard you read." One day at twelve while walking with some of his companions on a street of Peking, he met a fortune-teller who volunteered to tell his fortune. An agreement was reached and the fortune-teller said: "When your beard reaches your collar you will enter the realm of the sage, when it reaches your diaphragm your knowledge will have begun, when it reaches your abdomen it will be

¹ This account of his life is based on his biography as given in his works. The reader will readily distinguish mythical elements. *Vide*, Philosophy of Yang Ming, Biography pp. 1-28. The name of this work in Chinese is 陽明先生集要三種. All references to the Philosophy of Yang Ming in this paper are to this edition of his works.

complete." Returning to school he asked his teacher about the most important thing of life. "Study and become a Chin Shih," the teacher said. Yang Ming replied, "Perhaps not. Study and become a sage is the first and greatest occupation."

At the age of seventeen he was married at Nanchang to the daughter of a state counsellor. The day the betrothal presents were sent he happened to enter a Taoist temple and seeing a Taoist priest sitting with crossed legs he first greeted him and then sat opposite him. As he forgot to return his wife's father sent men in search of him but failed to find him. He did not return until the next day. While in the yamen with his father-in-law he wrote daily and his knowledge of writing characters increased rapidly. He frequently said: "When I first wrote characters, I followed the ancient models carefully and got merely the form of the letters. Afterwards I added thought to my effort and kept the shape of the characters in mind." This continued until he had read the elder Philosopher Ch'eng who said: "When I write, I am very reverent. It is not that I wish to write well, but because reverence itself is knowledge." Commenting upon this, Yang Ming said: "Since he did not wish the writing to be excellent, why did he learn to write at all? However, I see this, that the ancients at all times and in all things learned from the mind itself. If the mind is discriminating and clear, skill in the writing of characters will be included."

At twenty-one Yang Ming received the degree of Chü Jen in his native province, and the next year took the examination for Chin Shih at Peking, but failed. At the next examination he tried again but failed a second time. A number of those who lived with him were ashamed because they had not received the degree, but he said, "You are ashamed because you failed. I am ashamed because my mind is ill at ease because of my failure." At twenty-eight he again took the examination for Chin Shih and attained the second place. He was also successful in receiving the seventh place in the second class of Han Lins. At this time he was studying political science and military tactics. In the fall of the year in which he received the Chin Shih, he was ordered by the emperor to build the tomb of Wang Yueh. In superintending the workmen he had half of them work and half rest, with definite times both for rest and meals. When he himself and the workmen ceased from work, he practiced the octagonal drill with them.

One of his chief interests at this period was religion, and especially the phase known as immortality, so much sought by the Taoist priests. Though a provincial judge noted for his discriminating decisions in law cases, he spent his leisure at a famous religious mountain Chiu Hua Shan. There he met a Taoist priest and made special inquiry regarding the magic of eternal youth or immortality. The priest said: "You are not in a

position to ask." Again he asked, "You are not in a position to ask," the priest replied. A third time he inquired and the priest said, "Though you manifest abundance of propriety, you do not yet forget the manner of an official." The next year the teacher resigned official position and built his home at the Yang Ming Grotto. There he tested Taoism. Certain friends visited him, and he revealed to them their entire past lives. They marvelled, believing that he had become perfect; but he coming to a state of realization said: "This humbugging is not in accordance with the true way," and thereupon discontinued the Yoga practices. Some time later he saw a Buddhist priest who had been sitting for three years in contemplation, neither speaking nor observing. The teacher said in a loud voice: "This priest sits here the entire day moving his lips. What does he say? He sits here with his eyes open all day, and what does he see?" The priest was startled, and the teacher made inquiry regarding his home. "My mother lives," the priest replied. "Are you ever homesick for her?" "It is impossible not to have such thoughts," said the priest. After Yang Ming had talked to him about native love of one's own, the priest wept, thanked him, then took his alms-bowl and returned home.

When Yang Ming was thirty-five years old, he entered a great crisis. At that time a eunuch named Liu Chin exerted undue influence upon the new emperor Cheng Te. As a result two officials at Nanking sent a memorial to the emperor requesting him not to use the eunuch. The emperor was offended and cast them into prison. Thereupon Yang Ming sent in a memorial and rescued them. Liu Chin, however, was incensed and in the emperor's name had him struck forty blows. In addition he disgraced him by sending him to the far-distant Lung Chang in the province of Kweichow, to serve in the government dispatch service where his principal duty was that of providing fresh horses for quick dispatch. He started on his journey the next summer, but was followed by a deputy of Liu Chin with evil intent. Not being able to avoid him, Yang Ming feigned drowning, and secretly made his escape on a merchant vessel. After wandering far out of his course, he reached Lung Chang in the spring of the next year and took up his official position there. His biographer describes Lung Chang as a resort of venomous snakes and poisonous worms, inhabited by babbling barbarians with whom he could not converse. The situation was critical, for he expected that at any moment a decree from Liu Chin might order his death. Accordingly he had a sarcophagus made and awaited the outcome of events. Unfortunately all his followers fell ill. But he was resourceful, for he chopped wood himself, carried water, and made soft-boiled rice for them. He sang songs—their home tunes—and recited humorous stories in order to drive away their sorrow. The great

object of his meditations at this time was: What additional method would a sage adopt who lived under these circumstances? Suddenly at midnight he realized what the sage meant by "investigating things for the purpose of extending knowledge to the utmost." Unconsciously he called out, and getting up strode about the room. His disciples were all alarmed. But the teacher rejoiced, for now he first understood the path of the sage. "My nature is sufficient," he said. "I was wrong in looking for principles in things and affairs." In later life he frequently referred to this as the three years during which he dwelt among the barbarians.

But the three years in time came to an end, and he was promoted to magistrate of Luling Hsien in Shansi. During the seven months he was there he used no violent punishments. From that time on his advancement was rapid, and he secured a number of his most noted followers. In the eighth year of Cheng Te we read of his sauntering near the Lan Ya Spring with his disciples. In the evening when the moon was bright several hundred of them gathered around the Dragon Pool and sang that the valley resounded with the echoes. Students of the old learning were then increasing daily.

With his promotion to military governor of Kiangsi and Fukien in the eleventh year of Cheng Te, his years of active military service began. On his way to Kanchou he passed Wan-an where several hundred robbers plundered the passers-by. Merchant vessels could not advance, so Yang Ming united them into a fleet. Flags were hoisted, the men beat drums, and thus they went forward into battle. The robbers surrendering said, "We are famine-stricken people. Kindly relieve us in our extremity." He promised them aid, but ordered them to continue in their regular occupations and not to commit misdemeanors and bring punishment upon themselves. The robbers all returned home. Later as provincial commander-in-chief of the army in Kiangsi he was given a banner and authority to act on his own initiative even in matters covering rewards and punishments. He reduced rebellions at Changchou, Huenshui, and Tungkang. At that time he captured a prominent rebel chief and questioned him saying, "How did you accumulate such a gang?" The chief said: "This was not easy. When I saw a man of excellent ability I was unwilling to let him go. I used many devices to get him. Perhaps I assisted him in trouble, or gave him help in his extremity, or made use of his love of wine and women, until he was grateful for kindness. Then when I plotted with him, he invariably was willing." The teacher said to his disciples, "When we wish to find a friend we should use the same method." The next year he subdued the rebels at Sanli, Tah-mao and Litou. He also established primary schools in the

country and himself cut blocks for the original text of the Great Learning and for the Philosopher Chu's Discussions of Later Life. His disciple Hsieh K'an cut the blocks for Yang Ming's Instructions for Practical Life, Part I, which had been written by Ts'ü Ai. It was during this year that Ts'ü Ai died. On that occasion Yang Ming mourned deeply and sacrificed two funeral orations at the grave.

In the fourteenth year of the Emperor Cheng Te, Prince Ch'en Hao, also called Prince Ning, rebelled. In the sixth month Yang Ming, having received an imperial commission, was already on his way to investigate a rebellion among the soldiers in Fukien, when he heard of Ch'en Hao's rebellion. Quickly returning he raised troops by public subscription. He feared that the rebels might utilize the down-river current to reach Nanking and invade the two capital cities. Realizing that Ch'en Hao must be detained from ten days to a month, he secretly counterfeited the urgent dispatch board of the provincial commander-in-chief of Canton and Kuangsi, an official dispatch asking the soldiers from the capital and the borders of the empire to come to the rescue, a letter from two of Ch'en Hao's generals revealing treachery in camp, and also a petition of submission from Ming Nien Ssu and Ling Shih I. The prince, startled by these, did not know what to do. Yang Ming made good use of his time, and finally fought two battles with him near Poyang Lake and succeeded in capturing him. When the emperor heard of Ch'en Hao's rebellion he was persuaded by some of his unscrupulous officials to go in person to subdue it. "I myself," he said, "ought to lead six regiments and in the name of Heaven demand justice." Using the banner, "Stern Commander-in-chief, Duke Who Guards the Country," he set out for Kiangsi. Yang Ming sent in a memorial advising him not to come, while he himself left Nanchang for Peking to deliver his prisoner of war. At that time the eunuch Chang Chung and the Earl of Hsü T'ai, together with their followers, schemed to induce the teacher to hand Ch'en Hao over to them. They wished to liberate the prince on Poyang Lake, that the emperor himself might engage in battle with him and they thus gain merit. However, Yang Ming continued his journey. At Hangchow he met Chang Yung, a eunuch of the same company. To him he said: "The people of Kiangsi have long endured the injuries of Ch'en Hao. They have passed through the rebellion and in addition suffer from drought. Add to this the furnishing of supplies for the troops from the capital and from the border of the empire, and the poverty will be unendurable. They will surely seek refuge in the mountainous valleys and rebel." To this Chang Yung replied: "Certainly! I have come because a great band of ignoble fellows surrounds the emperor. If I follow the emperor's ideas the situation may be

saved. If I disobey him I shall needlessly anger his ignoble followers and all will be lost." Yang Ming delivered Ch'en Hao to Chang Yung, but feigned illness and dwelt in a temple.

Toward the close of the year he returned to Nanchang as governor at the order of the emperor, only to suffer persecution at the hands of Chang Chung and his company. The troops from the north reviled him and tried to stir up a feud, but again his superiority was displayed. Not aroused to anger, he was the more courteous to them. To show that he was not afraid but trusted them, he used weak old men at the yamen gate. He also issued the following proclamation :

"The northern soldiers have left their homes and have suffered privations. The people of this city should show the courtesy of a host to his guests toward them."

Whenever he met northern soldiers who had lost one of their number through death, he would have his conveyance stopped, speak comforting words to them, contribute ample money for the coffin, and pass on sighing. In this way he gradually won them over. The victory was complete when one day Chang Chung and Hsü T'ai invited him to a bow and arrow shooting match. Thrice he shot and thrice he hit the target. The northern troops standing alongside shouted wildly and held up their hands in admiration.

In the sixteenth year of Cheng Te, the teacher was fifty years of age. He was still at Nanchang and occupying himself with selecting the descendants of the philosopher Luh Hsiang Shan for official employment. That year Cheng Te died and his successor Shih Tsung (Chia Ching) called Yang Ming to the capital. He was promoted to President of the Board of War, with a salary of one thousand piculs of rice per year, and was made Earl of Hsin Chien with the title of Master of the Banqueting Office and Pillar of the Government. Three generations, including his wife, obtained posthumous honors, and his descendants for all time the rank of baron. On the day on which the imperial proclamation arrived, Yang Ming's father celebrated his birthday. The teacher took the wine to drink to the age of his father, who said, "Formerly at the time of Prince Ning's rebellion everybody said you had died, and yet you were not dead. Everybody said that the rebellion would be difficult to settle, yet you subdued it. Many arose to slander you, while calamity threatened from all quarters, so that during the last two years danger was with difficulty avoided. Now the clouds have scattered and sun and moon appear to make your faithfulness and your virtue manifest. We are both unworthy to receive official merit, high official position, and a high degree of nobility. Is it not fortunate that we meet again in one room as to-day? And yet the time of greatest prosperity is the beginning of

decline. Happiness is at the base of misfortune. Though we may rejoice, yet we may also fear." Yang Ming sent in a memorial declining the titles of nobility, but the emperor refused.

The next year the teacher was stricken with great grief because of the death of his father, though he did not always manifest this to the satisfaction of his servants. A guest came to make inquiry and offer condolences. The servants said to the teacher, "You ought to weep." He replied: "Weeping comes from the heart. If I utilize the coming of a guest to weep and the departure of the guest to stop, that is to gloss over the feelings and act falsely, like the ordinary man, who does this at the death of his parents." Again he sent in a memorial declining the titles of nobility. This year he was first impeached as heterodox.

In the sixth year of Chia Ching the teacher was made viceroy of five provinces. On his way to his official residence he passed Nanchang. One of his disciples who was aspiring to be a Buddhist priest boarded the ship. The teacher questioned him regarding any similarity between Buddhism and Confucianism. Finally Yang Ming said, "Are our principles confined to a particular place? They may be compared to the light of this candle. There is light everywhere. One cannot say that only the candle is light." Pointing to the inside of the ship he said, "Here there is light. Here there is light." And alluding to the surface of the water he said, "Here too there is light." At Nan P'uh he was given a great ovation. The people blocked the road. Old men quarrelled with one another about carrying his chair into the yamen. He ordered that those who wished to see him should enter at the east and leave at the west. They started at eight in the morning and kept it up till three in the afternoon. The day after his arrival he went to the Confucian temple and discussed the Great Learning. His disciples surrounded him as a screen, so that many could not hear him. Tang Yao Ch'en, who ordinarily did not believe what the teacher said, reached the room under the guise of bringing tea, and listened at his side. Astounded he said, "Since the Three Dynasties has there been such bearing?"

The next year was the teacher's last. He was occupied to the end. In the second month he reduced Ssu-t'ien to submission and established a college there in the fourth month. In the seventh month he reduced to submission eight military outposts and broke through an important mountain pass. Worn out and ill from his incessant labors, he sent in a memorial in the tenth month asking permission to leave office, but was not allowed to do so. In the eleventh month his illness was exceedingly severe. Chou Chi, one of his disciples, came to see him. The teacher sat up slowly and said, "How have you progressed in your study of

late?" A few days later Yang Ming called Chou Chi to him. "I am leaving," he said. "Have you a last word to leave behind?" inquired Chou. In a low voice he answered, "My mind is very bright and clear."

Though Huang Wan sent in a long memorial urging that Yang Ming be granted further posthumous honors, there was so much opposition to his philosophy that he received none from Chia Ching. In the fifth year of the Emperor Lung Ch'ing he was by imperial command made Marquis of Hsin Chien and was given the posthumous title of Wen Ch'eng (Learning Completed or Perfect Scholar). Later the Emperor Wan Li issued an imperial order to sacrifice to Wang Shou Jen in the Confucian temple.

II.

The teacher of Yang Ming grotto is to-day held in high esteem by the Japanese as the ideal philosopher. In China a tide of rising popularity is rapidly bringing him out of obscurity into the forefront. It has ever been thus with the Chinese, that the past is the great receptacle from which they bring forth treasures old and new. Even in the present political and social crisis the sanction is with many perhaps less the immediate furthering of the ongoing of the social process than the corroborative justification found in past history.

As philosopher and reformer Yang Ming's slogan was, "Back to the true learning of the sage!" He considered the learning of his own day thoroughly unsound. Scholars spent their time in perfecting literary style, their one ambition being success in examinations and a high literary degree, that thus they might gain emolument and fame. This he considered ethically unsound. For him the greatest thing was not study to become a Chin Shih, but study to become a sage. His was an attitude of mind which dwelt upon great moral values, which found fullness of life and moral integrity of greater worth than fame and gain. One day while feasting with two of his disciples, he took occasion to lay bare the futility of the learning of his day. "We drink and eat," he said, "only in order to nourish the body. The food which has been eaten must be digested. If it collects in the stomach it causes dyspepsia, and how can it then become muscle? Later scholars read extensively and know much, but what they read and know remains undigested. They all have dyspepsia."¹ Confusion and display he considered characteristic of contemporary learning. It failed to appeal to life itself and wrought havoc wherever it prevailed. He compared the students of his day to a theatre where a hundred different acts are presented. "The players cheer, jest, hop and skip. They emulate one another in cleverness

¹ Philosophy of Yang Ming, Book 2, Yü Lu, p. 6.

and ingenuity. They laugh in the play and strive for the palm of beauty. On all sides they emulate one another. The people look in front and gaze in the rear, but cannot see it all. Their ears and their eyes are confused; their mental and physical energy is disturbed. Day and night they spend in amusement. They are steeped in it and rest in it as though they were insane. They do not even know what has become of their family property. Under the influence of such scholars, princes and kings are confused and confounded and all their lives devote themselves to vain, useless literary style. They do not themselves know what they say. The learning of the sages is daily left more in the distance and becomes more obscured, while the practices are directed toward acquiring honor and gain. The further they go the more they fall into error. Though some of them have been deceived by Buddhism and Taoism, yet even the sayings of Guatama and Lao Tzu are unable to overcome the mind that is devoted to honor and gain."¹

In order to appreciate Yang Ming's point of view it is necessary to keep this steadily in mind. His interest was that of a reformer and thus was largely ethical. He attempted to place learning and conduct upon a firm foundation. The glamour of a superficial philosophic basis had no fascination for this hero of a thousand battles. He sought bed-rock; he wished to find the very source of life and the universe. After having sought vainly in Buddhism and Taoism for relief; after having tried the Philosopher Chu's instructions to search for principles in things and affairs, but without success; he at last in the middle of the night while among the barbarians in far Kueichou came to a state of realization. It was as though the fog had suddenly cleared away. "My nature is sufficient," he said. Upon this foundation the whole structure of his ontology, cosmology, psychology and ethics rests.

What does Yang Ming mean when he speaks of nature? He discusses it in a somewhat fragmentary manner a number of times both in his discourses and in his letters, but by bringing together the principal ideas involved we may get an approximate idea of what his conception includes. Lu Ch'en, one of his disciples, asked him the question, "Are the feelings of commiseration, shame, dislike, modesty, complaisance, approval and disapproval to be considered nature manifesting virtue?" To this Yang Ming replied: "There is only one nature and no other. Referring to its form and substance it is Heaven; considered as ruler or lord it is Shang Ti (God); viewed as functioning it is fate; as given to men it is disposition; and as controlling the person it is mind; manifested by mind, it is called filial piety when it meets parents,

¹ Philosophy of Yang Ming, Book 3, p. 71.

and loyalty when it meets the prince. Proceeding from this on it is inexhaustible but it is all one nature. Man should use his energy on his nature. If he is able clearly to understand the connotation of the word nature, he will be able to distinguish ten thousand principles."¹ A careful perusal of this makes it evident that this subtle something which Yang Ming designates "nature" is so profound, so rich, so all-inclusive, that viewed as a whole, Bradley, Taylor, or Royce would probably greet it as their old friend the Absolute, even though it be in Chinese garb. At another time Yang Ming said: "Heaven and earth are one structure with me; spirits and gods also are in one all-pervading unity with me."² It is reasonable then to suppose that the discussions of nature would be various. Yang Ming held that nature has no fixed form and that as a result the discussions of nature take no fixed form. "There are those," he said, referring to the ancients, "that discussed it from the point of its underlying substance; there are those that based their discussion on its manifestations; there are those that proceeded from its source; there are those that proceeded from the point of its defects and corruption. Taking it all together, they all referred to this one nature, but there are degrees of depth in what they saw."³

Thus far, however, the discussion emphasizes the profundity, abstruseness, comprehensiveness, and wealth of manifestation of nature in a very general way, but fails to point out accurately its fundamental character. Intelligence appears to be of prime importance. But is it really so, or is it perhaps only a by-product, while mechanism is basal? Yang Ming does not fail to elucidate this point. "There is one nature," he asserts, "and that is all. Charity, righteousness, propriety, and wisdom are *ab initio* characteristic of it; quick apprehension, clear discrimination, far-reaching intelligence, and all-embracing knowledge are native to it. Pleasure, anger, sorrow, and joy are the feelings of this nature."⁴ Of its qualities of character benevolence, which the sages have designated as the highest virtue, is the principle of continuous creating and growth. This principle is boundless in extent and everywhere present, but in its progress and manifestation it advances gradually.⁵ Selfish desire obscures and obstructs the creative activity of nature.

However, it is in man's mind that Yang Ming is primarily interested. "My own nature is sufficient,"⁶ he said when he came to a state of realization. If nature at large be designated as

¹ *Philosophy of Yang Ming*, Book 1, p. 23.

² *Ibid.*, Book 2, p. 26.

³ *Ibid.*, Book 2, p. 31.

⁴ *Ibid.*, Book 3, p. 20.

⁵ *Ibid.*, Book 1, p. 37.

⁶ *Ibid.*, Biography, p. 8.

the macrocosm, then human nature is the microcosm, and for Yang Ming human nature was the human mind. He was taking recreation at Nan-chen when one of his friends pointed to the flowers and trees on a cliff and said: "You say that there is nothing under heaven outside the mind. What relation to my mind have these flowers and trees on the high mountain, which blossom and drop of themselves?" Yang Ming replied: "When you cease to regard these flowers, they become quiet with your mind. When you see them, their colors at once become clear. From this you can know that these flowers are not external to your mind."¹ This is undisguised idealism in which the microcosm creates as truly as the macrocosm. In the great all-pervading unity the most differentiated, highly specialized portion is the human mind. It manifests the only creative activity that man can really know. It has elements akin to Leibniz's monads which have no windows by which anything can enter or pass out. It is self-sufficient and embraces the universe. It combines elements of stoicism and of the philosophy of the Italian Giordano Bruno. Yang Ming says again and again that the mind of man is *ab initio* natural law, that it is heaven-given principles. Thus its very essence is natural law, though not in any partial, superficial sense. It is the complete embodiment of natural law. There are no other principles operative, anywhere, for the mind is so all-embracing that it has no within and without.²

Chiu Ch'uan had great difficulty in comprehending Yang Ming's explanation of things. From his common-sense point of view things were without. He questioned the teacher's position that a thing is identical with the presence of an idea. "Since things are without," he said, "how can they be one with the person, the mind, purpose and knowledge?" To which the teacher replied: "The ears, eyes, mouth, nose and four members constitute the person, or body, yet without the mind how can the person see, hear, speak, or move? On the other hand, if the mind wishes to see, hear, speak, or move, it is unable to do so without the use of ears, eyes, mouth, nose, and the four members. From this it follows that if there is no mind there is no person or body, and that if there is no person or body there is no mind. If one refers only to the place it occupies, it is called person or body; if one refers to the matter of control, it is called mind; if one refers to the activities of the mind, it is called purpose; if one refers to the intelligence of the purpose, it is called understanding; if one refers to the relations (implications) of the purpose, it is called things."³ From this it is evident that from Yang

¹ Philosophy of Yang Ming, Book 2, p. 17.

² Ibid., Book 2, p. 4.

³ Ibid., Book 2, p. 2.

Ming's point of view the volitional activity of the mind is true creative activity. In event the purpose is used with reference to the flowers growing on the side of the mountain precipice, then these flowers are a thing. Take away the purpose and *ipso facto* the flowers are no more. "When the purpose is used with reference to serving one's parents, then serving one's parents must be considered a thing. If it is used with reference to governing the people, then governing the people must be considered a thing. When the purpose is used in study, then study is a thing; and when it is used in hearing litigation then this is a thing. Wherever the purpose is applied, there some definite thing is present. If there is a particular purpose, there is a particular thing present corresponding to it; and without this particular purpose the particular thing is lacking." "Is not then," Yang Ming asked, "a thing identical with the functioning of the purpose?"¹

These, in brief, are the fundamental principles of his metaphysics and some phases of his psychology. That he considered volitional activity as basal is evident, but will be more so as epistemological and ethical phases of his system are discussed.

For Yang Ming the epistemological problem centered primarily about the question of investigating things for the avowed purpose of extending knowledge to the utmost. Readers of the Chinese classics will recognize that this idea is mentioned in the Great Learning in the introductory text of Confucius. The difficulty lies not so much in the words themselves, for these seem clear enough, but in their correct interpretation. Like the oracles of Apollo at Delphi, a closer examination shows them to have an obscure, ingeniously ambiguous connotation. The question is: What does investigation of things for the purpose of extending knowledge to the utmost imply?

The philosopher Chu in his commentary on the fifth chapter of the Great Learning had said: "If we wish to carry our knowledge to the utmost we must investigate the principles of all things with which we come into contact."² Since one of the necessary qualifications of a sage is just this, that he has extended his knowledge to the utmost, it was but natural that Yang Ming, whose one ambition was to become a sage, should attempt to carry this out into practice. He chose as his point of departure the more manifest interpretation of the Philosopher Chu, and tried to carry out the instructions therein given. He and his friend Ch'ien discussed the possibility of investigating everything under heaven. Pointing to a bamboo in front of the pavilion, he

¹ Philosophy of Yang Ming, Book 3, p. 58.

² Great Learning, Ch. 5, p. 229.

told Ch'ien to investigate it. Both day and night Ch'ien worked at the task and after three days he was physically and mentally so exhausted that he took sick. Yang Ming feared that this was solely due to lack of strength and energy, and himself undertook to carry on the investigation. Though he worked day and night he, too, was unable to understand the principles of the bamboo, and after seven days became ill from over-exertion. Discouraged, both Ch'ien and he gave up. "We cannot be either sages or virtuous men," they said, "for we lack the great strength required to carry on the investigation of things."¹ Not until his enlightenment while at Lung Ch'ang did he realize the futility of attempting thus to investigate the things under heaven. There had been sages in the past, this he knew. From his own experience he saw that a thorough investigation of so commonplace a thing as a bamboo was not possible. How much less the investigation of all things! From now on his task was that of expounding a better way.

Relief was found in adopting the view that knowledge can be extended to the utmost only by a thorough devotion to nature. If the principles of things and affairs are to be exhaustively investigated, and thereby knowledge completed, it must be as a result of understanding and developing the mind. Not things without, but mind itself, offers the solution. The point of departure is the intuitive faculty. "This seeking for fundamental principles in things and affairs," said Yang Ming, "is exemplified in seeking the principle of filial piety in one's parents. In event a person seeks the principle of filial piety in the parents, is it then in his own mind or is it in the person of the parents? In event it is in the person of the parents, is it true that after the parents are dead, the mind in consequence lacks the principle of filial piety? If one sees a child fall into a well, there must be commiseration. Is this principle of commiseration in the child, or is it found in the intuitive faculty of the mind? Whether the individual is unable to follow the child and rescue it from the well or seizes it with his hand and thus saves it, this principle is involved. Is it then in the person of the child or is it rather in the intuitive faculty of the mind?"² At another time he discussed this matter with Liang Jih Fu. "Tell me," he said, "what is meant by a thorough investigation of the principles of events and things." Liang replied: "It would imply that in caring for one's parents one must thoroughly investigate the principles of filial piety, or in serving one's prince one must thoroughly investigate the principles of loyalty." Thereupon Yang Ming said: "Are the principles of loyalty and filial piety

¹ *Philosophy of Yang Ming*. Book 2, p. 22.

² *Ibid.*, Book 3, p. 54.

to be investigated on the bodies of the prince and parents, or in one's own mind? If they are to be investigated in the mind, that would imply a thorough investigation of the principles of the mind."¹

The problem of knowledge is solved by depending upon the intuitive faculty and developing it. The development of knowledge refers to the development of intuitive knowledge, for the field of knowledge and the field of intuitive knowledge are conterminous. In so far as the intuitive faculty remains undeveloped, knowledge is undeveloped; and in so far as it is developed, the individual has knowledge of things and affairs. Intuitive knowledge does not come from seeing and hearing, though sense perception is itself a function of the intuitive faculty. Apart from it there is no knowledge.² It knows without any cogitation, and is able to act without learning.³ Yang Ming praises it as being absolutely perfect. Chiu Ch'uan asked him about the method of extending knowledge. He said: "The intuitive faculty is your standard. Where your thoughts are right it knows, and where they are wrong it also knows. You must not blind it nor impose upon it, but must truly follow its lead. Whatever is good should be cherished; whatever is evil should be discarded. What confidence and joy there is in this! This is the true secret of the investigation of things and the real method of extending knowledge to the utmost. If you do not depend upon these true secrets, how will you engage in an investigation of things? I, too, have appreciated only in the past few years that it is to be thus explained. At first I doubted that a simple obedience to the intuitive faculty would be sufficient. When I had very carefully examined it, I found that it has no deficiency whatsoever."⁴

The ethic of Yang Ming's system is also firmly lodged in his exposition of the intuitive faculty, which he considers is the point of clearness that natural law attains in its moral aspects.† For this reason intuitive knowledge of good is to be identified with moral principles. The intuitive faculty is tranquil; it is the equilibrium in which there is no stirring of the feelings. He who would understand the path of duty must exercise this faculty, for it alone marks clearly the path of duty. He who would choose the right and expel the evil must make use of it, for there is nothing in the categories of right and wrong that it does not naturally know. The highest good is simply the development of

¹ *Philosophy of Yang Ming*, Book 1, p. 49.

² *Ibid.*, Book 3, p. 42.

³ *Ibid.*, Book 2, p. 46.

⁴ *Ibid.*, Book 2, pp. 4 and 5.

† (NOTE.—See page 63).

the intuitive faculty to the utmost. The finished product is a sage. "All-embracing and vast, he is like heaven; deep and active like a fountain, he is like the abyss."¹ Serving his fellow-men and regulating his passion-nature, he is actuated by a desire to be a man who in his eager and unceasing pursuit of knowledge forgets his food. Forgetting his sorrow in the joy of the attainment of knowledge he is never distressed. With reference to moral principles he is both omniscient and omnipotent.² Completely dominated by heaven-given principles and wholly unhampered by passion, his integrity and moral worth are of the quality of the finest gold. The capacity may vary from man to man, but the quality is always of the highest and purest type.³

The absolute moral perfection of the intuitive faculty presented a serious problem to some of Yang Ming's disciples. That the main divisions of the doctrine and the general direction of the path of duty could be readily understood in this way seemed clear: but with regard to changeable sections and paragraphs and the details of conduct under changing circumstances, they felt considerable apprehension. Is the intuitive faculty really able to mediate reliable knowledge in such cases, or is it necessary for a person to seek earnestly for what is right and wrong in things themselves? Is knowledge of right and wrong innate, or is it acquired from empirical evidence? In a letter to his teacher, Ku Tung Chiao urges that when one reaches the facts that Shun married without informing his parents, that Wu put troops into the field before he buried his father, that the son endures the small stick but evades the large one, that he cuts flesh from his thigh to feed his sick parent, that he erects a straw hut beside the grave of his parent, or any similar thing, then the knowledge mediated by the intuitive faculty is inadequate and a person must depend upon his experience.⁴ Yang Ming considered this position incorrect, for the intuitive faculty is to the details of right and wrong and to changing circumstances as compasses and squares are to squares and circles, and measures to length and breadth. "The changes in circumstances relative to details," he said, "cannot be determined beforehand, just as the size of the square or the circle, and length and breadth, cannot be perfectly estimated. But when compasses and squares have been set, there can be no deception about the size of the square or the circle, and when rule and measure have been fixed there can be no deception about length or shortness. When the intuitive faculty has been completely developed there can be no deception

¹ Doctrine of the Mean, Ch. 31. ¶ 3, p. 293.

² Philosophy of Yang Ming, Book 2, p. 8.

³ Ibid., Book 1, p. 40 f.

⁴ Ibid., Book 3, p. 61.

regarding its application to changing details. As for Shun's marrying without telling his parents, was there anyone previous to his time who served as an example of such a deed? In what historical and mythological document did he find a precedent, or of what individual did he make inquiry? Or did he rather make use of the intuitive faculty to estimate what should be done, and there being no way out act thus?"¹ What is true in this instance Yang Ming taught as true in all others. From his point of view the intuitive faculty is quite competent to grapple with any moral problem whatsoever.

Last, but not least, is the problem of evil. No system of philosophy is complete without having attempted a solution for this perennial problem, and more than one system has suffered shipwreck in the attempt. Yang Ming also was unable to disregard it. One day Hsieh K'an, the author of Part III of "The Instructions for Practical Life," was pulling grass out from among the flowers. "How difficult it is," he said, "to cultivate the good in heaven and on earth, and how hard it is to get rid of the evil!" Yang Ming said, "You should neither cultivate the good nor expel the evil." A little later he continued, "This way of viewing good and evil has its source in the body and thus is open to mistakes." As Hsieh K'an was not able to comprehend, Yang Ming added: "The purpose of heaven and earth in bringing forth is even as in the instance of flowers and grass. In what way does it distinguish between good and evil? If you, my disciple, take pleasure in seeing the flowers, then you will consider flowers good and grass bad. If you wish to use the grass you will, in turn, consider the grass good." Hsieh K'an replied, "In that case there is neither good nor evil, is there?" Yang Ming answered, "The tranquility of heaven-given principles is a state in which there is neither good nor evil, while the stirring of the passion-nature is a state in which there is both good and evil."²

For Yang Ming there was only one real evil, and that consists in exceeding or failing to realize nature. All other distinctions between good and evil seemed to him to savor of arbitrariness and superficiality. The mind is by nature clear and bright and the intuitive faculty, if given free play, will develop to the utmost. Selfish desire and ceremoniousness are things that obscure it and obstruct its smooth functioning. If the mind in its natural condition is like a clear bright mirror, then selfish desires and deeds are the dust and spots that darken it and hinder it from reflecting clearly. The mind of the sage allows no obscuration to take place, but the mind of the ordinary man is

¹ *Philosophy of Yang Ming*, Book 3, p. 61 f.

² *Ibid.*, Book I. p. 42 f.

subject to all the evils that inhere in the selfish striving for gain and fame.¹

As a remedy for evil he advocated that all obscuration be removed from the mind and every obstruction be taken away, so that it can function normally. To this end the determination must be fixed and the purpose made sincere. The mind must cherish heaven-given principles continually, for so long as it does this it is proceeding along the line of nature. If the individual fails at the point of making and keeping his purpose sincere, no amount of striving to understand so-called external things will keep the evil from sprouting, for this striving is itself a token of selfishness. By removing all obscuration and every obstruction of selfishness, passion, pride and ceremoniousness from the intuitive faculty, it is given perfect freedom to develop naturally and normally. The teacher spoke to his disciples saying, "Sirs, in your task of developing the mind, you must not in the least hinder or force the development. The student cannot leap over into the principles of the sage. Rising, falling, advancing, receding, are naturally the order of the task."² However, in all this the determination must be fixed and the purpose sincere.³ There must be absolute devotion to the intuitive faculty and unfailing loyalty to nature. "Without sincerity there can be nothing."⁴

†A deaf and dumb man, Yang Mao by name, visited Wang Yang Ming, who conferred with him by means of writing. The ensuing conversation, which may well serve to exemplify Yang Ming's method of dealing with the ethical problem, was as follows:

Yang Ming said: "You are unable to speak or discuss either that which is right or that which is wrong. You cannot hear that which is right nor that which is wrong. Is your mind still able to distinguish right from wrong?"

Mao replied: "I know right and wrong."

"In that case," said Yang Ming, "though your mouth is different from that of other men, and your ears are not like other men's ears, yet your mind is like that of other men."

Mao replied in the affirmative by nodding with his head and thanking with his hands.

"In man," wrote Yang Ming, "the mind alone is important. If it cherishes the principles of heaven it is the mind of sages and virtuous men. In that case, though the mouth cannot speak and the ears cannot hear it is only sageness and virtue that cannot speak or hear. If on the other hand the mind does not cherish the principles of Heaven, it is the mind of birds and animals. Though under such circumstances there were the power of speech and audition, yet it would be merely an instance of a speaking, hearing bird or animal."

Mao struck his breast and pointed toward heaven.

Yang Ming said: "Toward your parents you should exhaust the filial piety of your mind; toward your elder brother, its respectfulness;

¹ Philosophy of Yang Ming. Book 4, p. 5.

² Ibid., Book 2, p. 12.

³ Ibid., Book 1, p. 56 f.

⁴ Doctrine of the Mean, Ch. 25, ¶ 2, p. 282.

† See page 60.

toward your village clan, your neighbors, your kindred, and your relatives its complaisance, harmony, respectfulness and docility. When you see others disrespectful, you should not become angry. When you see others prosperous, you should not covet their wealth and advantage. Within yourself you should practice that which is right and not that which is wrong. It is really not necessary that you should hear it when others say that you are right, nor do you need to hear it when they speak of your mistakes."

Mao nodded his head and bowed in thanks.

"Since you are unable to discuss or hear right or wrong," said Yang Ming, "you are saved the necessity of making distinctions between a great deal of idle, useless right and wrong. The discussion of truth and error begets truth and error and brings forth trouble and vexation. By hearing good and evil one adds to one's right and wrong and to one's troubles. Since you cannot speak or hear, you are spared a good deal of useless good and evil, as well as much trouble and vexation. You are much more cheerful, happy, and self-possessed than others."

Mao struck his breast, pointed toward heaven, and replaced his feet on the ground.

Thereupon Yang Ming said, "My instruction to you to-day is that it is only necessary to act in accordance with your mind and not necessary to speak; that it is only necessary to comply with your mind and not necessary to hear."

Mao prostrated himself, saluted, and departed. (Philosophy of Wang Yang Ming, Book 4, pp. 83 and 84.)

In its practical aspects, Wang Yang Ming's ethical system places special emphasis upon action as the *sine qua non* of moral progress. Knowledge and action, theory and practice, are so inter-related that the former does not exist without the latter. Nature can be developed only as the individual directly applies what he knows. In event he fails to act, the knowledge which he supposes himself to have, has not really been acquired. Here Wang is not far from pragmatism, which urges that the truth of an idea consists in its verifiability. As Paul S. Reinsch has pointed out in "Intellectual and Political Currents in the Far East" (page 138), this phase of his philosophy has doubtless had a profound influence upon students in Japan and China.

[The Chinese regard Wang Yang Ming as the great exponent of Conscience. Chang Chih Tung did much to revive the study of his philosophy.—Ed.]



EMBROIDERY

WAVE MOTIVE

From the lower edge of a silk gauze coat.

Design. The drawing is full of distinction, consisting of conventional waves with bats and at the top a 'water-fairy flower' growing out of a rock.

Colour. The ground is dark puce-brown silk gauze, the decoration in blue and white of different shades, the bats being marked with reddish brown.

Method. Marvellously executed on silk gauze of square mesh with floss silk in tent stitch.

CHINESE EMBROIDERY AND OTHER ART TEXTILE WORK*

By ARTHUR STANLEY, M.D., LOND.

Curator of the Shanghai Museum

The bronzes, porcelain and art textile work existing at the present day demonstrate the high position which China holds in decorative art. The salient features of Chinese, as distinguished from Western art, is the persistence of certain typical elements of ornament through many centuries, doubtless due to a profound veneration for the past. Chinese art textile work appears to show, more than any other of the art crafts, these special characteristics; and, moreover, is that in which Chinese best compares with Western work.

A great artist in words has said that no sorrow on earth could withstand the artistic satisfaction of beholding a piece of yellow satin. The colour of Chinese embroidery is its chief charm. In the actual manipulation of stitchery they have the facility of the spider. The Chinese as a race have the patience of Job and the finest embroidery is the result of the silent toil of years. There is a witchery in stitchery which it is difficult to withstand. The richly wrought embroideries, tapestries and brocades of China appear to have a special fascination for the foreigner visiting the country which is, if anything, increased by long residence.

The art of needlework is nearly as old as that of weaving. So soon as fabrics were made the need for embellishment arose. It is due to the impermanence of the materials that embroideries more ancient than the old bronzes do not now exist. Inasmuch as the art of embroidery is largely one dealing with work in silk, and sericulture having originated in China some 4,000 years ago, it is reasonable to conclude that embroidery also originated in China. Some of the earliest embroideries still existing were discovered by Aurel Stein in the hidden chapel of the Cave Temple of the Thousand Buddhas at Tun-Huang and date back prior to the 10th century, that is to say, to the Tang dynasty.

Stein describes a large embroidered picture on silk of Buddha and his disciples with good drawing and harmonious colouring; a

*Read before the Society on April 10th, 1913, at which meeting a collection illustrating Art Textile Work was exhibited, details of some of which form the illustrations given.

cushion cover with floral ornament and tracery resembling that used in Chinese embroidery of the present day; together with some silk tapestries and damasks. Although Khotan was a sort of half-way house between Eastern and Western Asia, it is probable that these embroideries were of Chinese design although influenced by Græco-Buddhist art as developed in Central Asia: the technique and the whole treatment of these Stein embroideries is frankly Chinese.

In dealing with any department of Chinese art it may be remembered that China was a mature nation long before any of the present European nations existed. Printing originated in China 400 years before Europe. The art of China, as we see it preserved at the present day in Museums and elsewhere, represents the result of a very complete and slow moving evolution.

As in other arts, so in embroidery and allied textile arts, religion has been a potent influence, particularly Buddhism. The comparative influence of Roman Catholicism on the art of Europe and of Buddhism on the art of China and the Orient would form a fascinating subject for study.

The other influences which inspired textile ornament were the ceremonies of the court and officials, whose robes and trappings, especially during the Tang dynasty and later periods, gave full scope for the decorative artist. These were later reflected and elaborated in the costumes of the theatre. It may be noted that of the costumes and trappings of the Buddhist religion, court officials and the theatre, the most resplendent were intended for masculine adornment. In China it has ever been the male bird that was most resplendent and outwardly attractive.

The consummation of art textile work came in the reign of Ch'ien Lung, A.D. 1736 to 1795, when the most beautiful tapestries, brocades, damasks and embroideries were produced. The subsequent decline of taste and art craft was gradual, but during recent years the decadence has been accelerated since the country was flooded with factory-made goods. Perhaps the last stage is represented by the so-called "Canton embroidery" made to meet a "foreign taste," which is synonymous with vulgarity, and for the special delectation of the globe-trotter, whose pockets the Chinese know too well how to empty. The average globe-trotter likes realism and prefers pure imitation of natural forms to the formal fancies of earlier date which have made Chinese art the individual thing that it is held to be to-day. It is scarcely necessary to say that the modern "Canton embroidery" with its meretricious ornament has practically no artistic merit and is merely a product of a period of crude commercialism.

Art textile work, so far as China goes, has sung its swan song and it will probably be many years before the art spirit will again descend among the people. After the storm and stress of



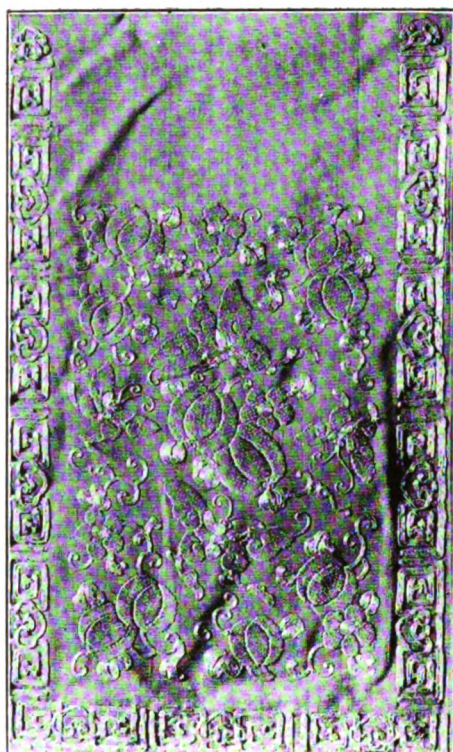
EMBROIDERY

PANEL SHOWING PRECISION AND GRACE DUE TO CLEVER STITCHERY AND CHOICE OF COLOUR

Design. There is an unusual amount of work about this panel. The ground is well drawn and there springs from it a thick stem which narrows towards the top of the panel. Growing from this are dainty flowers arranged in groups of six round a central one. Here and there are buds, side views of flowers and half-open flowers. Leaves spring off here and there from the stem and are more gracefully drawn than is usual. The bird is well drawn as are the butterflies. The panel is well balanced and forms a pleasing whole from a designer's point of view.

Colour. Red is rather a hot background for blues, greens and browns. The colours are well shaded into each other. The scheme of the bird is very refined. The cold greens used in the green and white flowers, and the leaves belonging to them harmonise much better with the background than do the yellow-greens of the rest of the leaves.

Method. This example is beautifully worked in chain stitch with floss silk. The forms are entirely filled in with lines of close chain stitch, following their shape by the outline. The stems are worked in gold thread, couched through each chain-stitch with gold-red silk. The bird's tail feathers have a centre line of some kind of metal thread, now tarnished, and the feather markings are worked in floss silk. The antennae of the butterflies appear to be of a fine black silk braid, couched down with white floss silk, in a very finely worked back stitching. This stitch does not often appear in Chinese work. The bird's eye is of raised satin stitch with a black French knot in the centre. The small flowers have metal spangles for centres, but these are tarnished.



EMBROIDERY

PANEL ON A PETTICOAT EMBROIDERED IN GOLD THREAD ON SCARLET SILK GAUZE.

Design. Interesting and well spaced design of leaves, flowers, fruit and butterflies with a good border of thunder scroll and leaves interlaced.

Colour. The pure gold on the scarlet ground with a border of black satin is an oriental splendour.

Method. The leaves are couched with double gold thread following the contour of the leaf shapes, while the flowers and fruit are couched in lines following the weft of the ground material. The centre of the flowers is couched in a spiral, which always gives a beautiful play of light on the gold when it changes its direction.

modern change the intellectual leaders of the country may turn towards that which constitutes true greatness. Japan is now again turning its attention to its art and after many years China may do the same. Meanwhile let us ponder over the art of the past.

The craft of the needle is the most domestic and delicate of all art crafts. It is, moreover, peculiarly a woman's occupation, suited to her temperament, attuned to her delicate touch and adapted to her more secluded leisure. The origin of embroidery lies in the inherent tendency to beautify the home,

Embroidery and hand-weaving gives abundant scope both for design and craftsmanship; from the splendid temple hangings and official coats full of mystic symbolism to the simple ornament of a child's cap.

Embroidery is essentially a personal art and requires so little apparatus as to render it the most accessible and commonly practised of all art crafts. This fact, alone, making for keen competition, tends towards a comparatively high degree of excellence. Considered as an art of expression, apart from its decorative value, embroidery has its own particular virtue; certain textures and surfaces in Chinese work, such as the plumage of a bird and the colour and surfaces of flowers, being rendered by the needle with a beauty and truth beyond the ordinary range of pictorial art. In the retinue of beauty, among her sister arts of design, embroidery holds a special place.

DESIGN

In the beginning the embroiderers made their own designs. All the primitive peoples have made designs consisting usually of simple geometrical repeated forms. Xenophon said that even saucepans in a row could be made to appear beautiful. No books of designs would be available in these early days and, being unhampered by fashion, taste would be original. The principles of order, balance and construction would unconsciously be followed, natural forms supplying the inspiration and imagination having full play. So soon as, by the observation of beauty and incident, certain superior workers found that art did not consist in the imitation of nature, real designs would be evolved and, as these became repeated, they would be stored up in the memory and transmitted to the next generation to be finally recorded in books. Such books have been available in China certainly as early as the Sung dynasty (A.D. 960-1279). Later there were books for the special use of embroiderers with woodcuts of conventional designs and decorative schemes.

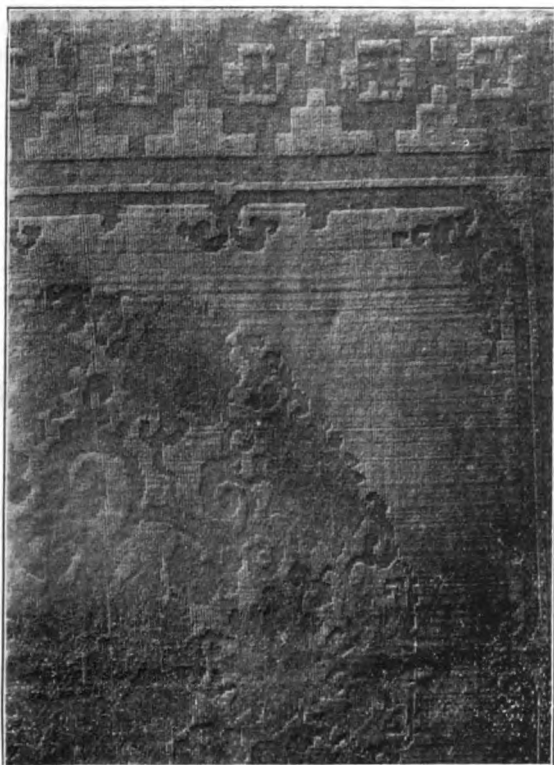
The Chinese are indebted to plants, flowers and fruits for many of their best designs. That these are rarely a mere imitation of the original shows the Chinese to be good designers, for natural forms are only of real value for design after they have

passed through the artist's brain. The peach, peony, pomegranate, narcissus and lotus are treated so as to be full of rhythmic vitality and in keeping with the best conventional and aesthetic ornament. They appear to have the right perception of what detail to suppress and what to retain. They appreciate the worth of simplicity in ornament and know the value of an empty space. They practise restraint in decorative design. If one takes a good piece of hand-woven work or embroidery, it is seldom that any part of the decoration can be removed without sacrificing the general effect.

As a rule Chinese design in textile work is very conventional and there is little growth, the pleasing effect being obtained by good arrangement and colour. Their figures are drawn with vigour but the details, such as hands and feet, are usually incorrect. In some cases, especially where the elements of decoration are symbolic, they are scattered without apparent design, the pleasing result being due to colour and the use of gold thread. In the matter of background the Chinese appear to have a passion for restless motives. While, in Europe, it is a generally recognised principle of design that the background should serve to show up the subject to the greatest advantage and not detract from it by asserting itself in any way, in China it is often necessary to scrutinize a piece of work to find out which is the principal subject and which is secondary matter. Thus, in the coat badges (*p'u tzü*) the background frequently consists of recurrent curved cloud and wave forms suggesting continuous motion: this would be considered wrong by a European designer but, in China, by frequent acquaintance, especially with the virtues of the Chinese fret, it produces a result giving complete artistic satisfaction.

Recurrence in art expresses repose and is frequently used for border patterns, in which the Chinese are past masters. A border is required to give a sense of completeness. The elements used for border decoration are chiefly drawn from the key pattern and the svastika with its numerous modifications; from bats usually alternated with a written character such as "*shou*" or "*hsi*," floral scrolls, dragons and birds. A corner will nearly always be found treated in a satisfactory manner by the Chinese as they are quite at home with geometrical patterns—the Chinese appear to have used the Grecian fret before the Greeks.

The Chinese make a quite special use of winged creatures in textile ornament. Birds, bats and butterflies may be considered the particular decoration of Chinese embroidery and hand-woven work. Butterflies are worked with marvellous nicety and wonderful vitality. There is no slavish imitation of nature and these insect forms are idealised in a beautiful way. The bat is perhaps the most frequently used of all elements of decoration partly because of the beauty of the idealised animal and also



VELVET

Silk velvets are among the most beautiful of Chinese fabrics.

Design. An outer plain geometrical border built round a svastika symbol and an inner scrolled border. A central foliated mass with peonies.

Colour. The ground colour of the velvet pile is a light puce red. The svastika pattern, scrolled border and foliation is produced by a weft of deep blue silk. The flowers are paler than the ground colour and embellished by gold thread.

Method. The pattern is mostly formed by omission of the velvet pile.



EMBROIDERY
DRAGON MOTIVE

Design. The drawing is good, consisting of a well balanced Chinese mythical dragon, the imperial symbol of the Manchu dynasty. Flame symbols above. In the upper right hand corner the flaming mundane egg or precious pearl (*pao chu*). This combination symbolises primitive chaos vivified by the forces of the earth resulting in the creation of life.

Colour. The ground is silk gauze on which the dragon is worked in blue and white, the outline and the flames being accentuated in red.

Method. Very fine work with floss silk in tent stitch.

because it is the emblem of happiness. Birds are drawn with admirable spirit and spontaneity.

In the use of cloud and wave forms the Chinese approach perfection, as may be seen in the fine *Ch'ien Lung* tapestries, in which also some amazingly good work is got in on the dragon and phoenix motives.

In the velvets, by the use of spaces without pile for the purpose of ornament, peculiarly beautiful decorative effect is achieved. Bold floral decoration is generally employed combined with the dragon and phoenix motive and borders composed of delightful meanders, the salient features being often accentuated with gold thread; the whole producing a richly wrought fabric showing fine rhythmic accords.

The design of the damasks and satins, as used for ordinary clothing by the better classes, up to a few years ago were of considerable merit, practically all the elements of decoration found in the hand-woven work and embroideries being reproduced by the brocade loom; especially the decorative use of the Chinese character. Within the last few years, owing to the vagaries of fashion and a general waning of taste, it is now seldom that a good design is seen on the figured silks and velvets, a meaningless floral ornament of an imitative character having taken the place of the former more refined decoration.

In dealing with designs used in Chinese textile ornament an important point to note is their antiquity. The embellishment of silk was one of the earliest art crafts and the decoration invented for this purpose has been repeated in other arts. The comparatively modern arts of porcelain manufacture and enamelling on metals found in the old embroideries and brocades the chief inspiration for their patterns, most of which were copied with little modification from the older textile art.

SYMBOLISM

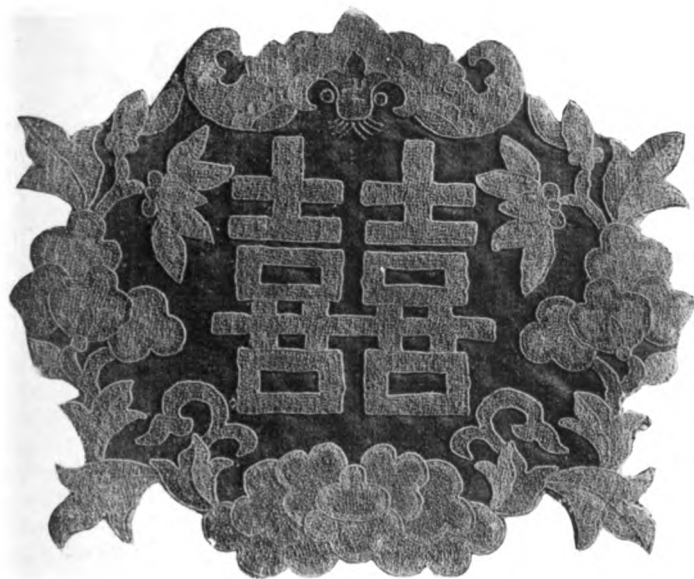
Chinese art seems to be more bound up with symbolism than that of any other country. It would be difficult to take up a piece of bronze, porcelain or textile ornament without finding some form of symbolic expression. To communicate ideas by symbols has been the desire of man from the earliest times, being especially fostered by religious influence. Symbols are, in fact, a more concrete mode of expression than that conveyed by the portrayal of actual objects. The earliest symbols were simple and severe in form. The svastika or mystic cross卐 is one of the most ancient symbols and appears common to Europe and Asia: in China it is regarded as the symbol of Buddha's heart, that is to say, of the esoteric doctrines of Buddhism. In addition to the svastika the symbols most commonly met with in textile ornament

are the "*pa chi hsiang*" or eight Buddhist emblems of happy augury. Very frequently all the eight symbols are seen on one small piece of embroidery; and they are, as a rule, very decorative in the Ch'ien Lung tapestries assuming really beautifully drawn designs. Among more ancient symbols used in textile ornament are the "*pa kua*," or the eight trigrams of divination and the dualistic "*yin*" and "*yang*" symbol. The "*shih-erh chang*," or the twelve ornaments, were embroidered on the sacrificial robes, the emperor alone being entitled to wear all of them. Taoist symbols are also frequently used, such as the pilgrim's gourd, the hare pounding the elixir of life in the moon, the peach or fruit of life and the sacred magic fungus (*Polyporus lucidus*.) The hundred antiques, especially the eight precious things, are often met with. Again these emblems may be combined cryptically in "rebus" fashion to form a sort of word puzzle usually signifying some pleasant wish. These symbols have a special delight in being far removed in meaning from the everyday world and more allied to apparitions from an imaginary dreamland calculated to cast a spell on the beholder. The mysterious is always attractive and these Chinese symbols have a fascination all their own. As a rule, the Chinese of the present day take little interest in their own symbolism.

All art is more or less symbolic in the mode of its expression. When the artist sets on paper in a few lines the outline of a face—those first few lines, which, as Ruskin said, do more to present the subject than any of the thousands of strokes made afterwards—he is using symbols. A face has no black boundary line but we have become accustomed to seeing the picture conceived within the outline. The outline is not itself beautiful: it is the conception of the artist's brain which clothes the symbolic outline with the vesture of beauty.

THE DECORATIVE VALUE OF THE CHINESE CHARACTER

Chinese writing is admittedly beautiful and it requires long practice to arrive at any degree of perfection. The Chinese have always considered writing as holding a peculiar place in the arts and this has done much to associate scholarship with art to their mutual benefit. This especially refers to painting, the chief characteristic of which is its calligraphic mode of execution. The Chinese artist in writing sees in a single line cause for intense admiration. Inasmuch as Chinese handwriting is brushwork of a high order, it follows that every Chinese who can write well has the making of a skilled artist in black and white. He has a fine delicacy and flexibility of touch so that, if he possesses any bent



EMBROIDERY

SHOWING THE DECORATIVE VALUE OF THE CHINESE WRITTEN CHARACTER

Design. The main motive consists of the Shuang-hsi or 'doublejoy' character, the peculiar emblem of wedded bliss, indicating a special design for a trousseau. Above is a bat, the emblem of happiness, on whose head is a svastika. The design is completed by a floral scroll.

Colour. The ground colour is scarlet satin. The embroidery is in three shades of grey-blue and white, the head of the bat and the sepals of the flowers in brown.

Method. Solidly worked in fine French knots with floss silk. Outlined with fine, white cord, couched invisibly. The work is beautiful and of great exactitude.



EMBROIDERY

SLEEVE PIECE, THE EMBODIMENT OF GRACE AND SUBDUED COLOUR

Design. The 'water-fairy flower' and butterflies. The lines have a flowing rhythm full of grace and distinction.

Colour. Mainly in different shades of lapis blue.

Method. It is executed on black silk gauze (square mesh) with floss silk in tent stitch. The outline of all the floral structure and the butterflies is done with gold thread couched with yellow silk. The gold thread is made of gold leaf fixed to paper wound spirally round a core of scarlet silk.

for transferring to paper representations of objects of nature or the imagination, he would be expected to produce work having a special character. And apart from the excellent training the continuous practice of Chinese writing must be to any artist, the characters themselves possess a high decorative value and are an important source of inspiration in design. The quite marvellous faculty possessed by the Chinese in designing frets is undoubtedly closely connected with their facility in drawing characters. And the same influence is strongly marked in textile ornament. The Chinese character is very frequently used, chiefly in association with other symbolic forms, giving this branch of art craft an individual nature, which easily distinguishes it from that of other countries. Although one occasionally sees ordinary writing beautifully worked on embroideries, the Chinese designer usually develops the character in an ornamental way, which makes it more beautiful from the point of view of design although still capable of being read as the original character and preserving its special meaning and symbolism. It is impossible without numerous illustrations to demonstrate this interesting subject but the examination of embroideries and woven work will in a large proportion of cases show how beautiful a factor of ornament in Chinese art is the written character.

COLOUR

Colour is the chief charm of Chinese art textile work. Even where the design is weak, the glorious massing of colour captures the eye and brings complete satisfaction. In the same manner the large use of gold thread both in embroidery and woven work, much increases the richness of the effect. Many of these richly wrought fabrics show an oriental splendour, which the occidental appreciates more when they are toned down by considerable fading. In the East there is a craving for brilliant colour doubtless due to the intensification of the rainbow hues of life. When new, the colours are a trifle flamboyant sometimes; but it is more than probable that the Chinese, with their reverence for age, think beyond the present and purposely make the original colours too bright in order that the final result after years of mellowing may be the more perfect. They certainly have this in view in painting pictures.

In embroidery we look for colour in mass rather than line work. In Chinese embroidery the colour schemes are most brilliant, the blues being especially good and satisfactory, the yellows and oranges less so. The colours are usually high in tone and harmonize well in most cases. They have the effect of making our low-toned Western work appear very subdued by comparison.

By the use of French knot for filling in forms the Chinese obtain the fullest colour value, the tint being reflected from the depths of the projecting knots and producing a very deep and intense effect unattainable by other means. Satin stitch worked with floss silk gives very pure and lively flat colour effects and shading.

The colours in all the best embroideries and woven work appear to be vegetable in origin. The pure blue was derived from indigo, the reds and yellows from safflower, the scarlets from madder.

METHOD OF WORKING AND MATERIALS

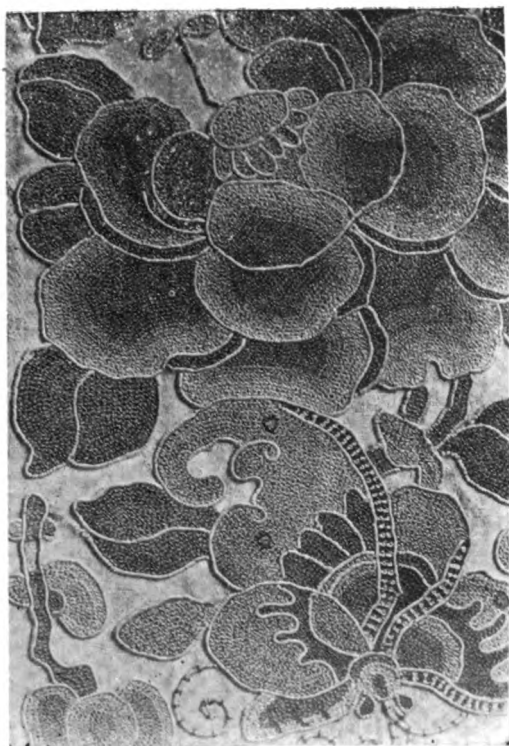
EMBROIDERY

The *materials* used in Chinese embroidery are floss silk, gold thread and a tightly twisted variety of silk like English purse silk. The floss silk is an untwisted glossy silk which is used for filling spaces, producing a lively effect of light and shade when the direction of the stitch is changed. It is also used for shading, at which the Chinese are particularly clever, formalising their work in a way which is very decorative. The gold thread is usually made of tinsel twisted spirally round a scarlet silk core. It seldom tarnishes and is almost invariably fixed in position by couching with yellow silk. It is very frequently used for outlining floral and other ornament; in spirals for representing the sun and the centres of flowers; in masses when a particularly rich effect of cloud or sea is required; and in borders for meanders.

The *stitches* used are simple and few in number, namely: (1) Satin stitch, and long and short stitch which is a development of it. (2) French knots. (3) Stem stitch. (4) Couching. (5) Chain stitch, which is worked beforehand and applied to the material afterwards and (6) Split stitch.

In Chinese work the outlines are quite true, most remarkably so for stitchery: they never seem to lose their drawing. The design is, of course, first drawn with a brush.

The colour and workmanship in Chinese embroidery are in most cases so excellent that they compensate for any deficiencies there may be in design. Compared with Western embroidery that of China shows few stitches. All the stitches, on the other hand, used in China are used in the present day in the West. From the Western point of view there is too much couched outline in Chinese work: this is considered a quick way of hiding a poor margin: couched outline makes a clear line, however, and is the only way of using gold thread in embroidery. The use of French knot to fill in forms is one of the characteristics of Chinese work. The Chinese satin stitch is usually perfect work, spidery in its



EMBROIDERY

SLEEVE PIECE ON GREY FIGURED SILK

Design. The growth is good, beginning at the bottom with a heavy stem and narrowing towards the top. The heavy masses are well distributed, the heaviest flower being in the centre and lighter ones at the top and bottom, divided from the centre one by butterflies and smaller masses. The seed-vessels and pistils are very beautifully drawn in two of the flowers, as also are the butterflies.

Colour. Very pleasing. Rather low in tone: the greens are better than the reds. The blend is beautiful and the colours are well distributed. The touch of black in the butterflies gives them a certain air of distinction and separation from the floral part. The use of the white cord for outline draws the whole together and gives unity to what would otherwise be a rather spotty conglomeration of no less than eight distinct colours and twenty five shades.

Stitches, treatment, etc. The treatment is flat, as is usual in Chinese embroidery. The whole is executed in French knots in floss silk. The outline is of cream-coloured cord couched at intervals of about $\frac{1}{8}$ inch with fine silk. In working the butterflies, the markings on the wings are shown by this couched cord, and the antennae are depicted in the same way, with the exception that they are couched with black silk. The workmanship is at fault in the couching of this cord, as in several places it is becoming unravelled at the ends which are cut off short instead of being taken through to the wrong side of the material and fastened there. The regularity and fineness of the French knots is little short of marvellous. The small spots on the wings of the butterflies are rather uncommon and very pleasing. The shading is well graduated, in some places suggesting a wash-drawing.



EMBROIDERY

SLEEVE PIECE SHOWING A MASS OF SYMBOLISM WORKED WITH MARVELLOUS NICETY.

Design. This panel is well filled with a design chiefly symbolical.

Colour. Not so refined as usual, but still, very bright and rich. Prevailing tone blue with touches of green, yellow and black.

Method. Solidly worked in fine French knots with floss silk. Outlined with fine white cord, couched invisibly. There is a little scroll-work in yellow and green cord: neither colour looks well on the red background. A butterfly at one end has antennæ of gold thread couched in loops. The work is very beautiful and resembles machine work in its exactitude. Satin stitch shows off the beauty of the floss silk much better than this tight knotted work, but the latter wears better.

fineness, as is also their shading: in both of which they make special use of floss silk. In Chinese embroidery the texture of the ground material is not shown so much nor is the twist of the silk made to give its value to the ornament so much as in Western work. But in the actual skill with the needle the Chinese appear to be far ahead of most Western embroiderers.

The Chinese use pretty much the same implements as the Western world and embroidery is mostly worked in a frame pivoted on two upright supports.

Chinese embroidery is the model for good flat treatment of plant forms. Their method of work is almost unapproachable. They produce marvellous effects, often with one or two shades, mainly with their skill in placing the stitches, the direction of which they constantly change, obtaining a pleasant play of light and shade. They frequently use the method of voiding, that is to say, leaving the ground to show between the petals of flowers and leaves in a manner which is somewhat like the use of ties in stencilling. Their manipulative skill is wonderful. They have certainly reached the top notch in French knot. The term "French knot" is somewhat of an anomaly considering the special frequency and delightful effect of its use in Chinese work. In China it goes by the name of "Peking" stitch, although most of it comes from Mid-China, especially Soochow and Hangchow.

The articles most frequently embroidered are costumes, temple hangings and shrine cloths, shoes, pipe-cases, purses and fans. In some of the fans the back and front are precisely similar, the ends of the threads being neatly concealed.

HAND WOVEN SILK OR TAPESTRY

Tapestry or hand woven silk (*k'o ssu*) is wrought in a loom and upon a warp stretched along a frame. The weft is not thrown across these vertical threads by a shuttle but the many short threads, often of various colours, are put across with a bobbinlike wooden needle. Some of these tapestries appear as if made in pieces and joined together afterwards: this is due to defective workmanship and failure to avoid vertical lines in the pattern. Hand woven silk is largely used for pictures, screens, temple hangings, costumes and coat badges (*pü tzu*). These are almost without exception beautiful, a stained glass window effect being obtained by the clear-cut colour masses.

BROCADE

Chinese brocade is usually a polychrome material of great richness made of silk, in which gold thread is often introduced, worked on a loom with a shuttle, the figuring being in the weft. Those of the Ch'ien Lung period show the best designs and finest

colouring. They are used for temple hangings, for outer garments, wall hangings and screens.

DAMASK

Under the category of damasks may be included those Chinese silk fabrics or figured silks with an absolutely flat surface in which the ground, its richest portion, resembles satin, the figure or patterning remaining dull. They are commonly used for the outer garment. The material appears to retain its excellent durable quality at the present day but the designs have undergone a considerable degradation. In some of these damasks the pattern is developed in velvet pile.

VELVET

Velvet appears to have originated in China and to have reached a high state of perfection before being introduced into Europe. They are among the most beautiful of Chinese fabrics. Both the warp and weft and the pile are usually silk of high quality. The designs may be bold or intricate and are often of exceptional beauty. The design is generally produced by the exposure of a coloured weft, an additional beauty being the frequent use of gold thread for elaborating the scheme of decoration. They are used for temple decoration, wall hangings and mats. The most beautiful velvets appear to have been made in China during the 18th century.

CARPETS

Although it is difficult to obtain good carpets at the present day in China, there are examples extant of carpetry of a very high order. The most beautiful appear to have been produced in the North from lamb's-wool, which has an appearance closely resembling silk. Pleasing designs in magnificent blues and harmonious browns are met with, and these carpets can compare well in beauty with any produced in other parts of the world. Silk carpets and rugs are sometimes met with, in which the design may show a Western Asiatic influence. The so-called "Tientsin" carpets were made of camel's wool, being very durable: the colours usually dull blues, reds and browns: the designs, simple geometrical forms for the most part, founded on the thunder scroll and svastika, together with symbolic ornament. These carpets are worked on a vertical loom like the tapestry loom, the design being knotted into the warp tuft by tuft, the pattern developing at the back: the fringes are the loose ends of the warp. Carpets are used for covering the k'ang or raised bench heated by a stove found in the Northern houses on which the dwellers recline, for temple mats and for saddle cloths.

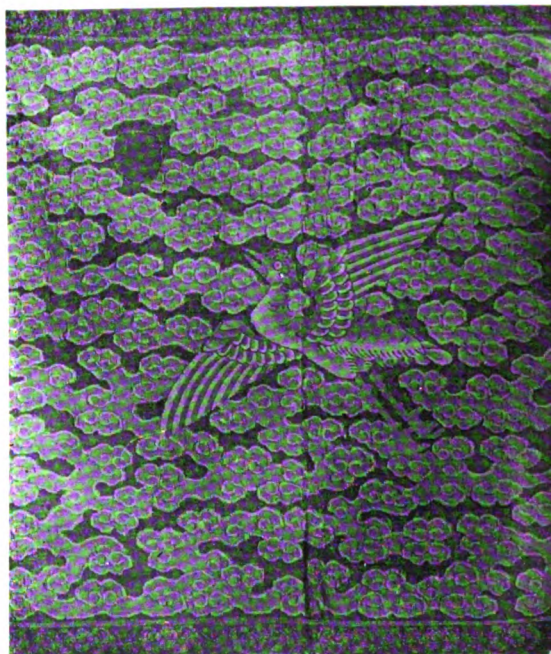


EMBROIDERY (HSIU)
BADGE OF RANK (P'UTZU)

Design. Out of a conventional wave motive project three rocks. On the central rock stands a natural bird (Egret, signifying a civil official of the sixth rank); while on the rocks at the side grow on the right a conventionalised peach tree, the emblem of longevity, beautifully drawn, and on the left a peony. The sky is occupied by scrolled masses of a cloud motive, a red sun and two flying bats, the emblem of happiness.

Colour. The ground is black satin, the embroidered parts being a harmony in white, blues, greens, reds and yellows.

Method. The sun is embroidered with floss silk in stem stitch worked spirally from the centre, the remainder is almost entirely done in satin stitch with floss silk.

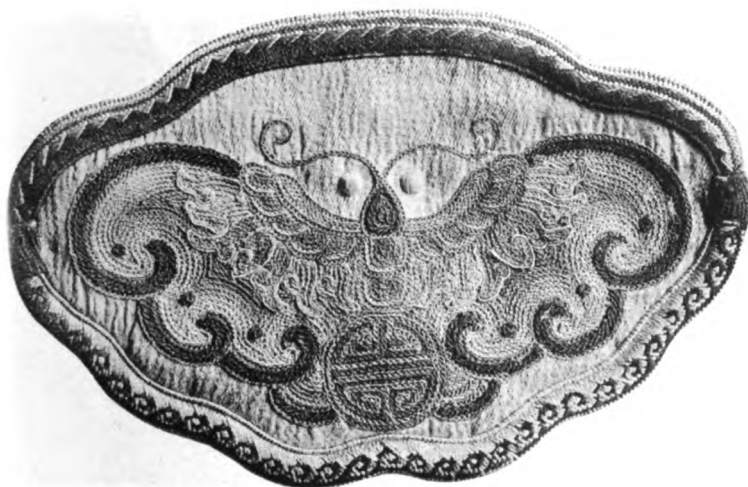


TAPESTRY OR HAND WOVEN SILK (K'O SSU)
BADGE OF RANK (P'UTZU)

Design. The bird is well drawn, full of life and flying towards a conventional sun. The background, though somewhat restless, shows a decorative treatment of a scroll-like cloud motive. The border, consisting of the bat emblem of happiness is simple, pleasing and well spaced, balancing the rest of the design nicely.

Colour. Subdued and pleasing. The background is black; the clouds of lapis-lazuli blue with an edging of paler blue and limited by gold thread; the sun is brick red; the bird has mustard yellow beak and legs with a body of sienna colour above and white below, some of the shading on the plumage being done with a brush.

Method. Hand woven. There is little attempt to join the parts up where the colours meet in vertical lines, as is usual in Chinese work of this description.



EMBROIDERY

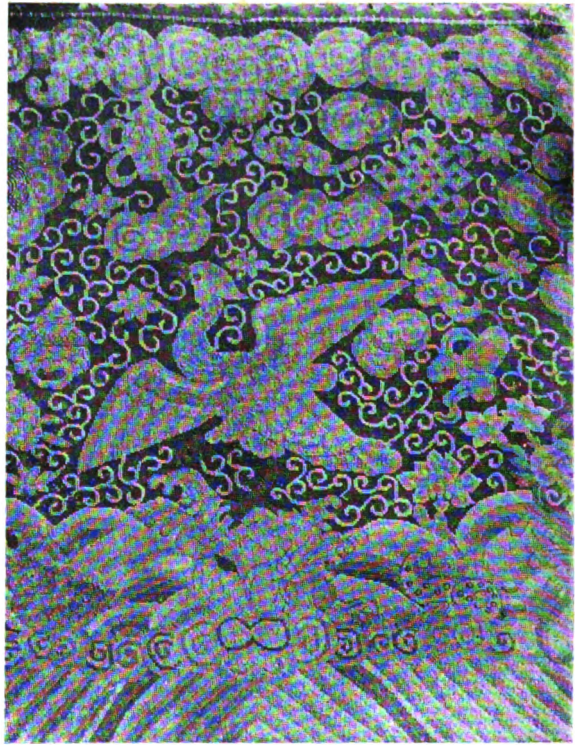
PURSE, (carried in the belt).

An exquisite bit of colour and design.

Design. A nicely drawn butterfly in conventional form. The circular figure at the end of the body is a decorative 'shou' character, signifying 'a myriad ages,' in Chinese, 'wan shou,' which is the equivalent of the Japanese 'ban zai.' The eyes are curiously detached from the head. An example of a turn-over design, i.e. one with the two sides exactly alike. The symmetry is very pleasing, but the Chinese usually prefer a balanced pattern, with two sides of an object in perfect balance but not alike.

Colour. General effect cold, owing to mixture of blue and black. The touches of shell-pink and delicate greens and greys furnish a pleasant balance.

Method. The work is executed in chain stitch. This stitch, worked in lines to fill a solid mass like this has a granulated appearance not unlike fine French knot work. The eyes are padded and worked in satin stitch in floss silk; the rest appears to be in fine purse silk. The black scrolled outline is very effective. The shoe-shaped markings on the wings are outlined with fine white beaded cord couched down. The edges are darned in blue and black embroidery silk; both little patterns are very pleasant. The piping cord is sewn by hand with over-cast stitch.



EMBROIDERY

MANCHU CIVIL OFFICIAL'S BADGE OF RANK (P'ITZU)

(It is worn on the back and front of the coat and is about one foot square.)

Shows beautiful work of remarkably even tent stitch, the design being full of Buddhist symbolism.

Design. The drawing is fine and, with the exception perhaps of the bird, the design is entirely conventional. The land is shown by oblique parallel lines at the lowest part above this the wave motive with a rock on which the bird (Egret) stands; the remainder of the background is occupied by scroll-like clouds. Scattered among the waves and clouds are eight Buddhist symbols of happy augury. This example illustrates the idea that Chinese design looks best when it is formalised, e.g. by being worked on square mesh, which gives a reason for angular drawing.

Colour. The colour is soft, blue predominating with touches of various greens and yellows. The Venetian red of the bird's beak, feet and legs is very effective.

Method. This is a most refreshing piece of work as there is not a knot to be seen in it anywhere. It is executed on black silk gauze (square mesh) with floss silk and is in tent stitch throughout. This stitch is carried right through with the exception of the border lines, which are of gold thread couched treble with yellow silk, and the sun, which is of a much finer gold thread, couched spirally with yellow silk. This example shows the durability of the gold thread generally used by the Chinese. There is a nice bit of interlacing pattern in the sky opposite to the sun, one of the *Pa chi hsian* (eight Buddhist emblems), the 'endless knot.'

MISCELLANEOUS TEXTILE WORK

Drawn thread work, which is a sort of textile mutilation, where either warp or weft is withdrawn with the object of making geometrical patterns, is done in China very cleverly, but appears to be a foreign innovation introduced by the French catholic missionaries. Lace, especially silk lace, is also made in China and appears to have had the same origin. There does not at any time appear to have been any desire or real demand in China for fancy work for under-garments or furniture decoration such as occasions such a cruel waste of time in the West. Although much of the embroidery of China resembles the fancy work of the West in being red with the blood of slaughtered time, it would appear that the Chinese get more real art value out of work which must sometimes represent the silent toil of years.

In conclusion I wish to acknowledge the help given, when dealing with the technical details of embroidery, by my sister, Miss Marion Stanley, Teacher of Embroidery at the Lancaster School of Art.

MONGOLIA AFTER THE GENGHIZIDES AND BEFORE THE MANCHUS.

By E. H. PARKER, M. A.

Perhaps there is no part of Mongol history less clearly elucidated than the period 1368–1644; that is, the space of time during which the native Chinese dynasty of Ming (明) ruled over the “Eighteen Provinces” (十八省) (then numbering fifteen) of China proper, leaving the nominal vassal states of Japan, Corea, Manchuria, Mongolia, Turkestan, Tibet, India, Burma, Indo-China, and even Formosa and Loochoo, to look after themselves. What happened in Mongolia during these 275 years, after the Genghizides 元朝 had disappeared, and before the Manchus took their place at Peking? Our chief authority for reply is the retrospective history of the Ming dynasty, chapters 327, 328, and some further casual allusions to Tartar events scattered through the chronicles of the Emperors, chapters 1 to 24.

The Manchu Emperor ordered the compilation of the Ming dynasty history in 1679, and it was completed about fifty years later. It opens the account of the Genghizide Mongols (whom the Ming dynasty drove completely out of China) by calling them Tata 韃靼, a very old word for a tribe of Turks in the Kerulon valley 庫倫河 or 克魯倫河; this word appears in every dynastic history beginning with A.D. 880, and always in connection with Turk or Turkoid tribes between the River Onon and the River Kerulon 鄂爾多斯 or 幹離河.

The last Mongol Emperor, Toghon Timur 妥懽帖木兒, fled from Peking to Mongolia in the summer of 1367: the new Ming dynasty begins officially with the year 1368, and during the interval Toghon Timur did his best to harry the Chinese frontiers: his headquarters were at the old *shang-tu* or “upper capital” of Kublai Khan 忽必烈, whose hunting expeditions there have been so graphically described by Marco Polo: it is situated a little to the north-west of Dolonor 多倫諾爾 on the northern bend of the River Lwan 滦 (Lat. $42\frac{1}{2}$ N., Long. 116 E.) which passes Jehol 熱河兒 and enters the sea to the south-west of the new treaty-port of Ts'in-wang-tao 秦王島. This “Xanadu” of the poets was officially known as K'ai-p'ing Fu 開平: in 1369 the victorious Ming troops took this place, together with several highly important Mongol prisoners. Toghun Timur himself moved further north to Dalai Nor (Lat. $43\frac{1}{2}$,

Long. 117) whence his generals were sent to continue their depredations. A Chinese expedition was sent out in 1370 by way of the Nank'ou Pass 居庸關 and Shibartai (near Kara-balgassun); but meanwhile news reached them that Toghon Timur was dead. The "city" at Dalai Nor was officially known as Ying-ch'ang Fu 應昌: at its sack Toghon's heir, Aiyushlitala 愛猷識理達臘, succeeded in escaping with a handful of followers, but the grandson, Maitilipala 買的里八剌, was captured, together with the archives, a number of ex-imperial women, and considerable booty in gems, etc. The Ming Emperor, an ex-Buddhist priest, who never was known to behave ignobly, treated his prisoner honourably, created him a marquess, and conferred upon his grandfather Toghon the posthumous title of Shun Ti 順帝 or "[Destiny]—obeying Emperor," by which he is invariably known to history: Maitilipala was also sent with a conciliatory message to his father, but it had no effect.

Meanwhile Aiyushlitala took up his abode in the old Mongol capital of Karakorum 和林, whence he breathed defiance: in 1372 an army was sent out *via* Yen-mên 雁門關 or "Goose Gate" Pass (Lat. 39, Long. 113). There was fighting on the Kerulon 庫倫, Orkhon 阿魯渾, and Tola Rivers 土剌, all specifically mentioned; also in the Etzinai 亦集乃 and Tunhwang 瓜沙州 regions more to the south-west: about 2,000 prisoners, including many highly-placed personages, were taken by the various columns sent out: in 1374 there was some further fighting at Anguli Nor and on the Shira Muren 高州 (east of Dalai Nor) where several royal personages were captured or decapitated.

In the year 1378 Aiyushlitala (according to Howorth also known as Biliktu *Khagan*) died and was succeeded by his son Tokuz Timur 脫古思.—With regard to this word *biliktu* or "wise," it may be noted that quite a number of the Turkish *khagans* and *teghins* 特勤 of the 7th and 8th centuries were called *bilga*, which word also appears in the recently discovered bilingual inscriptions on stone (Turkish *bilgä*, Chinese *p'i-k'a* or *p'i-li-k'a* 毗伽).—The Emperor of China sent an autograph letter of condolence by special envoy; but all in vain. Amongst the Mongol leaders sent by Tokuz Timur to parade their hosts in the Dalai Nor region was a native of Karajang 哈刺章 who had shared in the fighting of 1372: this district is the Caraian or Karazan of Marco Polo and Rashideddin, and in distinction to the chaganjang or "white barbarians," refers to the "black barbarians" of Yün Nan, of which province both Kublai and his son Essen 也先 Timur 鐵木耳 had been governors a century or more earlier than this. The point is interesting, because one of the generals on the Chinese side was Muh Ying 沐英, who at various times fought against Turfan, the Tibetans, and the Burmese Shans (1382): on this occasion (1381) he marched

out by way of Etzinai to Karakorum, and returned with a great number of Mongol prisoners, other distinguished generals carried off victories in the Ordos (實 祿 山) (1381) and Barin (慶 州) regions (1387), the latter north of the Shira Muren. The total result of these expeditions was that over 200,000 persons either voluntarily submitted to China or were forced to do so. The most successful of the Chinese Generals during these twenty years of war were Sü Tah (徐 達) and Lan Yüh (藍 玉): the latter was now specially entrusted by the Emperor with a new army of 150,000 men with a view to crushing the "Northern Yüan" once for all. It must be explained that *Yüan* (元) was the Chinese dynastic designation adopted by the Genghizide rulers of China, and it is therefore interesting to note that the new Emperor of the Ming dynasty in a way recognised the ex-imperial quality of the Tata. Lan Yüh marched out by way of Barin land and attacked Tokuz Timur at his headquarters near Dalai Nor. The Chinese term here used in Pu-yü'rh (捕 魚 兒) Hai (海) or "Fish-catching Sea": the Mongol word Buir Nor is used in some maps. Both seem to refer to Dalai Nor, which must not be confused with a second Dalai Nor into which the River Kerulon runs, and a Buir Nor near it into which the River Khalka runs. The Chinese name is very ancient; for about 1,000 years before this, a Tartar warrior (檀 石 槐) is said to have imported some Japanese (倭) fishermen to work on the lake; possibly, therefore, the Mongol name Buir or Pir is derived from the Chinese Pu-yü'rh, though, of course it may be the other way. Tokuz Timur and his heir effected their escape, but his second son, his wife, and a number of princesses, besides 70,000 miscellaneous individuals and 100,000 animals were captured: the Karajang general and his host (presumably of Karajang troops) also surrendered to the victorious Chinese, and the whole "north of the desert 漠 北" region was soon swept clear of the Tata: it must be confessed that this last statement leaves it doubtful if after all the northern Dalai Nor and Buir Nor are not meant. Unfortunately the distinguished General Lan Yüh was detected in a *liaison* with his prisoner, Tokuz Timur's queen, and she had to commit suicide to save the situation. The second son was exiled to Loochoo (琉 球) for uttering reproaches in connection with his mother's suicide. Tokuz Timur and his chief minister fled once more to Karakorum, but he was intercepted on the River Tola by one Esutiél (也 速 迭 兒), and was subsequently strangled, together with his heir: the horde was now completely dispersed: the survivors were placed under the charge of the military district then known as Toyen (朵 顏), roughly corresponding to that part of extramural Chih Li province known under the Manchu dynasty as the commandership of Jéhol (熱 河 兒): this, again, would point to the southerly lake having been the scene of action.

Up to this point the Ming dynasty seems to have known almost nothing of the Western Mongols, but along the line of the great wall of what we now call Chih Li province, and outside of it, were now definitely established the three *wei* (三衛) or military marches: so far as we can gather, these were as follows: (1) the To-yen military district roughly corresponded with Jéhol, and extended from the Hi-Fêng K'ou (喜峯口) Pass to Sün-hwa 宣化 Fu and Kalgan 張家口; (2) the Tai-ning 泰寧 district began with the territory of Kin-chou 錦 and I-chou 義, and extended to the Liao River; (3) the Fuh-yü 福餘 district began with the Hwang-ni Wa (黃泥窪 = yellow mud flats) embracing Mukden, T'ieh-ling, and K'ai-yüan. The last of the three names comes from old Corea 朝鮮, which once included what we now call South Manchuria, a misnomer, for the Manchus only descended into it 270 years ago when they marched south from their native haunts to the conquest of China. At the time of which we are treating these three semi-independent hybrid-Mongol districts were together placed by the founder of the Ming dynasty under one of his sons 惠寧王 called the *tu-sz* 都司 or military proconsul of To-ning 大寧; but the real Mongols, or Tata, from time to time swept over the place, which thus did double "buffer" service between the Tata and the Chinese. Later on two other imperial princes, those of Tsin 晉 (Shan Si) and Yen 燕 (Peking), were created semi-independent satraps in the north of China, having each the duty of inspecting Uliangha 兀良哈, for so the three *Wei* were called as a whole—alternately each year. The Emperor's own capital was at Nanking: the Prince of Yen (afterwards himself emperor) was the Emperor's fourth son, and Peking was the metropolis of his satrapy: when he became Emperor, Peking became the capital of China.

We have seen that Tokuz Timur who, the Ming historians distinctly say was the *son* of Aiyushlitala, was killed by Esutiel, according to Howorth a relative; according to the Chinese a subordinate. Howorth also gives Tokuz Timur the alternative name of Ussakhal, and describes him as the *brother* of Aiyushlitala. The Chinese say that complete anarchy now reigned in Mongolia for a few years, and that during this anarchy there were four more successive *Khagans*, the very names of whom were unknown to China, except as to the last, whom the Chinese call K'un 坤 Timur (Howorth's Gun Timur). But Howorth gives two *Khagans*, both sons of Tokuz Timur, reigning from 1389-1392 and from 1392-1399: he says their names were respectively Engke Soriktu and Elbek, and that Elbek was the father of Gun Timur, who reigned from 1400-1402. If, therefore, we count in the murderer and probable usurper Esutiel as a Tata *Khagan*, then we have the "whole six with Aiyushlitala" and "whole five with Tokuz Timu and ending with K'un Timur" of the Chinese

historians. According to the Chinese statements, the latter was murdered by Kwei-li-ch'ih 鬼力赤 in 1402: it is not stated who this personage was; but, as Howorth says, Uldshei Timur, brother of Gun Timur, reigned from 1402-1412, and as both Turks and Mongols were in the habit of slurring over their medial *k* and *g*, we are perhaps safe in identifying the sound *Wei-li-ch'ih* with *Uldshei*, on the assumption that an initial *k* can be slurred over too. This sovereign dropped the imperial Chinese title of "North Yüan," and contented himself with the national designation of "Tata."

Meanwhile there had been a demise of the crown in China: in 1398 the Founder was succeeded at Nanking by his grandson, 惠帝. But the able and ambitious satrap of Peking, his uncle the Prince of Yen, soon contrived to frighten him away, and in 1402 usurped the vacant throne: the mysterious disappearance of the imperial wanderer who is supposed to have disguised himself for many years as a mendicant priest and even to have lived quietly in West China, is said to be the origin of China's extraordinary activity in the line of maritime discovery: eunuch after eunuch, familiar as palace servants with the features of the phantom fugitive, sailed in command of fleets and military expeditions to Java, India, Ceylon, Arabia, and even Africa in order, as the romance goes, to secure his person. Previous to mounting the throne, this usurping uncle had, from his satrapy at Peking, actively seconded his brother, the *tu-sz* of Ta-ning above mentioned, in his efforts to reduce the three hybrid-Mongol military *Wei* to order: but it seems this jealous brother actually joined the separate Mongol rulers of the three *Wei* in an intrigue: he was accordingly subdued by his imperial brother after a campaign, and exiled to Kiang Si province 南昌 in central China, his appanage of Ta-ning being as a sequel divided between the three *Wei*.

In notifying Uldshei, the Tata *Khagan*, of his accession, the new Chinese Emperor discovered that the said Uldshei was at war with the Oirats 瓦剌 or "Allies." The name seems to occur once even in Genghizide history as *W'ai-la-tai* (歪剌歹). The Manchus called them *E-lu-tê* (厄魯特). These were the Western Mongols, who gradually developed long afterwards into the Kalmuck empire of "Chorlok Khan," so graphically described by Bell of Antermomy in the 18th century; what he means by "Kontaysha," is the *K'un t'ai-shü* (渾) or "chief *daidji*" 台吉 of the Chorlos division of the Four Allies. The Emperor therefore notified the Oirats and the Prince of Hami 哈密 (Marco Polo's Kamul) of his accession too, in consequence of which Uldshei, scenting danger, through some agency got the Prince of Hami poisoned. A word must be added about the rise of these mysterious Oirats. On the fall of the Genghizide dynasty in 1368,

one Mungké Timur (猛可) had constituted himself Oirat sovereign : on his death the horde divided his dominions between three chieftains, who received the Chinese advances favourably, exchanged missions with Peking and finally, in 1409, received Chinese princely titles.

Uldshei the Tata *Khagan* was murdered in 1408 by a cabal headed by his chief minister Aludai (阿魯台) who raised to the throne a legitimate scion (not mentioned by Howorth) called Pënyashli (本雅失里) : this prince repelled all the emperor's friendly advances, and even murdered the Chinese envoy ; he defeated a powerful army sent against him on the River Kerulon ; but meanwhile the Oirats, who had already been at war with the Tata on their own account, came to the assistance of the Emperor : the latter had now marched out in person with a fresh army and in 1410 defeated Pënyashli on the Onon River, the Oirats themselves again crushing him and finally killing him (1412 on the Kerulon) : they secured the Genghizide 故元國璽 seal of empire and offered to return it to China : they set up one Talipa 答里巴 as *Khagan*, and used language which shewed that, in the general Mongol world, the Oirats were still supposed to owe allegiance to the Tata as their supreme Lord.

Thus we see that Kwei-li-ch'ih and Pënyashli reigned between 1402-1412, followed by Talipa : this is the Chinese view. Howorth makes Uldshei Timur alone reign from 1402-1412, and names Delbek, his son, as successor. Delbek is clearly Talipa. Meanwhile Aludai had succeeded in 1413 in obtaining from the Emperor a princely (和寧 E) title on his own account, and in encouraging a war against the Oirats, "who had killed their liege lord Pënyashli." The Emperor in 1424 once more marched in person against the enemy, defeating the Oirats with great loss, and driving them to the River Tola ; the Oirat chief Mahamu 馬哈木 (one of Mungké Timur's three successors) only just succeeded in escaping with his life. In 1416 Aludai defeated Mahamu on his own account, and the Oirat chief died soon afterwards : the Chinese eunuch envoy to the Oirat centre reported that the other two chieftains would probably now keep quiet : at his recommendation, on the application of the Oirat envoy, Mahamu's son Toghun (脫懽) was allowed to inherit his late father's titles and privileges : for some years after this China's relations with the Oirats were now friendly.

The Chinese say nothing more of Talipa, but as in 1413 Aludai had protested against Talipa's succession to "Mahamu's liege lord" and received the title of Prince of Ho-ning (a later name for Karakorum) that year, we must assume that he died a violent death, like most of his ilk : Howorth makes Delbek die in 1415, and gives "Adai or Halutai" as his successor. The Chinese evidently consider Aludai to be the *de facto* if not also

de jure Tata ruler, and for a dozen years there is a monotonous and complicated story of his intrigues with the three *wei* and of his fighting with China on the one hand and the Oirats on the other: the Emperor seems to have been frequently seen at the head of his own armies, suffering considerable hardship: at last the unfortunate monarch got heartily sick of the whole business, and died at Yü-muh River 榆木川, which seems to be somewhere between Dalai Nor and the Shara Muren. The monarch's sensitive feeling had already been painfully impressed by the spectacle of corpses all along the road, and, like King Saul of old, he directed his eunuchs to sing him some songs to comfort his soul: he composed some of the stanzas himself, and said: "history ought to have warned me of the fate of other monarchs who have gone in for this wretched business": he evidently had a presentiment of death, and for some time after his decease the fact was concealed by the eunuch busybodies around his person until the question of succession was comfortably settled.

For some years after this Aludai received various defeats at the hands of the Oirats, until finally he was obliged to seek pasture in the Uliangha region towards the River Liao. At last in 1434 he was surprised by Tucta 脫脫 Bukha 不花, a scion of the Genghizides 故元後, who now suddenly appears upon the Chinese scene coming from nowhere in particular: Aludai seems to have taken refuge somewhere between Chagan 察罕 Nor 腦剌 and the Muna 母納 Mountains 山, where Toghun of the Oirats killed him: Toghun then proceeded once more to offer the ancient jade seal 玉璽 of China (which had been carried off in 1368 by the last Genghizide) to the Emperor, who replied that he was now seated firmly enough on the imperial throne without the magic of any ancient symbol being necessary. It does not appear that either Aludai or the Oirat Toghun was ever formally recognised as *Khagan* by the Chinese, but both enjoyed Chinese princely titles, and throughout Aludai's *de facto* "reign" the Oirats or Western Mongols appear to have ridden rough-shod over the Tata or Eastern Mongols. Moreover, Toghun murdered his two Oirat colleagues and became sole ruler in the west. At all events, Howorth makes his *Khagan* Haludai die in 1434, so that at least in point of date the Chinese and Mongol accounts are at one as to this personage. Some of the Aludai's family and retainers fled to the Etzinai region: others took refuge on the Chinese frontiers: amongst those who went to the Etzinai parts was the *wang-tsz* 王子 or "young prince" A-t'ai 阿台: this name corresponds with Howorth's "Adsai or Athai," who, according to him, died in 1437. The somewhat loose Chinese account seems to make out that, after various raids and fighting, A-t'ai was killed by the legitimate or *de jure* Tata chieftain Tucta Bukha: the latter is manifestly Howorth's "Taisong or Totobuka"; but what his

pedigree and descent were it does not appear at all clearly ; so early as 1412 either he or his son, or both, are incidentally mentioned as having been "in China," which may perhaps mean "pages at the Chinese court, as in Hun and Turk times." However that may be, Toghun's ambition to be *Khagan* was not approved by either the Western or the Eastern Mongols, both of whom seem to have agreed with China that Tucta Bukha should be the supreme Mongol *khagan* as representing the legitimate Genghizide line, and that, as a compromise, the Oirat Toghun should be his chief minister, residing, not in the west with his own people, but, with his nominal master and sovereign, north of the desert : meanwhile China formally recognised Tucta Bukha as "*Khagan* 可汗 of the Tata 達達," and the latter accepted from China a tributary status. Toghun's son Essen 也先 was even more ferocious than his father, and the pair of them now set to work, in spite of Tucta Bukha's peaceful and loyal disposition, to sow discord amongst and threaten China's Inner Mongols of the three *wei*, north of Peking. Toghun died in 1439, and was succeeded in the premiership by his formidable son Essen, who made use of the Chinese title *t'ai-shi* 太師 and Prince of Hwai 懷王 ; but it is not stated how he got them : among the tribes north of the desert who joined him is specifically mentioned that of Kartain 哈喇愛, the direct descendants of Genghiz Khan : they now occupy the territory north of Jéhol, and their Prince Kungsang 貢桑 Norbo 諾爾博 is head of the Tibet-Mongol office of the Chinese Republic. Henceforward Tucta Bukha was merely *Khagan* in name, Essen being the *de facto* ruler ; he expected recognition and presents from China for himself personally in addition to those accorded to his master, and deliberately set up a systematic course of bullying by means of fraudulent representations, exaggerated claims, spies, menacingly large escorts ; intriguing with the three *wei* by means of marriage alliances ; and by using borrowed diplomas, seals, and titles : the more China gave way and tried to humour him, the more impudent became his demands, until at last the wretched Emperor, driven to desperation, was persuaded to take the field in person along with his eunuchs, women, and useless paraphernalia : things were now becoming very serious for China, for, besides the Inner Mongols, Essen had either corrupted or overawed the principality of Hami and the vassal commands of Sha-chou 沙洲 and Ch'ih-kin 赤金 (Marco Polo's Saccin and Chingkin-*talas*, or "plain.") We are now about to relate one of the most wretched and humiliating events in the whole of Chinese history. In 1449 Essen formed and matured a great scheme against China in the face of Tucta Bukha's earnest remonstrances : in fact, the three Chinese *wei* of Uliangha were compelled to join Tucta Bukha in a raid upon Liao Tung whilst the *chi-yüan* 知院, or grandvizier, Ala 阿剌,

raided Süan-hwa Fu and laid siege to the city of Ch'ih-ch'êng 赤城. Essen himself advanced by way of Ta-t'ung Fu : meanwhile another column was sent to operate against Kan 甘 Chou in the west, so as to divert Chinese attention. The Ming dynasty was by this time completely eunuch-ridden and the Emperor's particular *âme-damnée* Wang Chên 王振 forced the monarch on this occasion to "take supreme command": a second eunuch named Kwoh King 郭敬, in his capacity of "army inspector," so interfered with the effective generals that all discipline was speedily destroyed: the first battle took place near Yang-kao 陽高 to the north-east of Ta-t'ung; a general *débâcle* took place, and the Emperor had to fall back upon Ta-t'ung, where heavy rains and hurricanes, diversified by alarms and panics, added for several days to the miseries of the imperial *corège*. The two eunuchs put their heads together in these straits and succeeded in getting an imperial order issued for the retreat *via* Süan-hwa Fu. The enemy followed, inflicting defeat after defeat upon the retiring Chinese army and its successive reinforcements, until at last the Emperor made a stop at T'u-muh 土木. His ministers urged him to go on to the walled-city of Hwai-lai 懷來 and hold it firmly: but Wang Chên objected to this, being anxious about the comforts of personal baggage. The result was that Essen, completely ignorant of the Emperor's presence at such an exposed spot, came up to the imperial headquarters at T'u-muh: the site being slightly elevated above the stony plain, it was discovered that, even at a depth of twenty feet, no water could be found, and of course the very first thing Essen did was to cut off the natural water-supply from the river not very far away to the south: he then spent the first night in bringing up his reinforcements of horsemen and placing them so as completely to surround the Chinese host. [It is a curious fact that in B.C. 200 Baghdur, 冒頓 *Khagan* 單于 or *Jenuye* of the Huns, 匈奴 did exactly the same thing not very far off to the first Emperor of the Han dynasty except that the earlier monarch, unlike his Ming successor, managed to escape with most of his army]. The next morning the enemy made a feint of retirement, on which the pusillanimous Wang Chên gave immediate orders for the Chinese armies to move southwards: just as they were in the confusion of starting, Essen suddenly wheeled round back and attacked on all sides: it was a regular *saute qui peut*, and all the blood-drunk Mongols had to do was to slash into their abject foe like a flock of sheep until their own arms were too tired with mere mechanical slaughter to hack any more. Over 100,000 fell in killed and wounded, including the miserable eunuch Wang Chên. The Emperor bolted, closely followed by the eunuch-valet Hi-ning 喜寧. Essen was so astonished when he heard that the Chinese Emperor had really been present in person, and had bolted, that he could not at first believe it

until he actually came up with him. However, he treated his captive with great respect and politeness, himself escorting the fallen monarch to the camp of his own brother Bayen 伯顏 Timur, 帖木兒 and sending one of the previously kidnapped Chinese to serve as personal attendant. Notwithstanding this, Essen after recovering from his consternation, conceived the idea of murdering the Emperor; but that night a fearful thunderstorm struck dead the charger the Kalmuck chief was riding, and moreover he fancied he saw a sort of halo hovering over the tent in which the Emperor was sleeping, so he superstitiously desisted from his fell purpose. He carried off his captive up to the walls of Ta-t'ung Fu and there demanded an enormous ransom or indemnity in gold and cloths. The *tutuh* or military governor was only able at the moment to raise 30,000 ounces of silver, and he secretly offered the Emperor to make a sally and bring him by force inside; but the Emperor did not approve of this risk, and consequently Essen carried him off to the Black River Mongolia: there are *Hei Ho*, 黑河 (Karamuren) in Barin land and also in Genghiz Khan's old haunt, but Essen's power could scarcely have reached much farther north than the Shara-Muren, 黃河 or 濱河, though at the same time it must be noted that for at least a generation the legitimate Genghizides or Tata were completely eclipsed by the Oirats or "Allied" Western Mongols.

Meanwhile the Emperor's next brother (by another mother), who had been directed by the Empress to act as Regent, mounted the throne as Emperor, the Ex-Emperor, as a kind of *divus*, being honoured as "Abdicated Emperor, and the ex-Emperor's son being nominated as heir-apparent to the new Emperor, who accordingly always sat sideways on the corner of the throne as a filial and fraternal sign that his captive elder brother might some day come back. The next step of the Peking Government was to extirpate the whole family stock of the eunuch Wang Chên, whilst Essen on his part amused himself by using his imperial prisoner as a stalking-horse for several unsuccessful attacks on Peking under the pretext of bringing him back: it is interesting to note that one at least of his raids was made by way of the high road 紫荊關 leading past the Manchu Western Tombs 西陵 of to-day. Finding these tactics unsuccessful, Essen tried direct conciliation, and offered to send one of his younger sisters to comfort the lone Emperor in his captivity, a delicate attention which was, however, politely declined: banquets and compliments of all kinds were then showered upon the illustrious prisoner, who was before long again brought up to Ta-t'ung Fu in order to facilitate a bargain for political advantages; but the wily Chinese military governor's only reply to these overtures was once more to try and recapture the monarch by force. Tucta Bukha and Ala took the opportunity meanwhile to cultivate better relations with China,

in consequence of which Essen, as will shortly be related, fearing a flank attack, subsequently murdered Tucta Bukha, took over all his wives in good old Hun and Turkish fashion, and set himself up as *Khagan*. Finding all his attacks upon the whole line of the Great Wall led to no permanent result, and that China was really too strong to be overcome by mere bluff, Essen announced to the special envoys sent to conciliate him that he was quite prepared to let the Emperor go if one or two officers of the first rank were to come and escort him back: he then proceeded to descant upon the *status quo* and the blessings of peace in a way that would do no discredit to "the Powers" of Europe; but he was at the same time particularly anxious to know if the ex-Emperor would ever be Emperor again. The Chinese envoy, not to be caught napping, prudently replied: "The Celestial Throne is already definitely occupied, and there will be no second change." Essen then announced his intention to give a banquet in honour of the ex-Emperor's departure and introduced the envoy into the captive's presence. The scene is thus textually described: "Essen was squatting on a ground-mat, playing the banjo, whilst his wives and concubines served out the liquor. Turning to the Chinese envoy he said: 'Be seated your Honour.' But the envoy durst not sit. The ex-Emperor said: 'If the *t'ai-shi* tells you to sit, then sit.' The envoy at once sat at this command, but as instantly rose again and circulated amongst the general company. Essen, turning to the envoy said: 'That is very good form on your part.' Bayen Timur also gave a farewell collation, after which Essen caused to be constructed a throne-dais of earth, upon which the ex-Emperor took his seat, whilst Essen himself at the head of his wives, concubines, and tribal chieftains knelt in a circle below, each one respectfully offering some useful object or comestible. When the ex-Emperor started, Essen with his horde accompanied the *cortège* for half a day's journey. Essen and Bayen then dismounted from their horses, crouched on the ground, and bitterly weeping said: 'Your Majesty is going: when ever shall we meet again?' It was a good while before he really left, but still seventy of the leading men were detailed to escort him to the metropolis." It does not appear exactly where this final dramatic scene occurred.

After this (in the autumn of 1450) the Oirats sent annual tribute to Peking for some time, always with an extra set of presents for the ex-Emperor as well as for the reigning Emperor. It was now (1451) that the above-mentioned jealousies began more seriously to develop between Essen and his brother-in-law the *Khagan* Tucta Bukha, who had married Essen's elder sister: this lady was particularly anxious that her son and no other wife's son should succeed as *Khagan*; moreover, her husband was

and justly, as we have seen, suspected of coquetting with China against Essen's interests. A fight took place, Tucta was defeated, pursued, and killed; his horde was divided up, his family appropriated, and all the Chinese Mongols from the Manchuria frontiers to Hami 哈密 were for the moment taken from China and annexed to Essen's dominions. Essen's further advances in the direction of "peace and the *status quo*" were coldly received by China. In 1453 he formally notified China of his accession as *Khagan*, taking the reign-style of *T'ien-yüan* 添元 ("additional Genghizide") of the Great Yüan 大元 (the Genghizide dynasty), with the personal style of *T'ien-shêng* 天聖 ("Heaven's holy-one,") which his Chinese scribe seems to have ingeniously or maliciously rendered by two words of practically similar sound in the north, meaning "luxuriant fields;" 田盛: he passed on his old Chinese honour of *t'ai-shî* to his second son, who was then sent on mission to the Chinese court. The Chinese reply evaded full recognition of the Genghizide succession by addressing him as "*Khagan* of the Oirats." These mutual amenities did not prevent Essen from transferring Chinese Mongols from the Toyen *wei* (modern Jêhol command) to the Shara-muren. Growing careless and presumptuous with success, he now began to give himself up to the unrestrained pleasures of wine and women; but his meteoric career was suddenly cut short in the winter of 1454-1455 by assassination: the Grand Vizier Ala, who brought about the deed, was himself routed and killed soon afterwards by the Tata chieftain Puh-lai 孛來: this man sought out Tucta Bukha's son Markor 麻兒可兒 and set him up as *Siao-wang-tsz* 小王子 or the "Little princelet," a colloquial Chinese title borne during several generations by the Tata monarchs, or at any rate given to them in popular parlance. After the rout of Ala, Essen's mother, wife, and jade seal forming part of his loot had been captured from him by the victorious Tata. The ex-Emperor, possibly feeling that his envoy's informal and questionable guarantee to Essen in 1450 was now no longer valid or dangerous, resumed the throne, degrading his half brother, the reigning Emperor, to the rank of Prince 郕王 originally held by him: the unfortunate man died a few days afterwards and is generally believed to have been murdered, at the orders of his ungrateful elder brother: this was in 1457, seven years after his return from captivity. The resuscitated Emperor now renewed friendly relations with the Oirats, and sent in return for their tribute a present of cloths to Bayen Timur's wife: the Chinese mission was detained by Puh-lai the Tata, who tried to make capital out of his possession of the jade seal: the Emperor replied: "The seal is not considered genuine I believe; and even if it is, "it is an inauspicious relic of the tyrannous Ts'in dynasty "[B.C. 210]; send it or not as you like; but, if you do not free

"my envoy at once, you will get yourself into trouble." [Curiously enough the genuine ancient seal was discovered in S $\acute{e}$ oul towards the end of 1912]. The Oirat genealogies are from this moment practically lost for two centuries and their dealings with China are insignificant until Manchu times; what little history of them there is, is taken up with Hami, Turfan, 土魯番 and north-western matters beyond the scope of Chinese ken. The Tata were now once more supreme in Mongolia, and Puh-lai seems to have been for some time the only man that really mattered, irrespective of what "Little Princelet" nominally ruled: frontier fighting never entirely ceased, and in 1462 Markor was succeeded by the little Princelet Makuk'orgiz, 蒙古可兒吉思, who was murdered by Puh-lai in 1466: Puh-lai in turn was murdered by one of his chieftains named Maolihai 毛里孩 who had been prominently instrumental in crushing Essen, and who had joined forces ever since with Puh-lai in raiding the Chinese frontiers. Maolihai set up a *Khagan* (unnamed) of his own choice, but promptly murdered him.

Now let us see what Howorth says about these elusive Khans. He makes Tucta Bukha die in 1452, succeeded by his brother Akbardshi, who was assassinated by the Oirats just before Essen's usurpation. Chinese history contains no trace whatever of the name Akbardshi or an assassination of Tucta's brother. Essen's death is put down by Howorth as having taken place in 1452, and Akbardshi's successor is stated to have been Taisong's son "Mergus Khas, or Ukektu Khan," who was murdered in 1453 and succeeded by his brother Molon; this last died in 1454, after which there was interregnum, followed by the reign of Mandaghol (1463-1467), great uncle of Molon. Out of these puzzling and contradictory statements, apparently taken from Mongol sources, two things stand out in agreement with the Chinese: there was an interregnum under Puh-lai, and the date of Markor's demise—allowing for the possible two months extra in the computation of a Chinese year—accords with that of the murder of Mergus Khas. Out of the welter of fighting, there emerges in 1471, a certain Manlutu 滿魯都 *Khagan*, who died in 1477: this may conceivably be Howorth's Mandaghol, though, besides the syllabic "strain," there is a discrepancy of ten years in the date of his death. Indiscriminate fighting went on until, in 1487, there emerged a third Siao-wang-tsz, or Little Princelet, not bearing any personal name; but, the Chinese add: "there was also a "Prince Bayen 伯顏 Monkè 猛可"; this, however, may possibly mean that the Little Princelet was also known by the name of Bayen Monkè. Be that as it may, in 1488 the Little Princelet despatched a civil letter to China offering to send tribute: he styled himself "Great *Khagan* of the Ta-yüan," which means "of the Genghizides," and he or some other Little Princelet is

steadily mentioned as a raiding nuisance right up to 1544 : in 1532 he is stated to have reached the zenith of his power, and to have been called also Tuman 土蠻 in East Mongolia, when in that year he divided off the Ordos 河套 regions with his Uncle Anda.

Howorth's account enables us to extract some semblance of corroboration out of this. He says that Mandaghol's great-nephew and successor was Batu Mongkè, or Dayan Khan, who was the son of the *jinong*, or viceroy, Bolkho : he reigned till 1543, after re-uniting the nation. Now, among the chieftains who took a prominent part in Manlutu's raids upon China was Puh-lo, also written Puh-lo-hu 字羅忽 : it is not stated what his relationship was, but certainly the three syllables correspond with "Bolkho" perfectly, and *jinong* (if not a Tartar word) is manifestly a possible form of the Chinese *ch'in-wang* 親王 or "prince of the blood." Dayan Khan is equally plainly "the Ta-yüan *Khagan*." We may therefore assume that Howorth's Batu Mongkè is perhaps the same person as the Chinese Bayen Mongkè ; that Mandaghol had no son living at his death ; and that the succession went to Mongkè through the appanage prince Bolkho who was also dead at the time : also that the Little Princelet did really reign nearly 80 years, and, as we shall soon see, he was accompanied by Mendez Pinto in 1553-4 during one of his numerous raids upon Peking.

The Little Princelet seems to have had his headquarters for some time at the so-called "Loop" 套 district, where the Yellow River attains its most northerly altitude and flows (or did once flow) in two branches from west to east. For many years there are recounted with wearisome iteration attacks upon the whole line of the Great Wall, from Kokonor and Kan Suh, along Shen Si, Shan Si, and Chih Li to Liao Tung : there is by no means a lack of stirring incident, and the names of many prominent Mongol princes are mentioned : but at present there is no other independent chronicle available by the help of which these incidents and these persons can be corroboratively identified : sometimes as many as 100,000 horsemen burst through the frontier on a single plundering raid ; in 1514 Peking itself was threatened, and in 1516 the Little Princelet advanced with 70,000 men by several roads, the eunuch Chang Yung 張永 being defeated at the well-known Nan-K'ou 南口 Pass. In 1517 the Emperor marched out in person along the Süan-hwa Fu and Ta-tung road, directing the operations of his generals, who fought "over a hundred engagements ;" but although victory was proclaimed in general terms after these skirmishes for the satisfaction of the Chinese people, no real headway was made by the Chinese, and throughout his long reign the Little Princelet seems to have had very much his own way along the whole line

of the Great Wall whenever he chose to carry off men, cattle, or general plunder as a diversion : his uncle Anda 俺達 appears to have been still more formidable, for in 1542, on account of the Chinese having foolishly enticed, captured, and murdered a Mongol envoy, Anda swept over a great part of Shan Si province, even far towards the South, taking a bloody vengeance of fire, murder, and rapine in a dozen large cities.

Meanwhile the Russians, who had for two centuries or more been under the yoke of the Genghizides (called by the Russians "Tatars") and their mixed Tartar successors, had resuscitated their dominion under Ivan the Great (1462-1505), and were subduing the tribes of the Obi and the Irtysh. Ivan the Terrible (1533-1585) made tributary the sub-kingdom Tobolsk or Sibir of the Kipchaks, and the Moscow merchant guilds were now beginning to contemplate a further advance into Asia. The Kalmucks, (a Russian, not a native name) of whom we learn nothing more in Chinese history after the year 1540 when "an Oirat "chieftain came to the frontier," were now wedged in between the Russian Kipchak and the Chinese Tata ; that is to say the Kipchaks and the Kalmucks formed a weak buffer between Russia and China, which situation tends to explain certain statements about "men called Muscoos" made by the Portuguese adventurer Mendez Pinto. It has never been clearly explained how Pinto—who was sold by his Turkish captors to an Arab master, then found his way back to India and accompanied a Chinese pirate to some island near Tientsin when he was shipwrecked, taken prisoner, and set to work repairing the Great Wall—found his way into the hands of the Tata or Tartars. However, the Portuguese navigators had held possession of Malacca since 1518, and there was a massacre of Portuguese traders by the Chinese at Ningpo in 1545 : moreover the independent Tata were at this time perpetually encouraging the three semi-independent Mongol *Wei* of North Chih Li to revolt, and the Chinese court was exceptionally eunuch-ridden, corrupt, and weak ; so that there is nothing inherently improbable in the usually accepted story that Pinto when trying to pillage some island tombs was captured in Tientsin waters as a pirate in 1542, and that he in some way escaped from bondage to a free Tartar life on the steppes. Perhaps the "King of Ts'in Island" or Ts'in-Wang Tao 秦王島 was the "royal" island in question. In Chapter 123 of his book Pinto tells us "how this Tartar king raised the siege of Pequim (Peking) and went home": he explains that the Tartar king in question left Peking on the 17th October after laying siege to it for over six months. He seems to have then taken about three weeks to arrive at Xipator, a little beyond "the border line of China and Tartary." This may be Shibartai, one day's journey beyond the

Wall at Kalgan. The following are the names of the places passed between Pequim and Xipator, none of which unfortunately are recognisable, though all have—allowance made for Portuguese spelling—quite Chinese sounds :—Quaytragum and Guijampec (a day or two from Peking) ; Guanxitim, 17 days, and then on to Caixiloo, and to the walls of Singiachiran, whence to Xipator and Lançame : of course the road may have been circuitous and not direct. The Chinese name for the Mongol Kalgan, or “Gate,” is Chang-Kia K’ou, but perhaps it requires a lively imagination to identify that tri-syllable with Sin-gia-chirau : however, that quite modern Chinese name existed in 1570, and it is specifically stated that Anda had a horse market granted there. After recruiting nearly a month at Lançame (which might be one of several places on or near the frontier called in Kitan Tartar times Lang-shan) the Tartar king went on to a still larger city called Tuymicão, where he was visited by various Kings and Emperors (probably missions from them) of whom one “Lord of Elephants, Sornau de Odiaa, entitled King of Siao” may perhaps be identified as the King of Siam, whose capital then was Ayudia. (Siam had regular relations with China, and in fact sent a mission in 1544). Then there was the “King of the Mogores” and “Their Emperor Carão,” whose ambassador was received better than all the “others.” Ivan took Kazan in 1552, and possibly the Khan of Kazan or the Khan of the Kalmuck Mongols may eight years before that have sought Tata assistance or countenance ; but here, again, “Mogores” and “Carão” are a veritable quicksand upon which to found rash theories. In the next chapter (125) the large city is called Taymicão, and there the Tartar King gave his sister in marriage to the Emperor Carão. Another attempt was made by the Tartar king around Pequim, and General Mitaquu “promised to make him for a thousand years Chaem of Pequim,” (evidently meaning *Khan*). In Chapter 126 the unidentified large city is again called Tugmicão, and Pinto left it on the 9th May, 1544, sleeping that night at the “pagoda Naypatim” : the next day he came to the small city of Puxanguim, where some strange weapons attracted attention ; it was explained that some “Alimanis from a land Muscoo” had invented them. The next day the party arrived at Linxau, which may be Ling-chou near Ning-hia, on the Yellow River, and also on the Great Wall, at the west side of Ordos. Then five days more to a big temple at Singuafatur, probably either the Gumbum monastery or the Hung-shan monastery, both near Si-ning : next day again to the noble city of Quanganan, where they witnessed the state entry of “the Talapicor de Lechune, a sort of Pope,” in other words, the Dalai Lama of Lhassa or the Cheptsun Damba whose religious centre was then Kwei-hwa ch’eng 歸化城

and not Uрга. Then from Quanginan to the city of Xolor, and four days more along the river to Lechune, the religious capital; but it does not appear that Pinto himself did this last stretch; he went from Xolor to "where the king of Canchenchim was," and (chapter 130) the reception of the Tartar envoy by this king in the town of Fanaugrem is next described.

It may at first sight seem a hopeless task to reconcile Pinto's strange story with the facts as recorded in Chinese, Tibetan, and Mongol history, but it seems possible to do so by degrees, though of necessity imperfectly now. The Ming dynasty history informs us that Anda made a number of attacks upon the Great Wall in 1544, and that in the 10th moon of that year the Little Princelet made a raid right up to the walls of Peking, but retired a month later: his route is specifically described 萬泉衛右 by place names 尉州 still existing 完縣, and it is evident from them that he pierced the Great Wall to the west of Kalgan, marched along the dividing line between Chih Li and Shan Si as they now are, through the Chahar Mongol country, and came round to Peking *via* Pao-ting Fu. The Chinese do not profess to know the number of successions to the dignity of Little Princelet, but they are clear that one little princelet had a powerful uncle named Anda, whose headquarters were in the Ordos region, and whose raids upon China were mostly towards Shen Si and Kan Suh, whilst the Little Princelet himself generally raided between Ta-t'ung and Peking. The second Dalai Lama Gédundub 根敦喀布 died in 1542, and although Tibet had regularly sent tribute to China, the Chinese only began to understand during Gédundub's reign the elementary mysteries of the priestly incarnations and administrations of the *lamas*. The third Dalai was Sonamgyats'o, whom the Chinese call So-nan Kien-ts'o 鎖南監錯: as he was only born in 1542, it is evident he must have been in charge of some other regent or *lama* if it was he whose state entry was witnessed by Pinto; but, as we shall see, Sonamgyats'o travelled much as he grew older, and had extensive and important relations with Anda, so that it is not unlikely the seed of these relations was already being sowed in the Kokonor region in 1544, especially as the second Dalai had already founded a great monastery 澤科爾汪廟.

According to Howorth, Dayan Khan, who died in 1543, was succeeded in 1544 by his grandson Bodi, who was the first Tata *Khayan* to settle in the Ordos region: Bodi was the son of Torobolod. There is not the slightest mention of either of these names in the Chinese account of the Mongols, but the expedition described by Pinto in 1543 and by the Chinese in 1544 would seem to have been under the Little Princelet corresponding in time to Bodi. The fact that the Uncle Anda went on living for many years after his nephew's or nephews' unusually long reign

or reigns is possibly explained by the relationship being one "in the generation of uncle" which need not involve a greater actual age in the uncle than in the nephew: moreover, there is a possibility that Anda may himself have been the nephew and not the uncle: the exact Chinese words are "This Anda with the Little Princelet was of uncle degree." On the other hand, we have seen the Little Princelet at the zenith of his power styled Tuman in 1532, and again we find Tuman, together with Anda's younger brother "old Batur," raiding Liao Tung in 1556: Anda was again plundering around Peking in 1550, and the Little Princelet was doing likewise in 1553, and even in 1562.

Some light is thrown upon the mystery of uncle and nephew's surprising longevity by some remarks of Mr. W. W. Rockhill in his account of the Dalai Lamas of Lhassa: He says:—"In 1566, a chief of the Ordos Mongols, the Kung-daidji "Kutuktai-Setzen, became a convert to the Gélupa faith, and "through his influence his uncle, the terror of North China for "the last 50 years, Altan Khan, the titular Prince of the Tuned, "and all his people were soon won over to the Yellow Church." Fifty years backward from 1566 would make Anda or Altan begin operation in 1516, whereas the Chinese first mention him in 1532 and date his death in 1582: these are manifestly the fifty years meant by Mr. Rockhill. From the time when Anda threatened Peking in 1550 to the time of his death in 1582 the Chinese tell the story of his family affairs and political doings with considerable detail: it appears he had in his employ several able Chinese renegades, one of whom, named Chao Ts'üan 趙全, persuaded him to take the title of Emperor and build himself a palace (1556), which, however, he declined eventually to inhabit for superstitious reasons connected with the death of some workmen employed thereat: it is not stated where this palace was. In consequence of squabbles between Anda's sons, grandsons, and himself, the wily Chinese statesmen at last got a diplomatic opening. Anda was on the point of marching west on a plundering expedition against some part of Tibet when, hearing of these intrigues, he hurried back to chastise China. Fortunately for China conciliatory advisers obtained the ascendant at Peking and Anda himself, now admittedly growing an old man, felt disposed for an accommodation, based on the surrender to China of Chao Ts'üan and other mischief-making renegades, and on the recognition by China of Anda and his family as legitimate princes. The ancient horse markets were to be re-opened, where as in Hun and Turkish times Mongol horses and other animals were bartered for pots and pans, spirits, tea, cloths, and silks; Anda's grandson Pa-han Na-kih 把漢納吉, who had escaped to China in a huff, was allowed to "escape" back under pre-arranged conditions saving "face" on both sides, and Anda was granted

a royal seal as King. Following the ancient Hun scheme of the second century B.C. and the Turkish scheme of the 6th century A.D., the *doghri* 屠耆 or Mongol sub-kings received recognition as Chinese *tutuh* 都督 or military governors of their appanages, this ancient nomad arrangement being really, on a small scale, similar to that of the Roman Augustus with three or four more or less independent colleagues or Cæsars: thus Anda's brother "Old Batu 老把都," his son the Yellow *daidji* 台吉, and (his brother Kinang's 吉囊 eldest son) his cousin Kinêng 吉能 all received *tutuh* rank; other remoter blood relatives were granted military rank as *chî-hwei* 指揮, and minor clan connections the status of chiliarch 千戶. The tribute arrangements provided for periodical gifts of horses by each Mongol chief, and permission to send so many trading envoys a year; but only a limited number of each such mission were to enter Peking, and that by way of the Nan-k'ou Pass. Return gifts from China were to be made on the same scale as to the Tibetans and the Inner Mongols of Uliangha, otherwise called the three *wei*. There were further stipulations for the mutual surrender of traitors. In 1571 Anda was created Prince of Shun-i 順義 (meaning "Following the Right"); his brother Old Batu, also known as Kuntulikha 昆都力哈, and his son the Yellow *daidji* were each created Military Governor and Commander-in Chief, with the right to wear red garments figured with lions: Anda himself as a quasi imperial personage had figurings of dragons: 56 other chieftains received various degrees of military rank all with permission to trade at the Wall. Kinêng was also created Military Governor farther west, and had a separate horse market, with analogous ranks for his kinsmen.

Anda now made application for a supply of *lama* 喇嘛 priests and gold-lettered *sûtras*: he was also granted a silver-gilt seal instead of the jade (*i.e.* quasi-imperial) seal for which he had presumptuously asked; he shewed a decided tendency in his old age to become a Buddhomaniac. He had constructed for him to the south of Lake Kokonor 海南 a monastery for which he asked imperial recognition: the Emperor presented him with a door slab bearing the three Chinese characters Yang-hwa Sz, 仰華寺 or "Monastery looking upwards to China," of this monastery there will be more to say anon; but meanwhile it may be stated that in the year 1567 Ivan the Terrible sent the Cossacks Petroff and Yalicheff on an exploring mission to Siberia and Mongolia. They seem to have entered the golden Khan or Altin Tsar's dominions in the modern Uliassutai region, passing from Upsa Nor (Lat. 50 E., Long. 92 N.) along the valley of the River Tess, whence in about 50 days to Shiro-kalgan in the Great Wall. At Peking they were dismissed *re infecta* because they had no presents. Mr. John F. Baddeley, who has had opportunity

of studying the original Russian archives, seems to think that the Petroff-Yalicheff mission of 1567 may be confused by those who have made research with one of the later Russian missions; for instance with the trade embassy of 1608 to the Golden King, whose aid was hoped for by the Russians in order to reach Peking: in 1616 Tumenets and Petroff were sent on the same errand by the Voivoda of Tobolsk, and spent some time at the Court of the "Altin" or "Golden" King on the shores of Upsa Nor: in 1619 a later Voivoda sent Petlin and Mundoff by the same route, and this mission actually reached Peking, carrying back with them in 1620 letters both from the Chinese "Tsar Taibin" and from the "Altin Tsar." In 1620 there was a double demise of the Chinese crown; moreover, the Manchus were already knocking at the Celestial Gates and there is no record in China of the perfectly good Chinese word Tai-p'ing. In any case this particular Altin Tsar could not have been Anda, who died in 1582: the musty Russian archives—all in manuscript—require a further looking up before all this is made clear.

But there is no reason on the face of the above and the following Chinese statements to doubt the possibility of the Petroff-Yalicheff mission's account being true: it speaks of *lama* priests, gilded idols in stone tile-roofed temples, great bells, trumpets, candles, painted ceilings, and other paraphernalia as being found in more than one Mongolian district, and this was three or four years before Anda applied in 1571 for official recognition of his Kokonor temple. Moreover, on their way from the River Tess to Kalgan they passed the *ulus* or headquarters of the following Mongol principalities:—Tormoshin, Karakula, Chasakti, Kichen, Chekur, Chiehin Noyan, Taikutatun, and Bushukti, the ruler of the last only being called *Tsar*, the rest merely *Kniaz*, or "prince." The third, fourth, and fifth of these names would pass muster to-day, both as regards pronunciation and position, for the Daassaktu 扎薩克圖 (outer Mongols), Keshikten 克什克騰 (Inner Mongols), and Chahar 察哈爾 (Herdsmen of the Kalgan region). As to Bushukti, Howorth mentions a Khan named Bushuktu who died in 1576, and the Chinese mention a Pu-ch'ik 卜赤 *Khagan* whose reign ended in 1569. *Khatun* means "Queen" or "*Khagan's* wife," and it is possible Taikutatun may be a confused way of rendering "The Tata *Khatun* 哈屯," that is, the particular one of Anda's wives, his own granddaughter (female side), whom he had somewhat basely taken from his grandson Pa-han Na-kih (male side), and who after his death served three more successive *Khagans* as wife in the well-established Turkish fashion: for twenty years she faithfully guarded the east frontier for China, holding military power in her own hands. Petroff and Yalicheff's mission make Machikatun's *ulus* two days from Bushukti's, and

two days from the wall at Shiro-kalgan, between the two: it is therefore possible that, as the girl Pi-kik 比吉 was originally betrothed or even married some time before 1570 to Pahan Na-kih (Na-stethi), she might have passed in 1567-1568 under the name of "Na-chi's *Khatun*."

After Anda's peace with China in 1571, he did his best to maintain order at least in the west, where his two sons Pintu-*daidji* 寶兔 and Pingtu-*daidji* 阿兔 in Alashan or East Kan Suh and at Kokonor respectively, often shewed signs of restiveness, but Tumar Khagan in the east (whose precise identity in each case is nebulous) continued to raid in the Uliangha region north of Peking. Anda himself lived "far away in the Green Hills" 青山 perhaps meaning the Upsa Nor district; especially likely, as his successor also "went west to the distant frontier:" but there are also mountains of that name near Kwei-hwa Ch'ngé. According to the Tibetan chapter in the History of the Ming dynasty, "There was a bonze, one So-nan Kien-ts'o, "who was able to know both past and future events, and was "known as the Living Buddha 活佛. The Shun-i Prince Anda "also revered and believed in him. In the 7th year of Wan-lih "[1579], under the pretext of going to welcome the Living "Buddha, he attacked the Oirats in the west, and was defeated "by them. This bonze cautioned him against thus sating his "lust of slaughter, and recommended him to go back east. "Anda on his part recommended this bonze to open up com- "munications with China, so from Kan Chou [Polo's "Campichu] the bonze sent a letter to Chang Kū-ch'eng 張居正 "[Chinese chief minister] styling himself a S'ākyamuni 釋迦摩尼 "Bhikshu 比丘 [mendicant Follower of Buddha], and begging "to open tribute relations: the bonze sent him some com- "plimentary presents, but Kū-ch'eng durst not accept them, and "told the Emperor. The Emperor ordered him to receive them "and sanctioned the bonze's tribute: it was from this that China "first got to know of the Living Buddha's existence. This bonze "possessed rare arts, and was morally able to impress people. Of "all the *fan* 番 [Mongols, Tibetans, etc.], none but what followed "his teachings." Curiously, nothing is said of all this in the Mongol or Oirat chapters. Mr. Rockhill has already been quoted: but he goes on: "In 1575 these Princes invited the "head of their new faith, Sonam-gyats'o, to come and visit them "in Mongolia. The Lama responded promptly, and in 1576 he "came to the Ordos country, where he was received with great "honours, and where his teaching established for all times "the supremacy of his faith. It was then that Altan Khan "conferred on the Lama the title of Dalai Lama Vajradhāra "The All embracing Lama, the Vajra-holder,' a title which all "his successors have since borne." Little wonder that the

Chinese should have sought to propitiate the Lama to whom Altan Khan rendered humble and absolute obedience. Anda, or Altan Khan, or Altin Tsar, or the Golden King, died in 1582.

The Emperor "sacrificed on seven altars," and sent valuable funeral gifts. Anda was succeeded by his son the yellow *daiji*, who took over the Chinese title of Shun-i Prince and changed his personal name to K'ih-k'ing-ha 乞慶哈, probably representing some such sound as *Chichin-kha*, and therefore possibly Petroff's "*Chichin-noyan*" or "prince": he only survived three years, and was succeeded in 1587 by his son Chelik 捨力克, Chelik's wife, known as the *san-niang-tsz*, 三娘子 or "third lady," was the identical lady (granddaughter of Anda on the female side), whom Anda had violently taken from an agnate grandson Pa-han Na-kih (son of the Ironback 鐵背 *daiji*), and who had also served the Yellow *daiji*: she received from the Emperor the title of *chung-shun-fu-jên* or "the loyal 忠 obedient 順 lady 夫人." For the next few years a great deal of confused fighting went on in the Kokonor-Sining region. Chelik's grandson Pu-shih-tu 卜失兔, after raiding China in 1592, seems to have assisted China the same year against Anda's nephew Yungshab 永少布 the *tapunang* 塔布蓋 of Kokonor, and Anda's grandnephew Holochih 火落赤 at Tas-chou 洮州 in the same region: in this war some *tsai-sêngs* 宰僧 took part. Now *tapunang* 他不囊 amongst the Tumeds 土默特 and Kharachins 喀喇沁, as *tsai-sêng* or *tsai-sang* 宰桑 among the Oirads, has much the same significance as *daiji* and *noyan* amongst the other Mongols. It appears also that a Little Princelet, nephew of Holochih, was killed in one of the fights. There is an immense amount of detail about all this fighting, which was continually going on along the whole line of the Wall from Manchuria to Kokonor: but in the absence of any clue as to what it was all about—if indeed it was about anything but the chronic cattle lifting and general internecine strife—it is impossible to deny, confirm, or explain any particular circumstance until Russian, Mongol, or other evidence from hitherto occult sources and *documents inédits* generally raise some specific point for comparison and consideration. This much, however, may be safely said: the same thing had gone on in the same regions without a break for 1,800 years, through successive 匈奴 Hiung-nu (Hun), Turk, 突厥 Avar, 悅般 Onigour, 回紇 and Mongol 蒙古 predominance: the Mongol power was nine-tenths Turkish, and though the actual word "Turk" was only invented about 500 A.D., the Hiung-nu, being ancestors of the Turks, were in fact Turks. The Turks may have occasionally ruled parts of China, Persia, and Europe for longer or shorter periods, but Mongolia was never at peace until the *par Manchuria* was gradually established from 150 to 250 years ago, and to this point we are now coming.

Chelik died in 1613, and was succeeded by his grandson Pu-shih-t'u, who at once made proposals to his grandfather's wife Pahan-Pikih the Loyal Obedient Lady who had likewise been his great grandfather's and his great-great-grandfather's wife. There are several ancient precedents of Chinese imperial princesses, given in marriage to Hun and Turk *Khagans*, having triumphantly run through a gamut of successive monarchs in the same spirited way, which fact alone points to a community of secular social ideas running through all those nomads. At first Pahan-Pikih would not have him, being secure in her military power "down east," and in her faithful adherence to China; whilst Pu-shih-t'u, exhausted by long wars, had only a few tribes under his command north of Shan Si: it is also said that two of his *daijies*, one of whom was named Sunang, 素囊 were not only as powerful as himself, but were at loggerheads one with the other, in consequence of which China made some delay about conferring formally upon Pu-shih-t'u his ancestors' title of Shun-i Prince: under these circumstances the much maritaged Pahan-pikih received promotion in rank from *Chung-shun fu-jên* to *Chung-i fu-jên*, 義 or "Loyal and Righteous Lady."

It is to be noted that at about this time a scion of the genghizides named Hutuntu, 虎墩兔 stated to be "fourth in descent" (query, from whom), occupied the Chahar 擇漢兒 land, and this reason was commonly styled the Chahar princelet 王子: his grandfather Ta-lai-sun 打來孫 had originally camped outside the Wall near Süan-hwa Fu; but, when Anda was at his strongest, Ta-lai-sun had moved eastwards towards the river Liao. This remark is of importance, for Howorth says Torobolod Bodi was succeeded in 1548 by his son Daraissun, or Kudangkhan, who again was succeeded by his son Tumen Taidshi or Sassaktu Khan (1558-1592): this last in turn was followed by his son Buyan Taidshi or Setzen Khan (1592-1603). Buyan Taidshi was succeeded by his grandson (through his son Mangtchuk) Lingdan (1604-1634), who spread *lamaism*, and ravaged the Khorchin 科爾沁 Mongol country because the Khorchins had allied themselves with the Manchus.

It has already been shewn above how Mr. Baddeley doubts whether the supposed route of the Cossack mission of 1567 does not really refer to the route taken by the Cossack mission of 1620. Certainly, the Bushukti "who was alone called Tsar," and whose encampment was only two days' travel from Machikatun's, which latter personage again gave permits to enter China at the wall of Shiro-kalgan, would tally very well in date with our Pu-shi-t'u, who succeeded in 1613 in inducing the *khatun* of his successive ancestors, (who the Chinese admit guarded the Wall for them) to marry him. Her first betrothed was her second cousin Anda's grandson Pahan-Nachi, and her own name was Pichi; she married Anda, Anda's son, and Anda's grandson, before she married (under the name of Pahan-pichi) Anda's great-great-grandson

Pu-shih-t'u; and if, in consideration of her first betrothal, she could borrow the first half of the male name Pahan-Nachi, she might conceivably also have borrowed the second half, Nachi, which would thus fairly account for the word Machikatun or "the Queen of Nachi:" but this is a matter for experts in Turko-Mongol nomenclature.

The Manchu conqueror Nurhachi 努爾哈齊 declared himself Emperor (local) in 1616, at the age of 58: five years before that date he had taken to wife the daughter of the Khorchin Mongol chieftain Mingan 明安, who now came to do homage (1617). The Kalka 喀爾喀 Mongols were still independent, but their *daidji* married the daughter of Shurhachi 舒, (Nurhachi's brother). In 1618 the Manchus, having plundered K'ai-yüan 開原 and Fu-shun 撫順 (where the Russo-Japanese coal-mines were and are), appearing before the walls of Mukden 瀋陽 as the Manchus afterwards called it.

The Chinese made the mistake of removing a number of "friendly" Mongols to Mukden so as to prevent their joining the Manchus, but these Mongols only took advantage of Chinese weakness to extort presents and misbehave themselves generally. Both Manchus and Chinese were now competing for Mongol support, and it is interesting to note in the Manchu Annals a statement that the Yêhê 葉赫 tribe of Manchus were originally Tumed Mongols, who conquered the Nala 納喇 tribe occupying Hulun 扈倫, and then themselves took over the family name of Nala, which was only changed to Yêhê when they migrated to a river of that name. Thus the stock of the late Empress-Dowager Yêhê-nala was really as much Mongol as Manchu, apart from the question of further and later mixed marriages. In 1624 the Manchus defeated the Genghizide Mongols, half of whom went over to the Chahars, thus leaving Pushih-t'u weaker than ever. Two Mongol *pi-kih* or *pichi*, by name Ao-mu 敖目 and Mao-k'ih-t'an 毛乞炭, apparently "queens," also commenced to harass the Chinese frontier. In 1628 the Ming Emperor gave orders that the Chahar Mongols should be left to fight out the question of Mongol rights as best they might, but he decided to favour the Chahars so far as was safe: however, by 1632 the Manchus had practically conquered the Chahars, and had even succeeded in wringing from China official recognition of Manchu superiority over the Mongols in rank: subject, however, to the suzerainty of China: meanwhile by 1633 many of the Tata tribes had attended the great Manchu durbar at the River Usu 兀蘇, and all the Inner Mongols were already Manchu subjects before China itself fell to the Manchus in 1644: the Manchu conquests of the Outer Mongols north of the desert and the Eleuths west of it followed much later.

OMEI SAN: THE SACRED MOUNTAIN OF WEST CHINA

By E. T. SHIELDS, M.D.

Is it not strange that a region so renowned for its natural beauty as the Province of Szechuan, China, and so full of historic interest that it is acknowledged to be one of the most attractive spots on earth, should have been visited so infrequently by world-travellers? This may in part be due to the great length of time necessary for making the journey, and also because one is obliged to depend upon the slowest and most primitive methods of travel. None but the most courageous and determined care to make a trip so devoid of all modern comforts and so likely to be filled with strenuous labors and many perils.

Meagre but choice is the literature to be found on this western country. One who cares to become better acquainted with the most attractive section of all West China, will do well to study carefully the following books on the subject.

Mt. Omei and Beyond—*A. Little.*

The Yangtze Valley and Beyond—*I. L. Bird Bishop.*

From Peking to Mandalay—*R. F. Johnston.*

A Journey of Exploration in Western Szechuan, and Supplementary Papers, Vol. I., R. G. S.—*E. C. Baber.*

Three Years in Western China, The Province of Szechuan, and a Journey to the Eastern Frontier of Tibet.—*A. Hossie.*

On the Road to Tibet—*F. Kingdom Ward.*

The Land of the Blue Gown—*Mrs. A. Little.*

Adventure, Sport and Travel on the Tibetan Steppes—*Wm. Ferguson.*

Part of the material herewith presented has been gathered from the writings of the before-mentioned authors, to whom I hereby express my grateful acknowledgment for the help their writings have given me. Part has been the result of my own personal observations and experiences during the three delightful summers of 1909, 1910, and 1911, spent among the Omei foothills, and during two never-to-be-forgotten pilgrimages to the "Golden Summit" itself. The several legendary tales which appear at the close of this paper I was fortunate enough to get from a Chinese student whose father was formerly an Omei Hsien official, and whose interest in the sacred mountain stimulated him to gather enough of the Omei folk-lore to fill several volumes.

The Chinese say that "*He who wishes to visit Szechuan will find before him a task as difficult as that of ascending to the skies.*"

Starting from Shanghai, the real journey to Omei San may be said to begin at Ichang, where one leaves civilization with its comfortable and luxurious accommodations of modern travel behind him, and sets forth on a voyage of enchantment and discovery, and one that is sure to bring him unique experiences and thrilling adventures. No magic carpet transports us in the twinkling of an eye to the goal of our heart's desire, but instead, we are slowly pulled up in a house-boat through those majestic gorges, over the wild rapids, along the peaceful orange-wooded slopes and past the busy marts thronging with traders.

The half-naked coolies who haul up the loaded junks by means of bamboo ropes are called trackers and day after day they match their strength and ingenuity against the power and treachery of the Yangtze ; the result of this contest one may never boast of until he lands safely at his long-hoped for and greatly desired haven.

The pen of man can never adequately picture the natural beauty and grandeur of those oppressively silent, mysterious gorges, whose precipitous cliffs seem to reach from the very vault of Heaven to the deepest foundations of the earth. Nor can words describe the feelings which come over one as he stands gazing for the first time at those fiercely-roaring rapids into whose ever-hungry maw, year after year, are irresistibly drawn hundreds of helpless boats loaded with costly merchandise and human lives.

If your tracking ropes do not break too often, causing you rapidly but unwillingly to retrace part of the toilsome journey ; if you safely pass over the rapids and hidden rocks ; if, in answer to your boatmen's whistling call, strong up-river winds come to your help ; in short, if Dame Fortune prospers your whole journey, you may reasonably hope to finish your river travel in about sixty days, and anchor under the walls of the city of Kiating. If the weather is clear enough you may even now catch a glimpse of the glorious and renowned Omei San rising majestically above the Omei plain, for you are now not more than two days overland travel (forty or fifty English miles) from the sacred mountain.

The city of Kiating is most pleasantly and advantageously situated at the junction of three rivers ; the Ya, from Yachow ; the Min, called by the Chinese the Fu, coming down from Chengtu, the Provincial Capital ; and the Tatu or Ta T'ung, rushing out from Tatsienlu. Kiating is about 1,680 miles from Shanghai, and its elevation is 1,070 feet above sea-level. Its population has been estimated at from 20,000 to 50,000 souls. During each summer when the water is sufficiently high, a British gun-boat comes up from Chungking and anchors here. The proximity of Kiating to Omei San, from whose summit "*one can see the great snow mountains which form the Eastern buttress of the Tibetan plateau*" has constrained Mr. Johnson to conclude, that, as "*it is*

thus possible to penetrate by steamboat or other vessel so far into the interior of China as to be within sight of her western boundary, this fact may surely be adduced in support of the contention that China possesses the finest system of navigable waterways in the world." The appearance of this city, as one approaches it from any direction, is one of the most pleasing sights in the West of China. Its bright-red sand stone wall, rising up clean-cut from the river's bank; its ancient pagoda towering high above the shops and houses; its finely built city gates; the surrounding country with its red sand-stone bluffs thickly wooded with pine; its glades, evergreen with rice, wheat and other vegetation, and scattered thickly here and there; groves of waving ostrich-plume bamboo, all together make a charming, never-to-be-forgotten picture which one delights often to recall. To a no less appreciative observer than Mrs. Isabella Bird Bishop, Kiating and its environs were judged to be "*one of the most fertile and lovely regions on earth.*" The city is one of great importance as the center of a large trade in fine silks, white wax made by the wax insect, and lumber; it is also a shipping point for much of the traffic to and from Chengtu, Yachow, Tatsienlu and Tibet. From Yochow come the long bamboo rafts laden with medicines, hides, wool, deers' antlers and bristles, all on their way down to Chungking. These same rafts return to Yachow loaded with cargoes of cotton-cloth, tea, sugar, salt, crockery, wine and other merchandise. Kiating is at the head of navigation for junks of large size. Its importance is in no way diminished by its being the starting point for devout Buddhist pilgrims on the way to their Mecca, the temples and shrines of Mount Omei.

*"On the face of the cliff on the opposite side of the river" (from Kiating) "is a figure in the rock, cut in very high relief of Maitreya Buddha, truly colossal, being 380 feet in height. The nose is said to be nearly five feet long, and the head from 30 to 40 feet high. Grass is allowed to grow on the head, eyebrows, upper-lip and ears to represent hair. The figure is unfortunately partly concealed by the redundant vegetation which surrounds it. It is an interesting specimen of the religious art of about a thousand years ago."**

In and around Kiating are many of those most interesting and but little known about caves. They are found in the sandstone cliffs along both the Min and the Yangtze Rivers for a distance of over 200 miles all the way from Kiating to Luchow, near Chungking. These caves show workmanship of great skill and Baber believes the decorative work on them is Hindu rather than Chinese. The Chinese themselves can give no definite information about the cave builders, but they call them "Mantze caves":

* The Yangtze Valley and Beyond—Bishop.

"Mantze" being their name for the aborigines of West China. Baber writes, after his somewhat extensive studies about the caves, that in his opinion, they "*are of unknown date, and have been undertaken for unerplained purposes, by a people of doubtful identity.*" There are at present among the aboriginal tribes people of Western Szechuan a race called the Sifans, who show wonderful skill both in building towers and in digging wells. May not these people, perhaps, be the descendents of those ancient cave builders? Who will tell us?

The busy market-town of Suchi is about two miles from the ferry crossing on the Ya river, as one leaves Kiating en route for Mt. Omei. Besides being an interesting place on account of its bustling trade, it has one attraction—a fine red sandstone bridge of seventeen arches, which spans a small stream dignified by the name of the Omei River. Along all these streams as elsewhere in this Province, one hears the lazy drone and sees the measured turning of that most curious piece of irrigation machinery—the water wheel. Made entirely of bamboo, often thirty or forty feet high, it looks much like the Ferris wheels in our amusement parks at home. Paddles dipping into the current of the stream supply the motive power, while long tubes fastened at the proper angle tip up the water from the stream and elevate it to the highest point where it is automatically discharged into a trough and a series of bamboo pipes distribute it to the various irrigation channels between the rice-fields; a simpler, yet more efficient method for accomplishing this could scarcely be imagined. The Persian irrigation wheel is said to resemble it in construction.

The Omei Plain is exceedingly rich and fertile and from it are yearly gathered large quantities of fine rice. Here, too, grows the white-wax tree, upon whose branches thrive that curious little insect that manufactures the white wax; the tree is a species of dwarf ash, and the farmers utilize the banks between the rice-fields, and also the roadsides for planting large numbers of these trees. Other products are silks, white paper made from bamboo-pulp; tea, medicinal herbs and roots. Some fine timber stands uncut in this region, but most of it is of very moderate size. Giant Banyon trees are to be found here, in temple grounds and by wayside shrines, their spreading branches casting a grateful shade far beyond their fluted trunks. One tree close to the main road measures at least thirty feet in circumference at a height of several feet above the ground. At a rest-house along this road, a peculiar kind of tea is served to the traveller. From good authority I have it that this "ch'ungcha" as it is called is in reality what its name would indicate. This tea is made either from an insect itself which lives on the tea bush, or from the excrement of this little parasite.

Omei Hsien has the distinction of being the headquarters for

the civil and military affairs of this large district. It is here, also, that the pilgrims exchange their silver or cash for paper money which passes current in the temples and along the way to the top of the mountain; here also they lay in a store of provisions for their sojourn, and incense and other necessary articles for worship at the idol shrines.

Leaving Omei Hsien we travel about three miles west before we really begin the ascent of the mountain. At this place called the "Small Inn" the road bifurcates, leaving us the choice of the main stone-paved steep road, or an older and more gradual ascending path. The short road follows the Omei River for part of the distance, through a picturesque but miniature gorge, from whose limestone cliffs at one point gush out a number of large streams of water—a beautiful group of natural springs, a never-failing supply of clear water whose volume does much to increase the size of the Omei River. Just beyond these splendid springs, the river chasm is spanned by a strong iron chain suspension bridge. Such bridges as these are not uncommon in Szechuan, and the iron work in them is of the best quality, comparing favorably with the foreign product.

One of the first temples we find on this road is the Ta-O-Si, a large set of buildings built on the pavilion system, with three sets of courts, each one on a higher terrace than the preceding one. The old Priest, now deceased, its founder, friendly disposed to the foreigner and desirous also of increasing his revenues, has for some years past opened these courts for summer roomers; as many as thirty or forty missionaries, business men and stray travellers have been glad to occupy these quarters during the hot season. A giant old pine, its trunk enclosed within the highest building of the temple, and a cold spring at the entrance, add much to the comfort and attractiveness of Ta-O-Si. The pine might be nearly a century old, judging from its great size, and on account of the spirit which is supposed to reside in it, this tree is worshipped by the thousands of pilgrims who come yearly to this temple. On the temple grounds and the surrounding hills are some very beautiful and valuable pine forests; the Indian corn which grows well on this limestone soil is almost nightly visited by the wild boars that in considerable numbers infest these hills. The venerable priest, the founder of the Ta-O-Si, was a most interesting and intellectual individual. Formerly an official in the Omei Hsien Yamen, he is said to have undergone a change of heart and as a result, hoping to appease the gods and to satisfy his own conscience, he built and served this temple.

On the big-road, not far distant from the Ta-O-Si, after one passes the beautiful chasm of a rushing mountain torrent, spanned by the "Flying Bridges," we come to the Wan Nien Si, or myriad years temple. Back of the main buildings, but

really a part of them is another smaller building, a most remarkable structure, the architectural style of which is decidedly more Hindu than Chinese. This building contains a colossal bronze casting of Puhsien seated upon an elephant's back. Legend has it that Puhsien, about the seventh century A.D., came from India bringing with him the sacred books of Hindu Buddhism, crossing the mountains and riding the whole distance on the back of an elephant. This building and statue, Baber was strongly inclined to believe, next to the great wall of China, is the oldest monument existing at the present time in China. Later investigations carried out by Johnston, who carefully examined old official and other records, throw some doubt upon the great antiquity assigned to this monument by Baber.

At this temple one is also shown one of Buddha's teeth, carefully preserved and kept in a small casket. Without doubt it is an elephant's molar, and in all probability the priests also are aware of this fact.

At the rest houses along the way, one meets beggars of all kinds and descriptions, whose horrible physical malformations and loathsome diseases excite the pity and extract the cash from the purses of both the Chinese pilgrim and foreign traveller. These little wayside shops sell various charms and curios, porcupine quills, claws, skulls and teeth of wild animals; medicinal herbs and roots; and by them prized very highly, crystals of rock quartz, some of which are almost perfect. There is a brisk sale of carved walking sticks at the foot of the first hard climb; these staves are made out of green wood, the upper parts carved ingeniously to represent lions, dragons and other objects. These sticks are much sought after by the old women with bound feet in order to help them in climbing these almost interminable flights of steps; and in fact almost every one buys them as souvenirs of the memorable journey to the top. The ban on preparing and eating flesh in these temples has been practically lifted as far as the foreigner is concerned, so that the traveller may fare on fowls, fish and flesh as much as he cares to.

Two other temples along the route are worthy of mention. The Chin Lao Tung, or "Nine old Caves" Temple is situated about half way up the mountain's side. Behind these well-kept grounds and substantial buildings rises the precipitous face of a high cliff, and on the hill slopes around the temple are some splendid groves of large pine trees, while nearby fine building stones are quarried and dressed. This temple enjoys the distinction of being heavily endowed, and also of having its roof made of pewter tiles. A lot of monkeys make this section of the mountain their home, and often give the traveller the opportunity of seeing and photographing them. Another attraction here is a large cave, at the deepest recess of which is an idol's shrine. The

pilgrims, who for ages past have visited this cave, have left behind them, so it appears to one, millions of incense sticks, so that one can walk for five or ten minutes through the cave on a path whose sides are piled high with the remains of former offerings to the spirits of the place. Bats and cave swallows in great numbers abound in this damp cavern, and give it an added touch of superstitious gloom and uncanniness.

The Elephant's Bath Temple is where Puhsien, when on his memorable mission to China, is said to have washed his elephant. The present-day bath, as it is pointed out to the traveller, is a hexagonal stone built cistern scarcely large enough to answer the purpose for which it is supposed to have been built, and surely most inconvenient for such a use, as we observed no steps or landing leading to the pool.

The top of Omei has for many centuries been visited by devout Buddhists from all parts of China, as well as by some from Tibet and even Nepal. After one has climbed the twenty thousand or more limestone steps, which make somewhat easier the difficult ascent to top, he is amply rewarded for his trouble—if the weather conditions are good. Among the sights which attract one here he may see a few ruins of that famous bronze temple destroyed by lightning some time during the sixteenth century, some bronze tablets, a small bronze pagoda and an old bell are still to be seen: here, too, as one stands upon the brink of this precipice, almost eleven thousand feet above sea-level, a magnificent panorama extending over a hundred miles in nearly every direction presents itself to his view; to the south rises "Wa San," behind whose flat table-land lies the unexplored country of the unconquered Lolos; at night, below him in the valleys, gleam those mysterious phantom lamps and during certain times, between sunrise and sunset, he may get a view of the awe inspiring Glory of Buddha and finally, but most glorious of all, to be seen from Omei's top are the everlasting snow peaks of anterior Tibet.

On this mountain top are erected three large temples, one each on the three highest spurs; while between them grows scantily certain dwarf species of scrub bamboo and stunted pine. Here, too, one finds that chaste flower which grows only in the pure, rare atmosphere of high mountains, the Edelweiss.

That strange apparition called "*Buddha's glory*" which "*has made Omei-san famous consists of a halo of colors nothing more or less than a rainbow, in the center of which appears the outline of a colossal human figure, plainly the shadow of the observer, cast by the sun*" upon the white clouds of mist floating beneath one as he stands upon the edge of the cliff. "*Floating in space from one to three thousand feet or more below the brink of the precipice, the sight may well awe those accustomed to account*

for anything uncanny by an appeal to supernatural causes. (Ward.) Nor is one surprised that devout and fanatical Buddhists might be wrought up to such a pitch of religious excitement that they would eagerly cast themselves over the edge of the precipice into the arms of the elusive Buddha, whom they believe they see in the clouds below. Such acts of self-destruction on the part of pilgrims occur not infrequently. It is said that this striking natural phenomena may be seen also in the Hertz mountains.

The Phantom Lamps present a most curious and mysterious phenomenon, and one for which no one has yet offered a rational and satisfactory explanation, or if such explanation has been suggested, it has not yet been sufficiently proved to be accepted by all observers. On any clear night as one stands on the edge of the precipice, overlooking the valley below, he is quite sure to see bright lights here and there, now waxing strong and brilliant, now waning dim or disappearing altogether; they seem to float easily and rapidly through space, from place to place; this change of position may, however, be an optical illusion. These lights are quite bright generally and of a golden red color, and many of them appear in what seem to be places wholly inaccessible to human beings. Perhaps some of you on your future trip to Omei may yet solve this mystery for us.

Of the snow mountains it may be mentioned that two distinct ranges can be clearly seen from Omei's summit; the highest and shortest range lies directly west, not exactly in Tibet proper, but lying in the regions south of Tatsienlu; the second range less lofty but more extensive is found in the country west of Chengtu and Kwan Hsien. Most marvellous to behold is the sight of these mountains as the first slanting rays of the rising sun touch the icy whiteness of their slopes, and change their color into a glowing pink; and standing out in bold relief one can trace the outlines of a mighty glacier as it slowly pushes its stupendous hulk down its path on the way to the sea. Of these mountains Mrs. Bishop says "*Those snows which are seen from the stupendous precipice of Omei Shan are one of the grandest sights on earth—the long and glittering barrier which secludes the last of the hermit nations.*" Mr. Johnston writes of the beauty of those great snow mountains, some of whose peaks rise nearly twenty-two thousand feet higher than sea level, "*That keep watch and ward over the lofty Tibetan plateau on the one side and the rolling plain of China on the other; the Eastern ramparts of the vast Himalayan range, whose icy fingers seem ever to grope outwards into the silent abyss of space as if seeking to grasp the fringe of a mightier world than ours. Even at a distance of nearly one hundred miles . . . the pinnacles seem too lofty to be real.*"

OMEI SAN LEGENDS.

THE GREAT FLOOD. Before the Chinese Empire was founded, a noble and wonderful queen fought with the chief of the tribes people who inhabited the country round about Omei San. In a fierce battle the chief and his followers met defeat; raging with anger at being beaten by a woman, he rushed up the mountain side; the queen pursued him with her army and overtook him at the summit; finding no place to hide himself, in desperation he attempted both to wreak vengeance upon his enemies and to end his own life by beating his head violently against the cane of the Heavenly Bamboo which grew there. By his mad battering he at last succeeded in knocking down its towering trunk and, as he did so, its top tore great rents in the canopy of the sky, through which poured great floods of water, inundating the whole earth and drowning all the inhabitants except the victorious queen and her soldiers. The floods had no power to harm her or her followers, because she herself was an all powerful Divinity and was known as the "Mother of the Gods," and the "Defender of the Gods." From the mountain side she gathered together stones of a kind having five colors, and ground them into powder; of this she made a plaster or mortar, with which she repaired the tares in the heavens, and the floods immediately ceased.

THE WILD MEN. The wild beasts of the mountain have a king. He is a wild man, who has long, thick hair, fiery-red in color, and his body also is covered with hair. He is very strong, and with a single blow of his huge fist he can break large rocks to pieces, he also can pull up the trees of the forest by root. His flesh is as hard as iron and his whole body is invulnerable to the thrusts of knife, spear or sword. He rides upon the back of a tiger when he leaves his home; he rules over the wolves, leopards and tigers, and governs all their affairs. Many other wild men, like him in appearance, live in these mountains, but on account of his great strength he alone is king. These wild men kill and eat all the human beings they meet, and all the hill inhabitants live in terror of meeting them. And who of all these mountain people would have been left alive, had not some men, more courageous and crafty than their fellows, devised a means of overpowering their fierce enemies, these wild men. This is what they did: on leaving their homes, the herb gatherers of the mountains armed themselves with two large hollow bamboo tubes which they slip over their wrists and arms; they also carry along a jar of very strong wine. When they meet one of these wild men they do not fear but stand still and allow the giant to grasp them by the arms. As he holds them fast in his firm grasp, as he supposes, they quietly and slowly withdraw one hand from the bamboo cuff, and taking the pot of wine from the other hand,

they quickly pour it down the throat of the giant whose mouth stands wide open with immoderate laughter at the thought of having captured a victim so easily. The potent draught of wine acts at once causing the drinker to drop to the ground in a dead sleep, at the mercy of his one time victim. The medicine gatherer either dispatches him summarily with a thrust through the heart, or he leaves the drunken tyrant to sleep off his debauch, while he returns again to his work of collecting the health-restoring herbs. In this way have the numbers of these wild men become less and less, until but few remain at the present time.

THE JOINTED SNAKE. Some of the people on Omei San tell you about a wonderful kind of a snake that is said to live there. It lives part of the time among the branches of the trees : if by chance it falls to the ground, it breaks up into two or more pieces. These separate segments later on come together again, and its former unity is restored.

Many other marvellous and interesting tales are told about this mountain and its inhabitants, tales which would add much value to the folk-lore already gathered about this ancient and most attractive place.

CHECK LIST OF BIRDS
OF THE
LOWER YANGTSE VALLEY
FROM
HANKOW TO THE SEA.

COMPILED BY
LACY I. MOFFETT
AND
N. GIST GEE.

STATEMENT.

This list is based upon the "List of Birds of the Lower Yangtse Valley" by F. W. Styan printed in the "Ibis" in 1891 pp. 319 *et seq.* The list covered birds recorded from Hankow to the mouth of the Yangtse, a distance of six hundred miles East and West. Mr. Styan's notes on the occurrence of various species were available only through number 158. Up to that point the numbers following each specific name refer to the description of the species in David and Oustalet's "Oiseaux de la Chine."

To Mr. Styan's list have been added as sub-numbers (as "12a", etc.) additional species recorded from Chinkiang by Mr. J. D. D. La Touche in his "Field Notes on the Birds of Chinkiang" published in the "Ibis" 1906, pp. 427 *et seq.* Mr. La Touche's notes on occurrence have also been added in abbreviated form as have records made by Messrs. Lacy I. Moffett and A. Allison at Kiangyin and elsewhere, and by Mr. N. Gist Gee at Soochow. We are much indebted to Mr. J. D. D. La Touche, Dr. P. D. Bergen and Mr. C. W. Richmond of U. S. A. National Museum for much helpful criticism. Much of this has been added to the list.

We append the entire list of names as worked out by Mr. Richmond, as all of the changes suggested by him could not be made in the body of material—it having been set up for printing.

Order—PASSERES—The Perching Birds.**Family—TURDIDAE—THE THRUSHES****Genus—Merula—The Ousels**

- 1 *M. mandarina* (Bp) *M. sinensis* (Swinhoe) 229
Chinese Blackbird.
Resident—Yangtse Valley (Styan) Chinkiang (La Touche)
Soochow, (Ger) Kiangyin, Hangchow (Allison and Moffett)
- 2' *M. chrysolaus* (T. & S.) 237
Japanese Ousel.
Doubtful—"Must pass Yangtse Valley in migration, never
met with"—(Styan)
- 3 *M. hortulorum* (Selater) 231
Gray-backed Ousel. Golden-breasted Ousel.
Migrant—Pass Yangtse Valley, October-November (Styan).
Chinkiang, April-May (L. T.) Kiangyin, April (A & M.)
- 4 *M. obscura* (Gm) 236?
Gray-headed Ousel.
Migrant—Shanghai—March and May (S) Chinkiang, May
(L. T.) Kiangyin, April (A. & M.)
- 5 *M. pallida* (Gm) 236?
Pale Ousel.
Winter visitant, Chinkiang, until end of April (B. T.) Kiangyin
and Soochow (A. & M.)
- 6 *M. naumanni* (Temm) 239
Red-tailed Ousel. Naumann's Thrush.
Winter visitant (S) Chinkiang, Winter (L. T.) Soochow (G)
Kiangyin (A. & M.)
- 7 *M. fuscata* (Pall) 240
Dusky Ousel.
Winter visitant (S) Chinkiang. Common in Winter, abundant
in Spring till latter half of April (L. T.)

Genus—Geocichla.

- 8 *G. sibirica* (Pall) 231
Siberian Ground Thrush.
Migrant—"never met with" (S) Winters in China generally
(Swinhoe and David) Chinkiang, September-October
(L. T.)
- 9 *G. varia* (Pall), *Oreocinclla varia* (Pall) 244
White's Thrush. Mountain Thrush.
Migrant—Probably Winters South of Yangtse (S) Chinkiang.
April-May (L. T.)

Genus—Myiophonus.

- 10 *M. caeruleus* (Scop) 267
Violet Whistling Thrush
Resident—Mountain streams of Yangtse basin (S)

Genus—Petrophila.

- 11 *P. manilla* (Bodd) *Petrocincla manilla* (Bodd) 219
Red-bellied Rock Thrush.
Resident—Gorges of upper Yangtse and rocky islands off
coast—few pass Shanghai in Autumn (Styan) Chinkiang,
May and September (L. T.)
- 12 *P. solitarius pandoo* (Sykes) 251
Stray—Kinkiang, Lushan Hills, January (Styan)
- 12A *P. gularis* Swinhoe
White Throated Rock Thrush.
Migrant?—Chinkiang, September-October (L. T.)

x .

Genus—*Copsychus*.

- 13 *C. saularis* (L.) 264
 Dayal Bird.
 Resident—Abundant in gardens about houses (Styan) at
 Kuikiang ? not known at Chinkiang or Shanghai. (L. T.)

Family—TIMELIIDAE.

Genus—*Dryonastes*.

- 14 *D. perspicillatus* (Gm) 286
 Spectacled Laughing Thrush.
 Resident—Common on plains (Styan) Chinkiang (L. T.)
 Soochow (G) Kiangyin (A. & M.)
 15 *D. saunio* (Swinhoe) 287
 White-cheeked Laughing Thrush.
 Migrant—Kiukiang, April-May (Styan)

Genus—*Trochalopteron*.

- 16 *T. canorum* (L). *Leucodopteron Chinenses* (Swinhoe) 283
 Hwa-mi, Wo-mi.
 Resident—Abundant on wooded hills, sometimes on plains
 (Styan) Chinkiang (L. T.) Mohkanshan, Kiangyin ? (M.)

Genus—*Pomatorhinus*.

- 17 *P. styani* Seeborn
 Resident—Wooded hills, occasionally on plains—Ningpo
 Hangchow, Great Lake, Kiukiang (Styan)

Genus—*Stachyridopsis*.

- 18 *S. sinensis*, O. Grant, *S. ruficeps* (Blyth), *S. praecognitus*
 (Swinhoe) 328
 Resident—Probably on all Yangtse ranges—Found on hills
 near Hangchow (Styan)

Genus—*Suya*.

- 19 *S. crinigera* Hodgson, *S. striata* (Swinhoe) 375
 Streaked Hill Warbler.
 Resident—More plentiful in Summer. Low grassy hills,
 Kiukiang (Styan) Chinkiang (L. T.) Kiangyin (A. & M.)

Genus—*Cisticola*.

- 20 *C. cisticola tinnabulans* (Swinhoe), *C. schoenicola* (Swinhoe) *C.*
curritans (Frankl) 371
 Rufous Fantail Warbler. "Pete."
 Resident—Grassy hills and plains (Styan) Chinkiang L. T.)
 Kiangyin (A. & M.)

Family—PARADOXORNITHIDAE—THE CROWTITS.

Genus—*Paradoxornis*.

- 21 *P. guttaticollis* David 301
 Spotted-necked Crowtit.
 Resident—Specimen killed S. W. Shanghai (Styan)
 22 *P. heudei* David 302
 Heude's Crowtit.
 Resident—Reed beds on Yangtse, Nanking (Styan) Chink-
 iang (L. T.)

Genus—*Suthora*.

- 23 *S. webbiana* Gray 369
 Webb's Crowtit, Wong-de.
 Resident—Common Shanghai district (Styan) Chinkiang
 (L. T.) Kiangyin, Mohkanshan (A. & M.) Soochow (G)

- 24 *S. suffusa* Swinhoe 368
 Resident—Plentiful up Yangtse river (Styan)
 La Touch seems to make this synonym for *S. webbiana*—Is it?

Family—CINCLIDAE—THE DIPPERS.

Genus—Cinclus.

- 25 *Cinclus pallasi souliei*, Onstalel.
 South China Dipper.
 Resident—Found on all mountain torrents of higher ranges,
 but never on plains or among lower hills (Styan)
 Mohkashan (A. & M.)

Family—ENICURIDAE—THE FORKTAILS.

Genus—Enicurus.

- 26 *E. sinensis* (Gould) 426
 Chinese Forktail.
 Resident—Common among hills, never go far into plains
 (Styan) Mohkashan (A. & M.) Hills near Huchow (G)

Genus—Microcichla.

- 27 *M. scouleri* (Vigors) 428
 Little Forktail.
 Resident—much scarcer than *H. sinensis*. Lushan Hill
 (Styan) Mohkashan (M)

Family—SYLVIIDAE—THE WARBLERS.

Genus—Pratincola.

- 28 *P. maura* (Pall). *P. indica* (Blyth) 256
 Eastern Stonechat.
 Migrant—Few pass, April-May and October-November (Styan)
 Chinkiang, April and October (L. T.)

Genus—Oreicola.

- 29 *O. ferrea* (Hodgs) 267
 Gray Stonechat.
 Summer visitant—Southern species breeds at Ichang and
 possibly on lower Yangtse hills. (Styan)

Genus—Ruticilla

- 30 *R. aurea* (Pall) 260
 Daurian Redstart.
 Winter visitant—Common October to April (Chinkiang) (L. T.)
 Kiangyin (A. & M.) Soochow (G)

Genus—Rhyacornis.

- 31 *R. fuliginosa* (Vig) *Xanthopygia fuliginosa* (Vigors) 262
 Plumbeous Water Redstart.
 Resident—Abundant on mountain streams (Styan)

Genus—Chaimarrornis.

- 32 *C. leucocephalus* (Vigors) 263
 White-capped Water Redstart.
 Summer visitant—Rare on lower Yangtse. One taken Ningpo
 hills, November (Styan)

Genus—Erithacus.

- 33 *E. caerulecula* (Pall) 339
 The Blue Throat.
 Migrant—Scarce, Shanghai, November Kiukiang, December
 (Styan)

- 34 *E. calliope* (Pall) *Calliope camtschatkensis* (Gm.) 340
 Ruby Throat.
 Migrant—Never seen (Styan) Chinkiang, October-November
 and May (L. T.) common in Shantung in Spring (P. D. B.)
- 35 *E. cyanus* (Pall) *Lavivora cyanus* (Pall) 344
 Wood Chat.
 Migrant—Passes in fair numbers, April-May (Styan) Chinkiang
 rare, May (L. T.)
- 36 *E. sibilans* (Swinhoe) 344
 Migrant—Passes April-May and November (Styan)
- Genus—*Phylloscopus*.
- 37 *P. proregulus* (Pall) 397
 Pallas' Willow Warbler.
 Migrant—March-April and October (Styan) Chinkiang, October-
 November scarce. (L. T.)
- 38 *P. superciliosus* (Gm.) 296
 Yellow-browed Willow Warbler.
 Migrant—Abundant, April and October (Styan) Chinkiang,
 abundant April-May and September (L. T.)
- 39 *P. coronatus* (Temm) 389
 Crowned Willow Warbler.
 Migrant—Passes Kiukiang, April and August-November
 (Styan) Chinkiang, April-May (L. T.)
- 40 *P. borealis* (Blas) 392
 Arctic Willow Warbler.
 Migrant—Abundant April returns August-November (Styan)
 Chinkiang, common in May, passes in September (L. T.)
- 40A *P. tenellipes* (Swinhoe)
 Pale-legged Willow Warbler.
 Migrant—Chinkiang, common during May (L. T.) Kiukiang,
 July 30th (David)
- Genus—*Luscinola*.
- 41 *L. fuscata* (Blyth) *Herbivocula fuscata* (Blyth) 387
 Brown Grass Warbler.
 Migrant—Kiukiang, May, October-December frequents willows,
 reed beds and low bushes on plains (Styan)
- 42 *L. schwarzi* (Radde) *Herbivocula flemmingi* (Swinhoe) 365
 Yellow-bellied Grass Warbler.
 Migrant—Kiukiang, May (Styan)
- Genus—*Acrocephalus*.
- 43 *A. orientalis* (T. and S.) 365
 Eastern Great Reed Warbler.
 Summer visitant—Yangtse reed beds, April-November (Styan)
 Chinkiang (L. T.) Kiangyin, (A. & M.) Soochow (G)
- 44 *A. bigistriceps* Swinhoe 368
 Von Schrenk's Reed Warbler.
 Summer visitant—Kiukiang reed beds, May-October. Not
 plentiful (Styan) Chinkiang, May and September (L. T.)
- 45 *A. agricola* (Jerdon) do (Styan)
 Summer visitant—Kiukiang reed beds. Summer plentiful
 (Styan) Chinkiang. Summer. Heard call note and song of
 either *A. bigistriceps* or *agricola* no doubt both to be found
 nesting (L. T.)
- Genus—*Locustella*. Grass-hopper Warblers.
- 46 *L. certhiola* (Pall) 360
 Pallas' Grasshopper Warbler.
 Migrant—Shanghai, ripe paddy fields, September-October
 (Styan) Chinkiang, May and September (L. T.)

- 47 *L. lanceolata* (Temm) 363
 Streaked Grasshopper Warbler.
 Migrant—Kiukiang, May and October (Styan) Chinkiang, common May and September-October, one late bird taken on November 6th (L. T.) Kiangyin (A. & M.)
- 47A *L. fasciolata* (Gray) *L. insularis* (Wallace)
 Gray's Grasshopper Warbler.
 Migrant—Chinkiang, May-June (L. T.) Amoy, large numbers in May (Swinhoe) Breeds near Lake Baikal, passes coasts of China and Japan to winter in Malay Archipelago (Seebohm)
- Genus—*Cettia*. Bush Warblers.
- 48 *C. canturiens* (Swinhoe) *Horornis canturiens* (Swinhoe) *C. minuta* (Swinhoe) 352
 Swinhoe's Bush Warbler.
 Resident—Yangtse valley northern limit of Winter quarters, scarce in Winter, abundant in reeds and bushes in Summer (Styan) Chinkiang abundant Summer after April 1st (L. T.)
- 49 *C. minuta* (Swinhoe) proved by L. T. to be female of *C. canturiens*. "Ibis," July 1906.
- 50 *C. sinensis fortipes* (Styan) *Horeites robustipes* (Swinhoe) 383
 Chinese Bush Warbler.
 Resident—Plentiful in March, chiefly on hills, few remain for Winter (Styan) Chinkiang. Common in Summer (L. T.)
- 51 *C. squamiceps* (Swinhoe) *Urosphena squamiceps* (Swinhoe) 347
 Short-tailed Bush Warbler.
 Summer visitant—single specimen near Shanghai in Summer (Styan)

Family—PARIDAE—TITMICE OR TITS.

- Genus—*Parus*.
- 52 *P. minor* T. & S. 402
 Lesser Tit.
 Resident—Very common up to 500 feet (Styan) Chinkiang common (L. T.) Kiangyin, Mohkanshan up to 2000 feet (A. & M.) Soochow (G)
- 53 *P. venustus* Swinhoe 407
 Yellow-bellied Tit.
 Winter visitant—Kiukiang, December-March (Styan) Mohkanshan, April (A. & M.)
- 53A *P. palustris* (L.)
 Marsh Tit.
 Resident—Chinkiang, resident but not abundant (L. T.) Kiangyin (A. & M.)
- Genus—*Acredula*.
- 54 *A. concinna* (Gould) *Aegithalus concinnus* (Gould) 423
 Red-headed Tit.
 Resident—common on hills, never found on plains (Styan)
- 55 *A. glaucularis* (Gould) *Aegithalus glaucularis* (Gould) 420
 Silver-throated Tit.
 Resident—Common up to 1000 feet (Styan) Chinkiang, common (L. T.) Kiangyin, Soochow (A. & M.)
- Genus—*Aegithalus*.
- 55a *A. consobrinus* (Swinhoe) *Remiza consobrina* (Swinhoe)
 Swinhoe's Penduline Tit.
 Winter visitant—Chinkiang, April and February, no doubt winter in reed beds (L. T.)

Family—SITTIDAE—NUTHATCHES.

Genus—*Sitta*.

- 56 *S. sinensis* (Verr)
Chinese Nuthatch.
Resident—Common in Anhwei behind Nganking in Wan
Shan Hills (Styan)

Genus—*Tichodroma*.

- 57 *T. muraria* (L)
Red-winged Wall Creeper.
Resident—Kiangsi Province (Styan) 139

Family—TROGLODYTIDAE—WRENS.

Genus—*Anorthura*.

58. *A. fumigata* (T. & S.) 329
Eastern Wren.
Winter visitant—Only one specimen obtained in district
(Styan) winters in Chinkiang (L. T.)

Family—MOTACILLIDAE—THE WAGTAILS.

Genus—*Motacilla*.

59. *M. leucopsis* Gould *M. alboides*, var. *felix* (Swinhoe) 429
White-faced Wagtail.
Migrant—Passes considerable numbers February-March,
September-October (Styan) Chinkiang (L. T.)
- 60 *M. ocellaris* Swinhoe 432
Streak-eyed Wagtail.
Winter visitant—Yangtse Valley (Styan) Chinkiang (L. T.)
Kiangyin (A. & M.) Soochow (G)
- 61 *M. lugens* Kittlitz, *M. japonica* (Swinhoe) 433
Kamschatkin Wagtail.
Winter visitant—Yangtse valley (Styan) Chinkiang (L. T.)
Kiangyin (A. & M.)
- 62 *M. melanope* Pall
Eastern Gray Wagtail.
Migrant—March-May, early Sept frequents shallow streams at
base of hills rare on plains. (Styan) Chinkiang, common
Spring and Autumn (L. T.)
- 63 *M. borealis* (Sundev), *Budytes cinereocapillus* (Swinhoe) 439
Eastern Gray-headed Wagtail.
Migrant—Yangtse Valley, abundant April-May, September-
November (Styan) Chinkiang, rare (L. T.)
- 64 *M. flava* (L.) 437
Blue-headed Wagtail.
Migrant—Yangtse Valley, with *M. borealis* in about equal
numbers (Styan)
- 65 *M. taivana* (Swinhoe) 438
Eastern Yellow Wagtail.
Migrant—Passes with *M. borealis* and *M. flava* but much
scarcer (Styan)
- 66 *M. citreola* (Pall) 440
Yellow-headed Wagtail.
Migrant—Shanghai (David). Upper Yangtse (Swinhoe), Not
seen (Styan)

Genus—*Limnoidromus*.

- 67 *L. indicus* (Gm) 441
Forest Wagtail.
Migrant—Yangtse Valley, passes with Wagtails April-May
(Styan) Chinkiang, common on hills April-May (L. T.)

Genus—*Anthus*.

- 68 *A. maculatus* (Hodgson), *Pipastes agilis* (Swinhoe) 445
Eastern Tree Pipit.
Winter visitant? Breeds at Ichang, possibly on the lower
Yangtse—few remain throughout Winter (Styan) Chink-
iang, common in winter (L. T.)
- 69 *A. cervinus* (Pall) 443
Red-throated Pipit.
Winter Visitant—Yangtse valley, common all Winter (Styan)
Kiangyin (A. & M.)
- 70 *A. japonicus* T. & S.
Eastern Water Pipit.
Winter Visitant—Adult birds scarce (Styan) Chinkiang,
abundant in Winter (L. T.) Kiangyin (A. & M.)
- 71 *A. blakistoni* Swinhoe 442
Blakiston's Water Pipit.
Winter visitant—Not common, November-December (Styan)
Chinkiang, not uncommon in Winter (L. T.) Kiangyin
(A. & M.)
- 72 *A. gustavi* Swinhoe 416
Petchora Pipit.
Migrant—See specimen Shanghai Museum.
- 73 *A. richardi* Vieill 447
Richard's Pipit.
Migrant—Passes Kiukiang April-May and November (Styan)
Chinkiang, not common April-May and September-October
(L. T.)
- 74 *A. infuscatus* (Blyth) 449
Resident Yangtse Valley—Styan—"The small dark form of
A. richardi which breeds in Fokien" (L. T.)

Genus—*Oreocorys*.

- 75 *O. sylvanus* (Hodgs), *Heterura sylvana* (Sechobum)
Stray—Single specimen shot by Styan 500 feet up Lushan
Hills above Kiukiang!

Family—PYCNONOTIDAE—THE BULBULS.

Genus—*Pycnonotus*.

- 76 *P. sinensis* (Gm) 217
Chinese Bulbul.
Resident—abundant (Styan) Chinkiang (L. T.) Kiangyin,
Mohkanshan (A. & M.) Soochow (G)
- 77 *P. xanthorrhous* Anderson 219
Yellow-vented Bulbul.
Resident—A hill species, not uncommon (Styan) Chinkiang,
scarce (L. T.)

Genus—*Spizixos*.

- 78 *S. semitorques* Swinhoe
Finch-billed Bulbul.
Resident—Hill species, plentiful up to 200 feet (Styan) Chink-
iang, common lower hills and on plains (L. T.) Mohkan-
shan foothills (A. & M.)

Genus—*Hypsipetes*.

- 79 *H. annurotis* (Temm) 207
 Stray—One shot near Shanghai, a Japanese and South China species (Styan). I have never seen it in S. China.—(L.T.)
- 79a *H. leucocephalus* (Gm)
 White-headed Black Bulbul.
 Summer Visitant—abundant Mohkanshan up to 2,000 feet (A. & M.)

Family—ORIOLIDAE—THE ORIOLES.

Genus—*Oriolus*.

- 80 *O. diffusus* Sharpe *O. chinensis* (Swinhoe) *O. indicus* (Jerdon) 203
 Black-naped Oriole. Golden Oriole.
 Summer visitant—Common April-October (Styan) Chinkiang (L. T.) Kiangyin and Mohkanshan (A. & M.) Soochow (G)

Family—DICRURIDAE—THE DRONGOS.

Genus—*Buchanga*.

- 81 *B. atra* (Hermann) *Dicrurus cathoecus* (Swinhoe) 166
 Black Drongo.
 Summer visitant—April-October, remains to breed (Styan) Chinkiang, May and September-October (L. T.) Kiangyin, May and October (A. & M.) Soochow (G)
- 82 *B. leucogenys* Walden 167
 White-cheeked Drongo.
 Summer visitant—A hill species, scarce (Styan)

Genus—*Chibia*.

- 83 *C. hottentotta* (L.) *C. brevirostris* (Swinhoe) 170
 Hairy-crested Drongo.
 Summer visitant—Hill species (Styan) Chinkiang, two individuals seen in May (L. T.) Mohkanshan, common (A. & M.)

Family—CAMPODHAGIDAE—THE MINIVETS, AND CUCKOO SHRIKES.

Genus—*Campophaga*.

- 84 *C. melanoptera* (Ruppel) *Volucrivora melaschista* (Swinhoe) 157
 Black-winged Cuckoo Shrike.
 Summer visitant—Fairly numerous May-September (Styan) Chinkiang, single specimen in May (L. T.)

Genus—*Pericrocotus*.

- 85 *P. cinereus* Lafr 164
 Gray Minivet.
 Migrant—One from Shanghai district in May (Styan) Chinkiang, abundant in May, one in October, none breeding (L. T.) Mohkanshan August (A. & M.)
- 86 *P. cantonensis* Swinhoe 165
 Swinhoe's Minivet.
 Stray—Abundant Chinkiang in Spring (David) Breeding pair taken Chinkiang in May (L. T.) Never seen (Styan)
- 87 *P. brevirostris* (Vigors)
 Migrant—Breeds at Ichang, probably passes lower Yangtse on migration (Styan)
 I doubt whether this bird passes the lower Yangtse, have never met with it in Shantung.—(P. D. B.)

Family—LANIIDAE—SHRIKES.

Genus—*Lanius*.

- 88 *L. schach* L. 147
 Red-backed Shrike.
 Resident—common, confined to plains and low hills (Styan)
 Chinkiang (L. T.) Kiangyin (A. & M.). Soochow (G)
- 89 *L. bucephalus* T. & S. 150
 Bull-headed Shrike.
 Winter visitant—rather scarce (Styan) Chinkiang, common
 October-February (L. T.) Kiangyin (A. & M.) Soochow (G)
- 90 *L. superciliosus* Latham 153
 White-browed, red-backed Shrike. Japanese Red-backed
 Shrike.
 Migrant—Sometimes wanders up East coast (David) Chinkiang, single specimen, May (L. T.) never met (Styan)
- 91 *L. cristatus* L. 152
 Brown Shrike.
 Migrant—Immature birds pass in Autumn, adults never
 obtained (Styan) I doubt the validity of this species
 —(P. D. B.)
- 92 *P. lucionensis* L. 151
 Philippine Shrike.
 Summer visitant—Passes abundantly in May, returns in August,
 probably breeds; immature birds cannot be distinguished
 from *L. cristatus* (Styan) Chinkiang, few pairs breed
 (L. T.)
- 93 *L. tigrinus* Dmopiez *L. magnirostris* (Swinhoe) 149
 Thick-billed Shrike.
 Summer visitant—Found breeding up to 600 feet at Kinkiang
 (Styan) Chinkiang, May, some breed (L. T.) Mohkanshan,
 August (A. & M.)
- 94 *L. tephronotus* (Vigors) 145
 Dingy Shrike.
 Doubtful—Shanghai (David)
- 95 *L. sphenocercus* Cab *L. major* (Swinhoe) 143
 Eastern Gray Shrike.
 Winter visitant—Rare (Styan) Chinkiang, one seen in February
 (L. T.) Kiangyin, October (A. & M.)

Family—MUSCICAPIDAE—FLYCATCHERS.

Genus—*Alseonax*.

- 96 *A. latirostris* (Raffles) 192
 Broad-billed Flycatcher.
 Migrant—Plentiful May and September (Styan) Chinkiang
 (L. T.)

Genus—*Hemichelidon*.

- 97 *H. sibirica* (Gm) 190
 Siberian Flycatcher
 Migrant—Must pass Yangtze valley, never seen (Styan)
 Chinkiang, not at all uncommon May and October (L. T.)
 Kiangyin October (A. & M.)

Genus—*Muscicapa*.

- 98 *M. griseisticta* Swinhoe
 Gray-spotted Flycatcher.
 Migrant—Passes May and August (Styan) Chinkiang, not com-
 mon, found in woods on hills in May (L. T.)

- 99 *M. albicilla* (Pall)
White-throated Flycatcher. 178
Migrant—Obtained Chinkiang, September, October, December
(Styan) Chinkiang, one specimen (L. T.)
- Genus—*Tarsiger*.
- 100 *T. cyanurus* (Pall), *Ianthis cyanura* (Pall) 335
Blue-tailed Robin.
Winter visitant—Yangtse Valley probably Northern limit of
Winter quarters, abundant in passage October-November
and March. Fair numbers remain for Winter (Styan)
Chinkiang, pass March-April. Scarce in Winter (L. T.)
Kiangyin April (A & M)
- Genus—*Poliomyias*.
- 101 *P. luteola* (Pall) 188
The Robin Flycatcher.
Migrant—April-May and October (Styan) Chinkiang, common
May and October (L. T.)
- Genus—*Niltava*.
- 102 *N. cyanomelaena* (Temm) *Cyanoptila cyanomelaena* (Temm) *C. bella* (Hay) 180
Blue and White Flycatcher.
Migrant—Passes April and September breeds at Ichang (Styan)
Chinkiang, uncommon April and September (L. T.)
- Genus—*Xanthopygia*.
- 103 *X. tricoloe* (Blyth) 183
Tricoloe Flycatcher.
Migrant—Passes April-May, August-September (Styan) Chin-
kiang *Summer visitant*, common (L. T.) Kiangyin, April
(A & M)
- 104 *X. narcissina* (Temm) 184
Narcissus Flycatcher.
Migrant—One taken at Chinkiang, another near Shanghai
(Styan)
- Genus—*Cryptolophia*.
- 105 *C. tephrocephala* (Anderson) 393
Stray—Single specimen near Kiukiang April, otherwise met
only in the extreme south-west. (Styan)
- Genus—*Terpsiphone*.
- 106 *T. incei* (Gould) 172
Ince's Paradise Flycatcher.
Summer visitant—considerable numbers in May. few remain
to breed (Styan) Chinkiang, common in Summer (L. T.)
Kiangyin, Haugchow, Mohkaushan (A. & M.)
- 107 *T. princeps* (Temm) 170
Japanese Paradise Flycatcher.
Migrant—Specimen in Shanghai Museum, killed Shanghai,
May 17 (Styan)

Family—AMPELIDAE—THE WAXWINGS

- Genus—*Ampelis*.
- 108 *A. garrula* (L.) 201
Waxwing.
Winter visitant—Common Shanghai in Winter (Styan)
- 109 *A. japonicus* (Siebold) *A. phoenicopterus* (T. & S.) 202
Japanese or Red-tailed Waxwing.
Winter visitant—Less common than *A. garrulus*, but the
two species mix in flocks. (Styan) Chinkiang, passes in
May (L. T.)

Family—HIRUNDINIDAE—SWALLOWS

Genus—*Hirundo*

- 110 *H. gutturalis* Scop. 193
 Eastern House Swallow.
 Summer visitant—Abundant middle of March to first week in
 November (Styan) Chinkiang. 20th March to October
 (L. T.) Kiangyin and Mohkanshan, (A. & M.) Soochow (G)
- 111 *H. nipalensis* Hodgs. 194-195
 Marqua Swallow. Hodgson's Striated Swallow.
 Summer visitant—Chinkiang, abundant April 15th to October
 (L. T.) Kiangyin, Mohkanshan (A & M) Soochow, (G)

Genus—*Cotyle*.

- 112 *C. riparia* (L.) 197
 Sand Martin, Bank Swallow.
 Summer visitant—Not very common, have not found their
 breeding haunts (Styan) Chinkiang, May-July and
 September (L. T.) Ling Huai Gwan, Anhwei (M)

Genus—*Chelidon*.

- 113 *C. whiteyi*, Swinhoe 200
 Stray specimen taken Gutzlaff Island (Mouth of Yangtse)
 (Styan)

Family—NECTARINIIDAE—THE WHITE EYES, SILVER EYES

Genus—*Zosterops*.

- 114 *Z. simplex* Swinhoe, *Z. subroseus* (Swinhoe) 134, 136
 The Silver Eye.
 Resident—Common summer species (Styan) Chinkiang,
 common April-September (L. T.)
- 115 *Z. erythropleurus* Swinhoe 135
 Doubtful—Shanghai to Peking (Swinhoe) South-west China
 (David) "Never met with" (Styan)

Family—FRINGILLIDAE—SPARROWS, FINCHES AND BUNTINGS.

Genus—*Carpodacus*.

- 116 *C. erythrinus* (Pall) 505
 The Rose Finch.
 Migrant—Single specimen, Kiukiang, April 19 (Styan)

Genus—*Pyrhula*.

- 117 *P. griseiventris* Lafr. 502
 Winter visitant—Shanghai in Winter (Swinhoe)

Genus—*Fringilla*.

- 118 *F. montifringilla* L. 480
 Brambling.
 Winter visitant—Common (Styan) Chinkiang, small parties
 in Winter, large flocks March-April (L. T.) Kiangyin
 (A & M)

Genus—*Passer*.

- 119 *P. montanus* (L.) 490
 Tree Sparrow.
 Resident—Common (Styan) Chinkiang (L. T.) Kiangyin,
 Mohanshan (A. & M.) Soochow (G)
- 120 *P. rutilans* (Temm) 491
 Ruddy Sparrow.
 Resident—A hill species, Kiukiang, May Chinkiang hills.
 March (Styan) Mohkanshan, April-October (A. & M.)

Genus—*Eophona*.

- 121 *E. melanura* (Gm), 500
The Black-headed Hawfinch.
Resident—Common, gregarious in Winter (Styan) Chinkiang
(L. T.) Kiangyin (A. & M.) Soochow (G)
121a *E. migratoria* (Hartert) *E. melanura migratoria* Hartert
Lesser Black-headed Hawfinch.
Migrant—Chinkiang, May (L. T.) Mohkanshan, April? (A. & M.)
121b *E. magnirostris* (Hartert) *E. personata* (T. & S.) *E. personata*
magnirostris Hartert Masked Hawfinch or Big Billed
Hawfinch.
Stray—Single specimen in captivity at Chinkiang, said to
have been taken locally (L. T.)

Genus—*Coccothraustes*.

- 122 *C. japonicus* T. & S. 501
Eastern Hawfinch.
Doubtful—Shanghai to Peking (Swinhoe) Chinkiang Apr.
(L. T.)

Genus—*Chloris*.

- 123 *C. sinica* (Linné) 487
Chinese Green Finch.
Resident—Flock on hills up to 2000 ft. in Winter, avoid
plains (Styan) Chinkiang, common resident (L. T.)

Genus—*Chrysomitris*.

- 124 *C. spinus* (L.) 485
Siakin.
Winter visitant—Flocks in Winter, prefers hills (Styan)
Chinkiang, abundant April-May (L. T.)

Genus—*Aegiothus*.

- 124a *A. linarius* (L.), *Acanthis linaria*
Redpoll.
Stray—Single specimen November (L. T.)

Genus—*Emberiza*.

- 125 *E. spodocephala* Pall 475
Gray Headed Bunting.
Winter visitant—Very common, October to April Breeds in
Siberia, winters in China generally. (Styan) Chinkiang,
Common October-May (L. T.) Kiangyin (A. & M.)
126 *E. melanops* Blyth
Green-headed Bunting.
Summer visitant—Breeds in Yangtse Valley in Reeds, arrives
in April Winters in India (Styan) Chinkiang, single
specimen in April. "Do not believe it breeds in vicinity."
(L. T.)
127 *E. fucata* Pallas 469
Painted Bunting.
Resident—Breeds Kinkiang, number largely increased in
Winter when it is one of commonest birds on the
Yangtse (Styan) Chinkiang, common resident (L. T.)
Kiangyin (A. & M.)
128 *E. rustica* Pall 468
Rustic Bunting.
Winter visitant—Common in Winter among mulberries
(Styan) Chinkiang (L. T.) Kiangyin (A. & M.)
129 *E. pusilla* Pall 467
Little Bunting.
Winter visitant—Common, October-April (Styan) Chinkiang,
passes April and May, does not Winter at Chinkiang.
(L. T.)

- 130 *E. tristrami* Swinhoe
Tristram's Bunting.
Migrant—Shawei-shan at mouth of Yangtse, October 12. Lushan
April 23-26. (Styan) Chinkiang, May 3-5. Moults in N. W.
Fokien (L. T.)
- 131 *E. cioides* (Temm) *E. castaneiceps* Moore *E. ciopsis* (Swinhoe) 473
Chestnut Bunting.
Resident—Common, prefers grassy hillsides. Breeds at
Kiukiang (Styan) Chinkiang, common resident (L. T.)
- 132 *E. elegans* Temm 465
Elegant Bunting. Yellow-throated Bunting.
Resident—Frequents hill-sides (Styan) Chinkiang, common
Winter bird, leaves in April (L. T.)
- 133 *E. chrysophrys* Pall 470
Yellow-browed Bunting.
Migrant—Not uncommon April-May. Lushan, October Per-
haps few remain for Winter. One shot in December
(Styan) Chinkiang, April (L. T.) Kiangyin, March 27
(A. & M.)
- 134 *E. aureola* Pall 478
Yellow-breasted Bunting.
Migrant—Abundant April-May, September-October. None
remain to breed (Styan) Chinkiang May, July 30th
to end of October (L. T.) Kiangyin (A. & M.) Soo-
chow (G)
- 135 *E. rutila* Pall
Ruddy Bunting, Rufous Bunting.
Migrant—Scarce April-May (Styan) Chinkiang May and
October (L. T.)
- 136 *E. passerina* Pall *Schoenicola passerina* (Swinhoe) 464
Pallas Reed Bunting. Gray Reed Bunting.
Winter visitant—Abundant in Yangtse reed beds (Styan)
Chinkiang (L. T.) Kiangyin (A. & M.)
- 137 *E. yessoensis* (Swinhoe) 2
Japanese Reed Bunting.
Winter visitant—Not uncommon in Winter about Shanghai
(Styan) Chinkiang, single specimen, March (L. T.) not
uncommon at Chinkiang (L. T.)
- 137a *E. pyrrhulina* Swinhoe
Migrant—Chinkiang, single specimen March (L. T.)
- Genus—*Plectrophanes*.
- 138 *P. lapponicus* (L.) 463
The Lapland Longspur.
Migrant—Large flock near Shanghai, March 28 (Styan)
Chinkiang, November (L. T.)
- Genus—*Paddy*.
- 139 *P. oryzivora* (L.) 469
Migrant—Small flock pass Shanghai every Autumn (Styan)
Shanghai (Swinhoe)
- Genus—*Munia*.
- 140 *M. acuticauda* (Hodgs) 495
Sharp-tailed Munia. Wedge-tailed Nutmeg.
Resident—Plains and hills up to 200 ft. (Styan) Kiangyin,
Mohkanshan foothills (A. & M.) Soochow (G) Chinkiang,
resident (L. T.)
- 141 *M. topela* Swinhoe 494
Summer visitant—Single specimen Kiukiang, May. David
obtained single specimen in Kiangsi (Styan)

Family—ALAUDIDAE—LARKS.

Genus—Alauda.

- 142 *A. arvensis* L. *A. arvensis intermedia* Swinhoe.
 Skylark.
 Winter visitant—Common October-March (Styan) Chinkiang,
 common in Winter (L. T.)
 Kiangyin (A. & M.) Soochow (G.)
- 143 *A. coelivox* Swinhoe
 Summer visitant—March-October (Styan) very common in
 Summer (L. T.) Kiangyin (A. & M.)

Family—STURNIDAE—STARLINGS.

Genus—Acridotheres.

- 144 *A. cristatellus* (L.) 524
 The Crested Myna.
 Resident—Yangtse Valley (Styan) Chinkiang abundant (L.T.)
 Kiangyin, Mohkaushan and Hangchow (A. & M.) Soochow,
 old pagodas, favorite nests (G.)

Genus—Sturnia.

- 145 *S. sturnina* (Pall) *Temenuchus dauricus* (Swinhoe) 521
 The Daurian Starlet.
 Winter visitant—Flocks pass May and September (Styan)
 Chinkiang, passes May and September (L. T.)

Genus—Spodiopsar.

- 146 *S. cineraceus* (Temm)
 Gray Starling.
 Winter visitant—Abundant after September, Chinkiang (L. T.)
 Kiangyin (A. & M.)
- 147 *S. sericeus* (Gm) 520
 Silky Starling.
 Winter visitant—Large flocks on south side Hangchow Bay,
 never met with on Yangtse (Styan)

Genus—Pastor.

- 148 *P. roseus* (L.)
 Rose colored Pastor.
 Stray—Single specimen (Styan)

Family—CORVIDAE—CROWS.

Genus—Corvus.

- 149 *C. torquatus* L. 530
 Collared Crow.
 Resident—Common (Styan) Chinkiang (L. T.) Kiangyin to
 Hangchow, Mohkaushan (A. & M.) Soochow (G.)
- 150 *C. leuallanti* (L.) *C. sinensis* (Swinhoe) *C. macrorhynchus* 528
 (Wagl)
 Big-billed Crow.
 Resident—Yangtse valley (Styan) Chinkiang (L. T.) Kiangyin
 (A. & M.) Soochow (G.)
- 151 *C. pastinator* Gould
 Eastern Rook.
 Resident—Yangtse valley (Styan) Chinkiang (L.T.) Kiangyin.
 Winter only (A. & M.) Soochow (G.)

Genus—*Coloeus*.

- 152 *C. dauricus* (Pall) 522
 Pied Jackdaw.
 Resident—Yangtse valley (Styan) Chinkiang, winter visitant
 (L. T.) Kiangyin, do. (A. & M.) Soochow, do. (G.)
- 153 *C. neglectus* (Sehl) 523
 Swinhoe's Jackdaw. Black Jackdaw.
 Resident—Yangtse valley (Styan) Chinkiang, winter visitant
 (L. T.) Kiangyin, do. (A. & M.) Soochow do. (G.)

Genus—*Pica*.

- 154 *P. caudata* (L.) *P. media* (Swinhoe) *P. pica sericea*, Gould. 537
 Pied Magpie.
 Resident—Common (Styan) Chinkiang (L. T.) Kiangyin to
 Hangchow and Mohkanshan (A. & M.) Soochow (G.)

Genus—*Cyanopoliis*.

- 155 *C. cyaneus* (Pall) *Cyanopica cyaneus swinhoei*, Hartert 537
 Azure Winged Magpie.
 Resident—Yangtse valley—(Styan) Chinkiang (L. T.) Kiang-
 yin (A. & M.) Soochow (G.)

Genus—*Urocissa*.

- 156 *U. sinensis* (L.) 539
 Chinese Blue Magpie.
 Resident—Common hill bird (Styan) Chinkiang (L. T.)
 Kiangyin, October Mohkanshan, Summer (A. & M.)
 Huchow hills (G.)

Genus—*Garrulus*.

- 157 *G. sinensis* (Swinhoe) 544
 South China Jay.
 Resident—Hill bird, fairly plentiful (Styan) Mohkanshan
 (A. & M.)

Family—PITTIDÆ.

Genus—*Pitta*.

- 158 *P. nympha* T. & S. 225
 Japanese Pitta.
 Stray. Taken Shanghai in October, single specimen (Styan).

Order—MACROCHIRES.

Family—CYPSELIDÆ—SWIFTS.

Genus—*Chaetura*.

- 159 *C. caudacuta* (Latham) *Acanthyllia caudacuta* (Lath) 544
 Spine-tailed Swift. Needle-tailed Swift.
 Migrant—Chinkiang, pass regularly in May (L. T.) Kiangyin
 (A. & M.) Soochow, May (G.)

Genus—*Cypselus*.

- 159a *C. pacificus* (Lath) 544
 Large White-rumped Swift.
 Migrant—Chinkiang, August (L. T.)

Family—CAPRIMULGIDÆ—GOATSUCKERS, NIGHTJARS.

Genus—*Caprimulgus*.

- 160 *C. jotaka* T. & S. 544
 Japanese Nightjar.
 Migrant—Chinkiang, common April, May and September
 (L. T.) Kiangyin, May and October (A. & M.)

Order—PICII.**Family—PICIIDAE—THE WOODPECKERS.****Genus—Jynx.**

- 161 *J. torquilla* (L.)
Wryneck.

Migrant—Chinkiang, April and September (L. T.).

Genus—Picus.

- 162 *P. cabanisi*. (Malh)

Mandarin Woodpecker. Pied Woodpecker.

Resident—Chinkiang, common (L. T.) Kiangyin (A. & M.)
Soochow (G.)

Genus—Iyngipicus.

- 163 *I. scintilliceps* (Swinhoe)

Spark-headed Woodpecker.

Resident—Chinkiang, not so common as *P. cabanisi* or *G. guerini* (L. T.) Mohkashan, August (A. & M.)

Genus—Gecinus.

- 164 *G. guerini* (Malh)

Yangtse Green Woodpecker.

Resident—Chinkiang, common (L. T.) Kiangyin (A. & M.)
Soochow (G.)

- 164a *G. canus* (L.)

North China Green Woodpecker.

Chinkiang, single adult female November 30 (L. T.)

Genus—Picumnus.

- 165 *P. chinensis* (Hargitt)

Piculet.

Chinkiang, May. Eggs seen (L. T.)

Order—COCCYGES.**Family—UPUPIDAE.****Genus—Upupa.**

- 166 *U. epops* L.

Hoopoe.

Resident—Chinkiang, rare Winter. Newchwang (South Manchuria) common Summer. Foochow, scarce winter visitant. Amoy, very common resident (L. T.) Soochow, one specimen March (G.)

Family—MEROPIDAE—BEE EATERS.**Genus—Merops.**

- 167 *M. bicolor*

Bee Eater.

Summer visitant. (Styan)

Family—CORACIIDAE—ROLLERS.**Genus—Eurystomus.**

- 168 *E. calonyx* Sharpe, *E. orientalis* (L.)

Eastern Roller, Broad Billed Roller.

Summer visitant—Chinkiang, passes May and September-October (L. T.) Mohkashan August and September. Kiangyin, October (A. & M.)

Family—ALCEDINIDAE—KINGFISHERS.

Genus—Alcedo.

- 169 *A. ispida bengalensis* Gmelin.
Little Blue Kingfisher.
Resident—Chinkiang, common (L. T.) Kiangyin, Mohkashan
(A. & M.) Soochow (G.)

Genus—Ceryle.

- 170 *C. rudis insignis* Hartert?
Pied Kingfisher.
Summer visitant (Styan)
171 *C. guttata* (Vig.), *C. lugubris* (Temm)? *C. lugubris guttulata*
Stejneger.
Great Spotted Kingfisher.
Resident—(Styan) Mohkashan, April and September
(A. & M.)

Genus—Haleyon.

- 172 *H. pileatus* (Bodd), *H. atricapillus* (Gmel)
Black-capped Kingfisher.
Summer visitant—Chinkiang, May and September (L. T.)
Mohkashan, August and Kiangyin, October (A. & M.)
173 *H. smyrnensis* (L.), *H. fuscus* (Bodd)
White Breasted Kingfisher.
Stray (Styan)
174 *H. coromanda* (Sharpe) *H. coromandelianus* (Scopoli)
Ruddy Kingfisher.
Migrant (Styan)

Family—CUCULIDAE—CUCKOOS.

Genus—Cuculus.

- 175 *C. canorus telephonus* Heine
Common Cuckoo.
Summer visitant—Chinkiang, May to July (L. T.) Kiangyin
(A. & M.)
176 *C. micropterus* Gould
Indian Cuckoo.
Summer visitant—Chinkiang, abundant May and June (L. T.)
Kiangyin (A. & M.) Soochow (G.)
177 *C. intermedius* (Vahl) *C. striatus* (Vahl)
Dark Cuckoo, Hill Cuckoo.
Summer visitant—Chinkiang, "never taken by me in
Summer, probably a migrant at Chinkiang"—(L. T.)
Mohkashan (A. & M.)
177a *C. poliocephalus* Latham
Small Cuckoo.
Summer visitant—Chinkiang, common in May—probably
summers (L. T.)

Genus—Hierococyx.

- 178 *H. fugax* (Horsf), *H. sparverioides* (Vig.)
Hawk Cuckoo, Large Hill Cuckoo.
Migrant—Chinkiang, April-May (L. T.)

Genus—Coccyzus.

- 179 *C. coromandus* (L.)
Crested Cuckoo, Red-winged Crested Cuckoo.
Summer visitant—Chinkiang (L. T.) Mohkashan, August
(A. & M.)

Order—STRIGES.**Family—BUBONIDAE—OWLS.****Genus—Ketupa.**

- 180 *K. flavipes* (Hodgson)
Tawny Fish Owl.
Resident (Styan)

Genus—Bubo.

- 181 *B. ignavus* (Forster)
Great Eagle Owl.
Resident—Chinkiang (L. T.) Kiangyin, May (A. & M.)
182 *B. coromandus* (Latham) *Urnna coromanda* (Latham)
Dusky Horned Owl.
Stray (Styan)

Genus—Scops.

- 183 *S. glabripes* (Swinhoe)
Resident (Styan)
184 *S. semitorques* (T. & S.)
Half Collared Owl.
Resident—Chinkiang (Styan) Not seen (L. T.)
185 *S. stictonotus* (Sharpe)
Little Scops Owl.
Migrant.

Genus—Glaucidium.

- 186 *G. whiteleyi* (Blyth)
Whiteley's Owlet.
Resident—Chinkiang, probably very scarce resident (L. T.)
Kiangyin (A. & M.)
187 *G. brodiei* (Burt)
Collared Pygmy Owlet.
Resident (Styan) Mohkanshan August-September (A. & M.)

Genus—Ninox.

- 188 *N. japonica* (T. & S.)
Brown Hawk Owl.
Summer visitant—Chinkiang May and April (L. T.)

Genus—Asio.

- 189 *A. otus* (L), *A. vulgaris* (Fleming)
Long-eared Owl.
Winter visitant, Chinkiang (L.T.)
190 *A. accipitrinus* (Pall), *A. brachyotus* (Blyth), *A. flammeus* (Pont)
Short-eared Owl.
Winter visitant, Chinkiang, autumn (L.T.) Kiangyin (A. & M.)
Soochow (G)

Order—ACCIPITRES.**Family—FALCONIDAE—DIURNAL BIRDS OF PREY****Genus—Pardion.**

- 191 *P. haliaetus* (L)
Osprey.
Resident, Chinkiang once (L.T.)

Genus—Circus.

- 192 *C. aeruginosus* (L.)
Marsh Harrier.
Winter visitant, Chinkiang (L.T.) Kiangyin (A. & M.)
193 *C. spilonotus* Kaup
Winter visitant—not uncommon in Winter (L.T.)

- 194 *C. melanoleucus* (Pennant)
The Pied Harrier.
Migrant—Chinkiang (L.T.)
- 195 *C. cyaneus* (L.)
Blue Harrier.
Winter visitant, Chinkiang Winter (L.T.) Kiangyin (A. & M.)
- 196 *C. macrurus* (Gmel)
Migrant (Styan)
- 197 *C. pygargus* (Linn)
Migrant (Styan)
- Genus—*Buteo*.
- 198 *B. plumipes* (Hodgs)
The Common Buzzard. The Harrier Buzzard.
Winter visitant, Chinkiang, common in Winter (L.T.)
- 199 *B. hemilasius* T. & S.
White Tail Buzzard.
Winter visitant, Chinkiang and Ngankin (L.T.) Wusih?
(A. & M.)
- Genus—*Archibuteo*.
- 200 *A. strophilatus* (Hodgs)
Himalayan Rough-legged Buzzard.
Winter visitant, Kiangyin, Winter (A & M.)
- Genus—*Aquila*.
- 201 *A. clanga* Pall *A. naevia* (Gmel)
Large Spotted Eagle.
Resident—Chinkiang (L.T.) Mohkanshan (A. & M.)
- 202 *A. heliaca* (Sav)
Imperial Eagle.
Resident (Styan)
- Genus—*Nisaetus*.
- 203 *N. facialis* (Vieill) *Hieratus facialis* (Vieill)
Bonelli's Eagle.
Resident (Styan)
- Genus—*Haliaeetus*.
- 204 *H. albicilla* (L.)
White-tailed Sea Eagle.
Resident—Chinkiang Winter (L.T.)
- Genus—*Spizaetus*.
- 205 *S. nipalensis* (Hodgs)
Hodgson's Hawk Eagle.
Stray (Styan)
- Genus—*Astur*.
- 206 *A. cuculoides*, (Temm)
Temminck's Goshawk.
Summer visitant, Chinkiang (L.T.)
- 207 *A. soloensis* (Horsf)
Horsfield's Goshawk.
Migrant—Chinkiang, May common (L.T.) "Very doubtful"
(Styan)
- Genus—*Accipiter*.
- 208 *A. nisus* (L.)
Sparrow Hawk.
Winter visitant, Chinkiang, September-April (L.T.) Kiangyin
(A. & M.)
- 209 *A. virgatus* (Temm)
Migrant (Styan)
- 209A *A. gularis* (T. & S.) *A. nisoides* (Blyth)
Japanese Sparrowhawk.
Migrant—Chinkiang May (L.T.) Kiangyin? (A. & M.)

Genus—Butastur.

- 210 *B. indicus* (Gm)
Gray-faced Buzzard-Eagle.
Migrant (Styan)

Genus—Falco.

- 211 *F. peregrinus* (Tunstall) *F. communis* (Gm)
Peregrine.
Resident—Chinkiang, common in Winter, this species or *F. peregrinator* probably breeds here (L.T.)
212 *F. melanogenys* (Gould?) *F. peregrinator* (Sundev)
Indian Peregrine.
Summer visitant (Styan)
213 *F. sub-buteo* L.
Hobby.
Summer visitant—Chinkiang May and Sept. (L.T.) Kiangyin (A. & M.)
214 *F. regulus* (Pall), *Aesalon regulus* Tunst, *Falco aesalon* (Gmel)
Merlin.
Winter visitant—Chinkiang, fairly common (L.T.) Kiangyin (A. & M.)

Genus—Cerchneis.

- 215 *C. tinnunculus* (Linn) *C. japonicus* (T. & S.)?
Japanese Kestrel.
Winter visitant (Styan)
215A *C. saturatus* (Blyth), *Falco tinnunculus saturatus* (Blyth)
Darker Kestrel.
Resident—Chinkiang, common (L. T.)

Genus—Erythropus.

- 215B *E. amurensis* (Radde)
Eastern Red-footed Falcon.
Chinkiang scarce (L. T.)

Genus—Milvus.

- 216 *M. melanotis* T. & S.
Black Eared Kite.
Resident—Chinkiang abundant (L. T.) Kiangyin (A. & M.)
Soochow resident, abundant (G.)

Genus—Haliastur.

- 217 *H. indus* (Bodd)
Summer visitant (Styan)

Family—VULTURIDAE—VULTURES.**Genus—Vultur.**

- 218 *V. monachus* L.
Cinereous Vulture.
Stray (Styan)

Order—STEGANOPODES.**Family—PELECANIDAE—PELICANS.****Genus—Pelecanus.**

- 219 *P. philippensis* Gm.
Spotted Billed Pelican.
Winter visitant (Styan)

Family—PHALACROCORICIDAE—CORMORANTS.

Genus—Phalacrocorax.

- 220 *P. carbo* (L.)
Cormorant.
Resident—Chinkiang, abundant Winter (L. T.) Hangchow,
Nanking (A. & M.)

Order—HERODIONES—Herons, Egrets, Bitterns.

Family—ARDEIDAE.

Genus—Ardea.

- 221 *A. cinerea* L.
Gray Heron.
Resident—Chinkiang (L. T.) Kiangyin (A. & M.)
222 *A. purpurea* (L.) *A. manillensis* Mey
Eastern Purple Heron.
Migrant—Chinkiang, April (L. T.)

Genus—Herodias.

- 223 *H. alba* (L.)
Great Egret.
Resident (Styan)
224 *H. intermedia* (Wagl)
Lesser Egret.
Resident—Kiangyin (A. & M.)
225 *H. garzetta* (L.)
Little Egret.
Resident—Chinkiang, not seen but eggs brought in (L. T.)
Kiangyin (A. & M.)

Genus—Bubulcus.

- 226 *B. coromandus* (Bodd)
Cattle Egret.
Migrant (Styan)

Genus—Ardeola.

- 227 *A. bacchus* (Bp) *A. prascinosceles* (Swinhoe)
Pond Heron.
Summer visitant—Chinkiang (L. T.) Kiangyin, Soochow, Foot
of Mohkanshan (A. & M.) Soochow (G)

Genus—Dapetor.

- 228 *D. flavicollis* (Lath)
Yellow-necked Heron.
Summer visitant—Chinkiang (L. T.) Kiangyin? (A. & M.)

Genus—Ardetta.

- 229 *A. sinensis* (Gm)
Little Bittern.
Summer Resident—Chinkiang (L. T.) Kiangyin (A. & M.)
230 *A. cinnamomea* (Gm)
Cinnamon Heron.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
231 *A. eurythma* (Swinhoe)
Von Schrenk's Little Heron.
Summer visitant—Chinkiang, April-May (L. T.)

Genus—Butorides.

- 232 *B. javanicus* (Horsf)
Little Green Heron.
Migrant (Styan) Kiangyin? (A. & M.)

Genus—Nycticorax.

- 233 *N. nycticorax* (Linn)
Night Heron. Black Crowned Night Heron.
Resident—Chinkiang, Summer (L. T.) Kiangyin (A. & M.)
Soochow (G.)

Genus—*Botaurus*.234 *B. stellaris* (Linn)

Great Bittern.

Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

Family—CICONIIDAE—STORKS.

Genus—*Ciconia*.235 *C. nigra*. (Linn)

Black Stork.

Winter visitant (Styan)

Genus—*Leptoptilos*.236 *L. javanicus* (Horsf)

Summer visitant (Styan)

Genus—*Ibis*.237 *I. leucocephalus* Penn *Pseudotantalus leucocephalus* (Gm)

Painted Stork.

Winter visitant—(Styan), Kiangyin (A. & M.)

Family—THRESKIORNITHIDAE—IBISES.

Genus—*Nipponia*.238 *N. nippon* (Temm)

Japanese Crested Ibis.

Summer visitant (Styan)

Family—PLATALEIDAE—SPOONBILLS.

Genus—*Platalea*.239 *P. major* T. & S. *P. leucorodia* Linn.

Great Spoonbill.

Migrant (Styan)

240 *P. minor* T. & S.

Lesser Spoonbill.

Migrant (Styan)

Order--ANSERES.

Family--ANATIDAE—DUCKS, GESE, SWANS, ETC.

Genus—*Cygnus*.241 *C. musicus* (Bech.) *C. ferus* (?) *C. olor* Gm.

Whooper or Wild Swan.

Winter visitant (Styan) Chinkiang—stray specimen now in
Shanghai Museum (L. T.)242 *C. minor* Pall *C. bewickii* (Yarr)

Bewick's Swan.

Winter visitant—Chinkiang (L. T.)

Genus—*Anser*.243 *A. albifrons* (Scop)

White-fronted Goose.

Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

244 *A. erythropus* (Linn)

Lesser White-fronted Goose.

Winter visitant (Styan)

- 245 *A. rubirostris* Swinhoe—*A. cinereus* (Mayer & Wolf)
Gray-Leg Goose.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
- 246 *A. serrirostris* Gould. *A. segetum* (Gm)
Bean Goose.
Winter visitant—Chinkiang (L. T.)
- 247 *A. cygnoides* (Linn)
Swan Goose.
Winter visitant (Styan)
- Genus—*Nettion*.
248 *N. coromandelianus* (Gm)
Cotton Teal.
Summer visitant and Chinkiang, common (L. T.) Kiangyin
(A. & M.)
- Genus—*Dendrocygna*.
249 *D. javanica* (Horsf)
Lesser Whistling Teal.
Stray (Styan)
- Genus—*Tadorna*.
250 *T. cornuta* (Gm) *T. vulpanser* (Flem)
Sheldrake.
Winter visitant (Styan)
- Genus—*Casarca*.
251 *C. rutila* (L.) *C. ferruginea* (Fall)
Ruddy Sheldrake.
Winter visitant (Styan)
- Genus—*Aix*.
252 *A. galeuculata* (L.)
Mandarin Duck.
Winter visitant (Styan)
- Genus—*Mareca*.
253 *M. penelope* (L.)
Widgeon.
Winter visitant (Styan)
- Genus—*Dafila*.
254 *D. acuta* (L.)
Pintail Duck.
Winter visitant—Chinkiang (L. T.) Kiangyin? (A. & M.)
- Genus—*Anas*.
255 *A. boschas* L. *A. platyrhynchos* (L.)
Mallard Duck.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
- 256 *A. zonorhynchos* (Swinhoe)
Yellow Nib Duck.
Resident—Chinkiang resident abundant Winter (L. T.) Kiang-
yin (A. & M.)
- Genus—*Chaulelasmus*.
257 *C. streperus* (L.)
Gadwell.
Winter visitant (Styan)
- Genus—*Querquedula*.
258 *Q. crecca* (Linn) *Nettion crecca* (L.) *Nettion crecca* (Linn)
Green-wing Teal.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
- 259 *Q. circia* (L.)
Garganey Teal
Winter visitant—Chinkiang, single male semi-albino (L. T.)
- Genus—*Eunetta*.
260 *E. formosa* (?) *Nettion formosum* (Georgi)
Spectacled Teal.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

- 261 *E. falcata* (Georgi)
Falcated Teal.
Winter visitant (Styan)
- Genus—*Spatula*.
262 *S. clypeata* (L.)
Shoveller.
Winter visitant—Chinkiang (L. T.)
- Genus—*Fuligula*.
263 *F. cristata* (L.)
Tufted Duck.
Winter visitant (Styan)
- 264 *F. baeri* Radde
Eastern White-eyed Duck. Siberian White-eyed Duck.
Winter visitant (Styan)
- 265 *F. ferina* (L.)
Pochard.
Winter visitant (Styan)
- 266 *F. marila* (Steph)
Scaup.
Winter visitant (Styan)
- 267 *F. mariloides* (Rich)
Eastern Scaup.
Winter visitant (Styan)
- Genus—*Clangula*.
268 *C. glaucion* (L.) *C. clangula* (Linn)
Golden Eye.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
- Genus—*Oedemia*.
269 *O. fusca* (Degl & Gerbe)
Velvet Scoter.
Winter visitant (Styan)
- 270 *O. carbo* (Pall)
Eastern Velvet Scoter.
Winter visitant (Styan)
- Genus—*Mergus*.
271 *M. merganser* Linn *Mergus castor* (L.)
Goosander Merganser.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
- 272 *M. serrator* (L.)
Red-breasted Merganser.
Winter visitant (Styan)
- 273 *M. albellus* (L.)
Sniew.
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

Order—COLUMBAE—Doves.

Family—COLUMBIDAE.

- Genus—*Turtur*.
274 *T. orientalis* (Latham) *T. rupicola* (Pall)
Eastern Turtle Dove. Blue Pigeon. Kashing Pigeon.
Resident—Chinkiang (L. T.) Kiangyin, Mohkanshan (A. & M.) Huchow (G)
- 275 *T. chinensis* (Scop)
Chinese Turtle Dove.
Resident—Chinkiang (L. T.) Kiangyin (A. & M.) Soochow (G)
- 276 *T. humilis* (Temm)
Chinese Ruddy Ring Dove.
Resident—Soochow (A. & M.) also (G)

Order—GALLINÆ.**Family--PHASIANIDÆ--THE PHEASANTS.****Genus—Pucrasia.**

- 277 *P. darwini* Swinhoe
Darwin's Pheasant.
Resident—Mohkashan (A. & M.)

Genus—Phasianus.

- 278 *P. torquatus* Gm
Ringnecked Pheasant.
Resident—Chinkiang (L. T.) Kiangyin, Mohkashan (A. & M.)
Soochow, Huchow (G)
- 279 *P. reevesii* Gray
Reeves Pheasant.
Resident (Styan)

Genus—Bambusicola.

- 280 *B. thoracica* (Temm)
Bamboo Partridge. Bamboo Chicken.
Resident—Mohkashan Hills (A. & M.) Huchow Hills (G)

Genus—Coturnix.

- 281 *C. communis* (Bonn). *C. coturnix* ()
Common Quail.
Resident—Chinkiang (L. T.) Kiangyin (A. & M.) Soochow (G)
- 281A *C. japonica* (T. & S.)
Japanese Quail.
Resident Chinkiang (L. T.) Kiangyin (A. & M.)

Family—TURNICIDÆ**Genus—Turnix.**

- 282 *T. blanfordi* Blyth
Button Quail. Hemipode.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

Order—GERANOMORPHÆ**Family—RALLIDÆ--RAILS****Genus—Rallus.**

- 283 *R. indicus*. Blyth.
Indian Water Rail.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
Soochow (G)
- 284 *R. jouyi* (Stejneger) *Hypotaenidia striata* (L.)
Blue-breasted Banded Rail. Striated Rail.
Summer visitant (Styan)

Genus—Porzana.

- 285 *P. fusca* (L.)
Red-throated Rail.
Summer visitant Chinkiang, single specimen, Apr. (L. T.)
- 286 *P. exquisita* (Swinhoe)
Exquisite Crane.
Summer visitant (Styan)
- 287 *P. pusilla* (Pall)
Baillon Crane. Pallas' Crane.
Summer visitant—Chinkiang, Apr-May and Oct. (L. T.)
Kiangyin (A. & M.)

- 287A *P. paykulli* (Ljungh) *P. mandarina* (Swinhoe).
Summer visitant—Chinkiang, May (L. T.)

Genus—*Gallinula*.

- 288 *G. phoenicura* (Penn) *Amaurornis phoenicura* (Forst)
White-breasted Water Hen.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
Soochow (G)

- 289 *G. chloropus* (L.)
Moorhen.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

Genus—*Amaurornis*.

- 290 *Amaurornis akool* Sykes
Crimson-legged Water Hen, Crimson-legged Crane.
Summer visitant (Styan)

Genus—*Gallicrex*.

- 291 *G. cinerea* (Gm)
Water Cock.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

Genus—*Fulica*.

- 292 *F. atra* L.
Coot.
Resident—Chinkiang (L. T.) Kiangyin? (A. & M.)

Family—GRUIDAE—CRANES

Genus—*Grus*.

- 293 *G. lilfordia* (Sharpe)
Gray Crane.
Winter visitant (Styan)
- 294 *G. vipio*
Winter visitant (Styan)
- 295 *G. japonensis* (Müller)
Green Billed Crane.
Winter visitant (Styan)
- 296 *G. leucogeranus* (Pall)
White Siberian Crane.
Winter visitant (Styan)
- 297 *G. monachus* Temm
White-headed Crane.
Winter visitant (Styan)

Family—OTIDAE—BUSTARDS.

Genus—*Otis*.

- 298 *O. dybowskii* (Tacz)
Eastern Great Bustard.
Winter visitant (Styan) seen in Soochow market (G)

Order—LIMICOLAE

Family—PARRIDAE

Genus—*Hydrophasianus*.

- 299 *H. chirurgus* (Scop)
Water Pheasant. Pheasant-tailed Jacana.
Summer visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

Family—GLAREOLIDAE

Genus—Glareola

- 300 *G. orientalis* (Leach) *G. maldivarum* Forster.
Easter Pratincole. Swallow Plover.
Winter visitant (Styan)

Family—CHARADRIIDAE—Plovers.

Genus—Charadrius.

- 301 *C. fulvus* Gm
Eastern Golden Plover.
Migrant (Styan)

Genus—Squatarola.

- 302 *C. helveticus* (?) *Squatarola helvetica* (L.)
Gray Plover. Black-bellied Plover.
Migrant—Chinkiang (L. T.)

Genus—Aegialitis.

- 303 *Æ. Aegialitis minor* (W. & M.)
Little Ringed Plover.
Migrant—(Styan) Chinkiang (L. T.)
304 *Æ. Aegialitis placidus* (Gray)
Hodgson's Ringed Plover.
Migrant—Chinkiang (L. T.) Kiangyin? (A. & M.)
305 *Æ. Aegialitis geoffroyi* (Wagl)
Geoffroy's Sand Plover.
Migrant—(Styan)
306 *Æ. Aegialitis veredus* (Gould)
Eastern Dotterel.
Migrant (Styan)
307 *Æ. Aegialitis mongolicus* (G. E. Harting 1870)
Mongolian Sand Plover.
Migrant (Styan)
308 *Æ. Aegialitis cantianus* (Lath)
Kentish Plover.
Migrant (Styan)

Genus—Microsarcops.

- 309 *Microsarcops cinereus* (Blyth) *Chetusia cineria* (Blyth)
Gray Lapwing.
Summer visitant (Styan)

Genus—Vanellus.

- 310 *V. cristatus* (Wolf & Meyer). *V. vanellus* (?)
Lapwing
Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
Soochow (G)

Genus—Streptilas.

- 311 *S. interpres* (Hlig.) *Arenaria interpres* (L.)
Migrant (Styan)

Genus—Haematopus.

- 312 *H. osculans* Swinh
Oyster Catcher.
Winter visitant (Styan)

Family—RECURVIROSTRIDAE—AVOCETS AND STILTS.

Genus—*Recurvirostra*.

- 313 *R. avocetta* (L.)
 Avocet.
 Winter visitant—Chinkiang (L. T.)

Genus—*Himantopus*.

- 314 *H. melanopterus* (Temm) *H. candidus* (Bonnat)
 Black-winged Stilt.
 Winter visitant (Styan)

Family—SCOLOPACIDÆ—SNIPES AND SANDPIPERS.

Genus—*Scolopax*.

- 315 *S. rusticola* L. *S. rusticola* (?)
 Woodcock.
 Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
 Soochow, Huchow (G.)

Genus—*Gallinago*.

- 316 *G. solitaria* Hodgs
 Solitary Snipe
 Winter visitant—Chinkiang (L. T.)
 317 *G. stenura* Bp
 Pintail Snipe. Lesser Spring Snipe.
 Migrant—Chinkiang (L. T.) Kiangyin (A. & M.) Soochow (G.)
 318 *G. megala* Swinhoe
 Swinhoe's Snipe. Great Spring Snipe.
 Migrant—Chinkiang (L. T.) Kiangyin (A. & M.) Soochow (G.)
 319 *G. gallinago* (L.)
 Winter Snipe. Fantail Snipe.
 Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)
 Soochow (G.)

Genus—*Rhynchaena*

- 320 *R. capensis* (L.) *Rostratula benghalensis* (L.)
 Painted Snipe.
 Resident—Chinkiang (L. T.) Kiangyin (A. & M.)

Genus—*Tringa*.

- 321 *T. canutus* L.
 Knot.
 Migrant (Styan)
 322 *T. crassirostris* T. & S.
 Eastern Knot. Big-billed Knot.
 Migrant (Styan)
 323 *T. subarquata* (Guld) *Erolia ferruginea* (Brünnich)
 Curlew Stint.
 Migrant (Styan)
 324 *T. cinclus* (L.) *Pelidna alpina* (Linn)
 Dunlin.
 Winter visitant (Styan)
 325 *T. subminuta* (Midd) *Pisobia damacensis* (Horsfield)
 Long-toed Stint.
 Migrant (Styan)
 326 *T. platyrhynchos* (Temm)
 Broad-billed Stint.
 Migrant (Styan)

327 *T. acuminata* (Horsf)

Sharp-tailed Stint.

Migrant (Styan)

328 *T. temminckii* (Leisl.)

Temminck's Stint.

Migrant (Styan)

329 *T. ruficollis* (Pall)

Red-necked Stint.

Migrant (Styan)

Genus—*Calidris*.330 *C. arenaria* (L.) *C. leucophaea* (Pall)

Sanderling.

Migrant (Styan)

Genus—*Tringoides*.331 *T. hypoleucus* (Swinh) *Totanus hypoleucus* (L.)

Resident (Styan) Foot of Mookanshan, July and Aug. (A. & M.)

Genus—*Eurynorhynchus*.332 *E. pygmaeus* (L.)

Spoonbill Sandpiper.

Migrant (Styan)

Genus—*Totanus*.333 *T. ochropus* (L.)

Green Sandpiper. Snippet.

Winter visitant—Chinkiang, common in Winter; seen in July; may breed (L. T.) Kiangyin (A. & M.)

334 *T. glareola* (L.)

Wood Sandpiper.

Migrant—Chinkiang, common, Mch. (L. T.) Kiangyin (A. & M.)

335 *T. calidris* (Bochat)

Red-shank.

Winter visitant—Chinkiang (L. T.) Kiangyin (A. & M.)

336 *T. erythropus* (Pall) *T. fuscus* (Tem)

Spotted Redshank.

Winter visitant (Styan)

337 *T. glottis* (L.)

Green-shank.

Winter visitant—Chinkiang, fairly common (L. T.) Kiangyin (A. & M.)

338 *T. incanus* (Schleg)

Eastern Wandering Tattler.

Migrant (Styan)

Genus—*Terekia*.339 *T. cinerea* (Gm)

Terek Sandpiper.

Migrant (Styan)

Genus—*Limosa*.340 *L. laponica haueri* (Naum) *L. uropygialis* (Gould)

Pacific Godwit.

Migrant (Styan)

341 *L. limosa* (Linn) *L. melanuroides* (Gould)

Black-tailed Godwit.

Migrant (Styan)

Genus—*Ereunetes*.342 *E. taczanowskii* (?) *Pseudos colapax senupalmatus* (Swinh)

Migrant (Styan)

Genus—*Numenius*.343 *N. variegatus* (Scop)

Eastern Whimbrel.

Migrant (Styan)

- 344 *N. minutus* (Gould)
Little Curlew.
Migrant (Styan)
345 *N. lineatus* Cuv.
Eastern Curlew.
Winter visitant—Chinkiang? (L. T.)

Order—GAVIAE—Gulls and Terns.

Family—LARIDAE.

Genus—*Larus*.

- 346 *L. cachinnans* Pall
Laughing Gull.
Winter visitant—Chinkiang? (L. T.)
347 *L. melanurus* (T. & S.) *L. crassirostris* Vieill.
Black-tailed Gull.
Winter visitant—Chinkiang (L. T.)
348 *L. canus* L.
Common Gull. Hoary White Gull. Mew Gull.
Winter visitant—Chinkiang (L. T.)
349 *L. ridibundus* L.
Black-headed Gull. Laughing Gull.
Winter visitant—Chinkiang (L. T.)
350 *L. saundersi* (Swinh) *L. vegae* (Stegn)
Saunders's Gull. Pink-footed Herring Gull.
Winter visitant—Chinkiang? (L. T.)

Genus—*Sylochelidon*.

- 351 *S. caspia* (Pallas) *Hydroprogne caspia* (Pall.)
Caspian Tern.
Migrant—Chinkiang (L. T.)

Genus—*Hydrochelidon*.

- 352 *H. hybrida* (Pall)
Whiskered Tern.
Migrant—Chinkiang (L. T.)
353 *H. leucoptera* (Temm)
White-winged Tern.
Migrant—Styan.

Genus—*Sterna*.

- 354 *S. sinensis* (Gm)
Chinese Little Tern.
Migrant—(Styan) Ling Huai Kwan, Anhwei (A. & M.)
355 *S. fluviatilis* (Naum)
Common Tern.
Migrant (Styan)

Order—PYGPODES—Grebes and Loons.

Family—GAVIIDAE—Loons.

Genus—*Gavia*.

- 356 *G. septentrionalis* (L.)
Red-throated Diver.
Winter visitant—(Styan) Kiangyin (A. & M.)

Family—COLYMBIDAE—GREBES.

Genus—Colymbus.

- 357 *C. Colymbus cristatus* (L.)
Great Crested Grebe.
Winter visitant—(Styan) Wusih, Soochow (A. & M.)
- 358 *C. philippensis* (Bonn)
Eastern Little Grebe.
Resident—Chinkiang (L. T.) Kiangyin (A. & M.)
- 359 *C. auritus* (L.)
Eared Grebe.
Winter visitant (Styan)

APPENDIX.

LIST PREPARED BY MR. CHAS. W. RICHMOND,
ACTING CURATOR, DIVISION OF BIRDS,
UNITED STATES NATIONAL MUSEUM.

Obituary.

MR. HERBERT JAMES ALLEN.

Mr. H. J. Allen was the eldest son of the late Mr. Charles Allen of Pembrokeshire, a member of the Legislative Council of India. He was born in 1841 at Cawnpore, was educated at Eton and Cambridge, and at the early age of 19 entered the Chinese Consular Service as a Student Interpreter, making rapid progress in the Chinese language. He was appointed Interpreter on H. M. S. "Bustard," a gun-boat which was sent on an expedition against pirates in Chinese waters.

After being successively appointed Assistant Chinese Secretary to the British Legation at Peking, Vice-Consul and Acting Consul at various ports, he held the Office of British Consul (at one time also of French and German Consul) till his retirement in 1888, after having been in the service over 37 years.

He had always taken a great interest in the study of the Chinese language, religions and antiquities, and after his retirement, continued his researches, and was the author of several articles, pamphlets and reviews on these subjects, as well as of a book on Ancient Chinese History published by the S.P.C.K.

He was much interested in Missionary work in China and during the terrible famine of 1876-1878 gave lectures in England on Chinese matters, thereby earning a substantial sum for the sufferers, whose cause he pleaded so well. On one occasion, after his lecture, an unknown lady handed him a cheque for £100 for distribution in the famine-stricken districts.

He was well known for his charitable disposition as well as for his intellectual attainments as an author and sinologue. He was a member of our Society from 1872 until his death.

He held the office of High Sheriff for Pembrokeshire in 1909 and was a J. P. of that county for many years. He was also a member of the Cambrian Archaeological Society, etc.

He died on the 12th February, 1912.

LITERARY NOTES

Recent Events and Present Policies in China. By J. O. P. BLAND.
London : William Heinemann, 1912.

We residents in China are wont to flatter ourselves on an outlook on national affairs free from that parochialism which we perceive in the ordinary homestayng Briton. It behoves us, nevertheless, to eschew another, if less narrow, species of that defect, namely, the temptation to regard our position in China as the proper pivot on which the foreign policy of the British empire ought to turn. It appears to this reviewer that the author of this series of articles on China questions has yielded to that temptation in his vigorous and lengthy fulminations against his country's policy out here in recent years. For Mr. Bland there do not exist such considerations as that diplomacy is not likely to be the one art in which the amateur excels the trained expert, that journalistic enterprise even now may fall short of omniscience, and that the press of the nations, lauded for innocence of the glaring faults of the British officer, makes with awkward frequency like accusations against their own representatives. To think in continents may after all be less essential in a British Foreign Office than to rate in due proportion the multitudinous interests of a world wide empire.

Our author in one place admits that nothing short of the use of horse, foot and artillery could secure full treaty observance ; elsewhere he waxes indignant over his country's neglect of the policy of expansion through railway and bank ; yet again he laments that Great Britain did not take the lead in financing Yuan Shih-k'ai, to whom the Ta Ching rulers turned as a last resource against revolution which, Mr. Bland recognizes, owes its success simply to the phenomenal pusillanimity of a government with all the material odds in its favour.

The answer to all three complaints, which dominate the argument of the work, surely lies patent in the fact that, our greatest interest being peace, it was not prudent to embark on a forward policy, the consequences of which might be too serious for the benefits to be expected from it. The situation in China when we undertook our wars with her was free from the complications introduced by the successive arrivals on the Far Eastern stage of so many Powers that the diplomatic solidarity, that had once

baffled Chinese statecraft, gave place to a scramble for concessions and warlike operations became a weapon of dubious value save to those whose territories abutted on China. A nation whose earth-hunger was sated, who sought only the furtherance of trading relations, and who had already experienced the impolicy of propping on its throne a dynasty unable to retain the respect of its subjects, must perforce trust to the slow attrition of mandarin obstruction by means of protest and argument lest active pressure topple the whole unstable fabric over. Mr. Bland cannot have forgotten that it was indeed only when the rulers of China had let an outburst of fanaticism grow into a crusade of extermination that the Powers found recourse to arms had become inevitable : and so full of risk of fatal dissension did even that joint adventure prove that the Powers were glad to leave the responsibility of the Court uninvestigated and not only to welcome its return but to set about cultivating social relations with its princes and princesses—a step that had no small part in fostering the belief that foreign arms and uniforms and a brand-new policy on paper would suffice to obtain admission to the circle of Great Powers.

The policy of peaceful penetration through finance and railway building must logically be based on an expectation of future occupation of the regions so affected ; and he would be a rash man who should advocate as desirable in British interest the occupation of any part of China—so long as partition can be staved off.

The advisability of insisting on no loans being granted to China, even for reproductive purposes, without effective precautions for the proper application of the money, is beyond question. Unfortunately opinions on the measure of such precautions essential have proved to differ ; and the nation with purely commercial ends to serve suffers naturally when others tender who look to indirect benefit from extravagance and default. The alternatives thus narrow down to standing aloof or relaxing terms in order to get a share of the business. For of late years to claim more than a first option in regard to railway and other concessions promised in earlier days would have been futile ; just as China would have found general support against any attempt to interpret a first option as implying more than a preferential right to do the work on terms as little onerous in China's opinion as competitors offered to accept.

Changed conditions rather than cosmopolitan finance are to be blamed for the failure of British capital to keep Chinese railways and loans its special preserve : and, as very recent events prove, no self-denying agreement among the leading moneyed Powers and their banks will prevent needy mandarins of the new brand equally with the old obtaining money in defiance of loan agreement stipulations as recklessly as ever any spendthrift accepted a moneylenders' part payment in cigars and port. It is not in fact possible to starve a government into accepting terms not recognized to be wholesome, and financial purity is the fine flower of generations of properly paid officialdom. A solution is still to seek

of the paradox that good government demands good officers and good officers are the offspring of good government.

Mr. Bland adopts the most recent theory that Chinese unrest is the inevitable consequence of a superabundant population living ever on the verge of want—a theory familiar to early observers of certain densely populated coast areas with which foreigners first became acquainted. Wider observation revealed far vaster areas but thinly peopled. Even allowing full weight to the absence of rapid intercommunication, it is an open question whether the clannishness due to the patriarchal idea permeating people and government alike—a clannishness that is reflected in the provinces' distrust of Peking and of one another—has not had more to do with local distress and readiness to prey on fellow-subjects than what to us seems a very low standard of living and an existence of cheerless and incessant toil. Before the revolution, as since, the actual governance with which the great mass of the population had to do was singularly democratic, and the percentage of the tillers of the soil—the bulk and the backbone of the nation—that incurred personally official notice was extraordinarily small. The farming out of taxation—however unsound economically—certainly saved friction and only the lawless and the litigious as a rule experienced the squeezing power of the mandarin. The transport of commodities was hindered by constant tolls and the reputation of wealth was not free from risk; but throughout the country there flourished a vast class of "squireens" who lived in comfort though unable to pay down in money even the equivalent of £50. Their tenants and labourers lived in what we deem squalor but in what they and their fathers to remotest times knew as sufficiency; and a cheerier people never lived on God's earth. It is true that early marriage was universal and the race prolific: but environment weeded out at a very early age all but the fittest and a hard life brought premature age and death. Mr. Bland himself toward the end of his book seems to suspect the accuracy of official returns of population to which no ingenuity can reconcile the student of recent good maps of China and the diaries of missionaries and travellers.

Of the late Government it may well be said that it wrought its own undoing by introducing among an unwarlike people a semblance of conscription that sent back to the villages men with some sense of the power of arms and by debasing the every day currency of a thrifty race, so that the government's own coins were accepted in satisfaction of the people's special impost—the land tax—only at a great and ever-growing discount. These factors alone affected the whole nation, especially the 10 cash swindle. The labourer got less for his accustomed wage and in a conservative country wages rise slowly; the retailer felt the restriction of his customers' buying power; the wholesale merchant met with a slackened demand; the mandarins of all grades had ever greater difficulty in forwarding remittances to meet a burden of debt swollen by greed

and incompetence in high places; and the soldier himself suffered deductions from his pay. The vast sums thus filched from a people, who found government reform to mean fresh taxes, were not spent productively but vanished at best in schools and colleges for which there were really no competent teachers or in hasty essays to compete with alien imports by mills and factories for which neither fit managers nor capable accountants were available. The result was that, to adopt a native proverb, the centipede which though lifeless had remained standing collapsed before the mutiny of a mere section of the force intended to be its bulwark against popular resistance to unprecedented levies. The other causes of the revolution carefully ranged by our author could of themselves have had no immediate effect though the leaven of undigested foreign learning might probably enough have in due course so leavened the mass of officialdom as to bring about alien intervention to meet a new Boxer rising.

That the fund which enabled the leaders of young China to utilise the universal discontent and the Wuchang mutiny came from Chinese emigrants and their descendants born abroad is noted by Mr. Bland. One curious explanation of this phenomenon which may have some foundation in fact is that on the collapse of the Taiping rebellion a great number of the lesser leaders and officers fled to other countries and kept alive in their children their hatred of the Imperials.

However deserving of our author's caustic comments Young China may be, the taste of the character studies in the latter part of chapter VIII is open to doubt, especially as there is no corresponding account of the northern politicians to-day in power.

The ascription to the missionary body, the residents and the press of the treaty ports of undue sympathy with the revolutionaries is an example of how soon even an old China hand loses touch when he returns home. Most foreigners simply watched the collapse of the imperialists with a feeling that they were meeting with their deserts and a gleeful appreciation of the downfall of a pestilent sham that had imposed on the chancelleries of the civilized world for so long. The destruction of Hankow native town and the use as cover of the foreign concessions did not encourage sympathy for the government any more than the proceedings of the Nanking high authorities: but it was not selfish fear of a trade boycott that actuated the opponents of lending to one side—and that the side whose own head men drew tight their purse strings—in a contest that had ceased to be a mere insurrection.

The adoption of Mr. Bland's policy would have amounted to imposing on China an international protectorate of a constitutional limited monarchy, to which every argument of the unfitness of the nation for a republic applies with equal force, with the addition of saddling the country with the cost of a war of suppression and another indemnity for

foreign life and property lost. The attitude of watchful neutrality actually adopted, however prosaic and unenterprising, has left the contending factions, neither more representative of the people than the other, free to struggle for the fruits of office in a characteristically leisure course which should, according to the immemorial fashion of disputes in China, end in a compromise at the worst no more hurtful to the masses than their former condition. Trade, native and foreign, has of course suffered and may suffer for some time to come; but the other policy would have had far more disastrous outcome.

Seven months after Mr. Bland wrote his final chapter the situation of suspense persists; but a long drawn out crisis is at least preferable to a violent cataclysm. Support of Yüan, the provisional president, acceptable to a considerable section of the articulate population is quite a different proposition from support of Yüan, the champion of a dynasty whose own adherents showed only the most languid interest in its persistence.

The vision of an enlightened and progressive China does not yet brighten for lack of self-denying patriotism in all ranks of the administration and the loud voiced chauvinism of self-styled representatives of the nation is full of peril; but every month passed without open schism fosters the aversion of all classes from the renewal of strife and confirms their inclination to uphold the government in being; and one may venture the hope that the most violent opponents of the Peking officials will very soon be ready to accept the olive branch of a share in the posts which despite revolution and counter-revolution remain the goal of Chinese political agitation.

I have felt constrained to contest what I recollect as the ruling doctrines of this book; but in trying to show the other side of the shield I have had no intention of denying its merits of keen observation and forcible expression. For home readers for whom doubtless it is primarily intended, and for whose benefit it may be explained that the three red hieroglyphs on the back of the volume are the Chinese name of the author whose square seal decorates the upper board, these essays are packed with valuable data towards the reading of the complicated puzzle of China's recent history. The bogey of the Yellow Peril is laid in a manner as masterly as it is trenchant; and on the opium agitation based on bad history, worse logic, and marvellously distorted morality Mr. Bland sheds a much-needed flood of the cold light of commonsense. Even were the opium traffic justly comparable to the slave trade, the enthusiasts whose zeal has helped to encourage contempt for international covenants should remember that the removal of that stigma on our good name was effected with scrupulous regard for private interests accrued before the holding of slave became illegal and that no permanent benefit ever resulted from doing evil that good may come.

Finally it seems a pity that a volume as bulky as its title should be

made more unwieldy by a number of illustrations which do not elucidate the text and are more fitted for a record of tourist impressions than a serious treatise on grave political questions.

φ

Present Day Political Organization in China. By H. S. BRUNNERT and V. V. HAGELSTROM, revised by N. TH. KOLESSOFF. Translated out of the Russian by A. BELTCHENKO and E. E. MORAN. Demy 8vo., Pp. i-iv, + 1—572, + iii—lxxix. Shanghai: Kelly & Walsh, Ltd., 1912. Mex. \$11.00.

A work having the unqualified approval of specialists such as Prof. Popoff of St. Petersburg and Prof. Chavannes of Paris needs no further word of commendation from anyone. Its appearance in English dress, however, affords an opportunity of calling the attention of English readers to it. There is no question that this fine book will immediately render all others dealing with its subject quite superfluous. Those who possess Mayers' "Chinese Government" or Hoang's "Melanges sur l'Administration" will readily put them on one side in the presence of this new masterpiece, and will continually bless those who have rescued it from the comparative oblivion of its original Russian.

Two features are prominent in the volume. The scientific rendering of Chinese political and technical terms. A most difficult thing to accomplish as all translators know and the very illuminating historical notes which accompany the authors' treatment of reformed establishments. The volume is no dry-as-dust framework of political bones, though it possesses the symmetry and preciseness of such a framework. The whole subject is made interesting by information which enables the student to trace the genesis and development of the newer phases of Chinese political institutions. This is a valuable feature of the work and will make it of great interest and worth to those students who do not read Chinese but who are interested in the general theory of political evolution.

One naturally compares this work with Mayers. His 1897 edition while professing to give "detailed explanation" (preface V. Mayers' "Chinese Government") of many branches of the subject requires less than 200 pages for treatment, whilst our new work contains more than 600 pages and there is no superfluous matter. Mayers requires only 7 pages for the section corresponding to the one on Education in our work, whereas the latter requires 64 pages.

Anything like an adequate description of this fine work is ruled out by the limits of a review. One is tempted to linger over the capital section on Education just mentioned. It is fascinating from the pithy introductory

paragraphs which describe the steps leading to the devolution from the Ministry of Rites which controlled all educational matters until the appointment of the Committee of Education and then the Ministry of Education in 1905. When one remembers that such men as the late Chang Chih Tung and Chang Po-hsi were on the Committee of Education, which was instructed to draw up the new scheme, one is not surprised at the result. These men had the expert advice of eminent specialists from Europe and Japan and their memorandum which formed the basis of subsequent regulations calls forth unstinted praise. The 60 pages dealing with these regulations are capitably done by our authors and the result is worthy to rank with Dr. Pieter's monograph on Japanese Education, which appeared first in the Japan Mission Year Book and has been published separately since. Equally full and adequate are the sections on Military and Naval Forces. The former which covers 50 pages as against the four pages describing the old system is significant of China's new ideals and of her determination to take her proper place in world politics. Her naval policy is not so well developed as one can gather from the meagre seven pages devoted to this topic.

One is tempted to meander in the alluring pastures of this satisfying volume. The fact that the Revolution has taken place since the book was first sent to the press does not detract one atom from its usefulness and indispensableness. The political genius of the Chinese is far too sound to allow them to inaugurate reforms *de novo*. The book is and will continue to be essential to any complete understanding of present conditions and future developments.

We congratulate and thank our authors for compiling the work and our translators for clothing it in English garb. All present and future students of Chinese and world politics have here a reliable guide on Chinese matters as well as an interesting treatment of general political evolution.

The letterpress is good and the proof-reading has been carefully done.

HARDY JOWETT.

Die Baukunst und religiöse Kultur der Chinesen. Band i, P'u-t'o Shan. By ERNST BOERSCHMANN. Berlin: Georg Reimer, 1911.

This is by far the best topographical description of the island of P'u-t'o [Pootoo] that has appeared in any European language. In respect of its descriptions of the architectural features of the temples of that island, we may say with confidence that the book is never likely to be superseded, unless, indeed, Buddhist architecture and symbolism undergo developments and transformations of which as yet there is no sign.

During the past century we have had many descriptions of the delightful island of P'u-to. Most of them (as, for instance, those of Gutzlaff, Medhurst, Edkins and Wells Williams) are the work of Christian missionaries. Happily, the old methods of dealing with alien faiths are tending more and more to fall into discredit among missionaries. Needless to say, the book now before us is free from offensive criticisms.

In view of his special qualifications as an architect, it was very fortunate that Mr. Boerschmann was able to visit the island at a time when the principal buildings were undergoing, or had recently undergone, extensive restorations. When Wells Williams visited the place he found the buildings in a state of apparently irremediable decay. He observes that "they, like all other things to be seen at Puto, are dilapidated and effete." (*The Middle Kingdom*, i. 126.) If he could revisit the island to-day he would be astonished—perhaps somewhat pained—to find that nearly all the temple-buildings have been thoroughly restored, and that so far from the island affording any outstanding proofs of the decay of Buddhism, the costly reconstruction of old temples and the building of new ones point rather to something like a revival.

The first part of Mr. Boerschmann's book is occupied with a topographical account of the island and its surroundings and a short sketch of its religious history. The second chapter deals with the P'u-chi-ssü (普濟寺) or Ch'ien-ssü (前寺), one of the two principal monasteries of the island. By far the largest part of the book (pp. 28—150) is devoted to a very full, accurate and instructive account of the second of the great monasteries—namely, the Fa-yü-ssü (法雨寺), generally known as the Hou-ssü (後寺) or Northern Monastery, to distinguish it from the Ch'ien-ssü or Southern Monastery. A later chapter deals with the summit of the island (佛頂山) which is crowned by the Hui-chi monastery (慧濟寺), and another with the tombs and inscriptions with which the island abounds. The book contains admirable technical descriptions of the architectural features of the various temples: in this respect, indeed, our author is at his best. There are also many graceful translations of inscriptions and poems.

Perhaps a disproportionate amount of space is devoted to the Fa-yü monastery. Any reader who was not familiar with the island and its history might infer from Mr. Boerschmann's book that this monastery is of immeasurably greater importance than all the others; whereas from the historical point of view the P'u-chi monastery may justly claim the pre-eminence, and from the religious point of view the Fa-yü (which was not founded till 1580) must yield precedence even to the unpretentious little temple which overlooks the sacred Cave of Kuan-yin (潮音洞). Yet those who know the island well will be the last to quarrel with Mr. Boerschmann for giving so much space to the Fa-yü, which at the present day is not only the largest monastic building in Puto but is also by far the most beautiful. The P'u-chi monastery is somewhat spoiled, from

the artistic standpoint, by the cramped position which it occupies among a crowd of minor buildings; the Fa-yü, at the northern end of the beautiful sea-beach known as the Chien-pu-sha (千步沙), occupies the most romantic site in the island, and its buildings are very admirable of their kind.

According to the legends relating to the island, one of its first hermits was a person named Mei Fu (梅 福). The assumption that he was a Buddhist is surely erroneous. The facts are these. Mei-ts'ên (梅 峯)—the Hill of Mei—was one of the earliest names by which Pu-t'o was known, and the name is supposed to be derived from Mei Fu or Mei Tzû-chên (梅 子真) who was a well-known Confucian statesman of the first century B.C. He disappeared about the sixth century of our era, and is supposed to have retired to a hermitage somewhere in Chehkiang. The local tradition is that Pu-t'o was the place of his choice. He seems to have dabbled in Taoism, but there is no valid reason to suppose that he knew anything of Buddhism.

For the beginning of the continuous Buddhistic history of Pu-t'o, Mr. Boerschmann accepts the date given in the local annals—the second year of Chêng-ming of the Liang dynasty—which corresponds with 916 of our era. During that year, say our Chinese authorities, the Japanese monk Egaku (惠 覺), who had been sent by the Japanese empress on a religious mission to the holy mountain of Wu-tai (五 臺) in Shansi, was shipwrecked among the Chusan islands and landed at Pu-t'o. Here he set up the famous image of Kuan-yin which he had brought from Wu-tai—the image that “refused to go away” (不肯去 觀 音)—and ever since that date the island has been sacred to the great *p'u-sa* who is popularly known to Europeans as “the goddess of Mercy.” It is almost certain, however, that the date 916, which Mr. Boerschmann very naturally has accepted as correct, is due to a blunder on the part of a Chinese chronicler, and that the real date of Egaku's arrival at Pu-t'o was in or about the year 858. The whole question (which is not one of chronological interest only) has been ably discussed by Mm. N. Peri and M. Maspero in an article in the *Bulletin de l'École Française d'Extrême Orient*, Tome ix. (1909) No. 4, pp. 797 ff., and it is to their investigations that the correction is due.

It is perhaps a pity that Mr. Boerschmann's only Chinese book of reference appears to have been the *T'u-shu-chi-ch'êng* (圖書集成). We are all bound, of course, gratefully to acknowledge our indebtedness to that monumental collection of Chinese literature, but it can hardly be regarded as containing the “last word” on all the multitudinous subjects with which it deals. The sections that are concerned with Pu-t'o contain extracts from such topographical monographs as were available when the encyclopaedia was compiled—that is, during the early years of the eighteenth century: but two improved editions of the Chinese chronicle of P'u-t'o (普陀山志) have been issued since that date. Probably Mr. Boerschmann was not fortunate enough to obtain access to this work.

Like hundreds of similar monographs (the great value of which is only beginning to be realized by Western scholars) the chronicle of P'u-t'o is not to be found in the ordinary Chinese bookshops, though the latest edition was printed (from wooden blocks) as recently as the fifth decade of the nineteenth century. A perusal of this work would have enabled Mr. Boerschmann not only to find the history of the island in far greater detail than he has done, but also to enrich his own book with many picturesque fables and romantic legends.

It is clear, however, that our author's chief interest in P'u-t'o was an artistic one, and from this point of view his book will deserve to be regarded as a classic. It does credit not only to the learning, industry and sympathetic insight of its author but also to the skill and good taste of its printers and publishers. Students of the artistic aspects of Chinese religious culture will look forward with interest to the publication of the remaining volumes of the series. If they come up to the standard of this first volume they will be a most welcome and valuable contribution to the scientific study of Chinese religion, and especially of the various artistic forms in which the spirit of Chinese Buddhism has sought to give expression to its ideals and aspirations.

R. F. J.

The Coal and Mineral Resources of Shansi Province, China. By ERIK T. NYSTRÖM, B.Sc. Stockholm: P. A. Norstedt & Sons. 1912.

This small book shows the work of the trained scientist. The unessential is eliminated and the salient points clearly brought out so that the reader becomes immediately aware of the main results of the author's enquiries.

Prof. Nyström bears out Richthofen's statement, that should China witness the same industrial development as Europe, Shansi alone, with its enormous iron resources, could meet the requirements of the whole of China.

Among others there are some very informing photographic reproductions showing the Loess formation in Shansi, which is described in an incisive way as a brownish-yellow half petrified aggregation of fine sandy, calcareous particles, fairly cohesive, so that a pickaxe is necessary to break it up; having a great tendency to vertical cleavage and forming spontaneously fissures often 500 feet deep; and by its lack of cohesive strength being easily eroded by water. The Loess, being very fertile, is utilised almost invariably for agricultural purposes, the hillsides being cut into terraces which are characteristic of Shansi.

The author finds that anthracite coal is concentrated round certain foci at Tse Chow and Ping Ting. Bitumenous coal, on the other hand, is

found over almost the whole of western and northern Shansi. Although the coal is usually suitable for industrial purposes it contains much more ash and is of lower calorific power than English coal. Iron ores are very common, mainly limonite and haematite, occurring in the slates and sandstones in the carboniferous formations, which are easily smelted, low in percentage of the pure metal but probably not rich in harmful impurities. Iron pyrites are common in Central Shansi. Copper ores occur but are neither rich nor plentiful, though lead and silver in galena show more promise; while fire-clay, gypsum, barium sulphate, limestone and common salt complete the picture of mineral wealth.

Prof. Nyström concludes with a description of some Tai Yuan Fu institutions, including the Shansi Imperial University, of which Dr. Moir Duncan was first principal and Dr. Timothy Richard one of the Chancellors, with its laboratories, wherein the analyses recorded in the book were made.

A. S.

Un Traité Manicheen Retrouvé en Chine. Traduit et Annoté par
MM. E. CHAVANNES et P. PELLLOT.

Recent discoveries in Central Asia have put the study of Manicheism on a new basis. MM. Pognor, Cumont, and M. F. W. K. Müller have worked indefatigably on this subject, chiefly with Manicheistic fragments in Pahlavi, the language of East Iran. The subject has been completely neglected by English sinologists. In 1909 a considerable Turkish work on Manicheism was published by M. Radlov. Now at length China brings its contribution. M. Pelliot in 1908 discovered in the grottos of Tun Hwang, Kansu, a fragment of a Manicheistic work. This was published in Peking about 1909. The discoverer would like to have removed these treasures to Paris, but they have found a resting place in the National Library in Peking, where the MS. in question was published about 1909. This has now been rendered into French by MM. Chavannes and Pelliot, who published the Chinese text with numerous very learned notes. Mr. Lo Chen Yu, Editor of the 神州國光集, Shanghai, supplied the translators with a copy of the treatise, which is, however, not a facsimile.

Though the manuscript lacks the introduction, internal evidence clearly proves that it is Manicheistic, and not Buddhistic. In the opening lines the messenger of Light, Mani, addresses a certain Ato, who appears to be an apostle of Manicheism in the East, and the Tractate which follows purports to be Mani's explanation of the Manicheistic tenets. The approximate date assigned by the translators to the treatise is about 900 A.D.

D. MACG.

Les Influences Iraniennes en Asie Centrale et en Extrême-Orient. Inaugural lecture of M. PAUL PELLIOU, in the Chair of Languages, History and Archaeology of Central Asia, in the Collège de France.

After referring to the brilliant services of his predecessors in this field, e.g., M. Berger, M. Pavet de Courteille, and M. Leon Cahun, the lecturer points out that his department formerly merely depended on a few literary witnesses, but now our knowledge has been greatly enhanced by the direct examination of archaeological remains and of unsuspected literatures. Russian, English, German, French, and Japanese explorers, especially since 1897, have vied with each other in the decipherment of what will occupy scholars for many a long day.

The lecture then deals with some evidences of Iranian influences in Central Asia and the Far East, across which ran what was practically the only great commercial route between Asia and the West, opened by the Chinese Emperor, Han Wu. The ancient nomads of Western China finally settled in Sogdiana and Bactriana, and fell gradually under the influence of the people whom they had conquered. From Persia they took a little formulary and mythology, from Greece artistic ideas, and from India Buddhism, and as the great route lay through these borders, all these things spread to China. A surprising discovery is that though to-day Chinese Turkestan is occupied by tribes, Turkish in speech and Islamic in religion, yet Buddhism and Graeco-Buddhist art were not transmitted by the Turks of this region who came later. Three new languages, spoken by their predecessors, were discovered written in Semitic or Hindoo script, but these were all closely allied to Indo-European languages, the first being deciphered as Sogdian, but the other two have long defied identification, though one of them was called Tokharian, which is akin neither to the Indian nor Persian. Now, however, thanks to bilingual documents, discovered by M. Pelliot, with a Chinese parallel, the third language is pronounced to be Oriental Iranian. Thus of three languages recovered in Turkestan two are Iranian. In the MSS. found lately by Dr. Stein, there is proof that a colony of Syrians from Samarkand settled on the great trade route south of Lob Nor, and thence traded in all directions so successfully that their language became a *lingua franca* of that day.

M. Pelliot thinks that Chinese Buddhism must have been greatly influenced by having to pass through Iranian and Iranicised peoples in the two Turkestans. The first great translator of Buddhist works in China in the second century was an Iranian, and many others also, very few Hindoos appearing in the list. Hence it is probable that certain Buddhist doctrines relating to Amitabha, the God of the Infinite Light and his Western Heaven, are strongly impregnated with Iranism.

In the 7th century, China long divided was once more reunited under

the strong Tang dynasty, and the Central Asian routes long closed owing to troubles, in his times were once more reopened, and almost one after the other, there came to China three great foreign religions, Nestorianism, Mazdeism, and Manicheism.

As to Nestorianism, the Sianfu Tablet is of course well known. M. Pelliot discovered in the village of Tunhuang, Kansu, many MSS., and amongst them a little work on the Trinity, translated into Chinese in the 8th century. About forty Christian Nestorian works existed at that period. Unfortunately, there now exist no monuments of Mazdeism, an Iranian faith, but we are better off regarding Manicheism. In addition to Augustine's treatise versus that faith, Central Asia has lately supplied fragments of Manicheistic treatises. That faith took refuge in the 7th century in China, but in the 8th century succeeded in converting the Ouigours. The Manicheism which reached China was in an Iranian form. Once we merely had a few references to Manicheism in Chinese histories, but now many precious MSS. have been discovered and deposited in the National Library, Peking, amongst them a Manicheistic treatise in Chinese, translated by M. Chavannes and M. Pelliot. Manicheism maintained itself in China from the 9th to the 13th centuries, surpassing Nestorianism and Mazdeism.

The lecturer then deals with the history of Islam and Islamic influences on China through Central Asia.

D. MACG.

Painting in the Far East. An introduction to the History of Pictorial Art in Asia, especially China and Japan. By LAWRENCE BINYON. London: Edward Arnold.

It has been true—too true, that, as Mr. Binyon remarks, the general conception of Chinese art which prevails in Europe is entirely founded on the productions of its decadence. I would add that it has been the grotesque and fantastic that have been thought to be the chief features of this art. It has been for this reason that Chinese art has been too often classed with the art of uncivilized nations; for as John Fiske once remarked "most savages can make drawings of objects in which they feel a familiar interest, but such drawings are usually excessively grotesque." The task of rescuing Chinese art from this despised class and elevating it to its right place as among the best products of human genius has not been an easy one. Morse, Fenollosa and Freer in America have reached Chinese art via Japan and have done much to give a Japanese interpretation to the earlier and higher form. Binyon comes directly to his task of interpreting Chinese art and contents himself with tracing the likeness between it and the products of its neighboring island Empire. He has been in close touch with the eminent Chinese scholar, Prof. Giles,

and has been able to breath the breath of his own imaginative life into the dry bones supplied by Giles' biographical sketches. Binyon, realizing that painting is the art in which aesthetic instinct and rich imagination find their most complete expression, rightly states that the central tradition of Asian painting must be sought for in China. The real nature of this art "is absolutely unguessed at by any save a very few students," but Binyon must be accounted as its most sympathetic and appreciative interpreter. He is among the first, if not indeed the very first, to see clearly the relation between the art of China and Japan. "The painting of the two countries represents one great and continuous tradition, a tradition maintained and made illustrious by countless artists for two thousand years. From China that tradition, with its principles and ideals, originates; not only Japan in the East, but Persia in the West, has derived the sources of its art from the fertilizing overflow of that wonderful nation whose history has been the continued absorption from without of barbarous neighbors and invaders, and the imposition on its conquerors of its own civilization." This is a clear summing up of the central position of China in the art history of Asia. China was the pattern and ideal for Japan as well as for Korea, Khotan and Thibet, so much so that the painting of the three latter countries can be dealt with as sub-sections of China and even that of Japan can only be understood in the proportion in which the art of the mother country is appreciated. Japan has always received her highest inspiration in painting not from her own life but from the ideals which she has borrowed from China. It has been a great work that Japan has recently accomplished in introducing the art of China to the world, but now that we are beginning to see more specimens of the best Chinese paintings we are able to get our bearings and to distinguish between Japanese interpretation and Chinese standards.

Binyon has not fallen into the extreme of allowing his admiration of oriental art to blind his eyes to the beauties of our Western productions. He speaks of a sterile admiration of the art of China and Japan which has its only outlet in a facile and foolish contempt for the achievements of Europe. He does not hope that we should gain anything by trying to adopt, from the outside, beauties of pictorial convention alien to our own modes of vision. "What we can learn is to regain clearness of mind and dissolve some of the confusion and anarchy which undermine our art. We see that paintings have behind them the power of some cherished and heart-refreshing ideal and are supported by links of infinite association with poetry, with religion, yea, also with the lives of humble men and women." The unity of art is the unity of life, life diverse in its outward forms and manifestations, but uniform in the emotions, ideals and purposes which control it.

The same views and appreciative discrimination of Mr. Binyon are evident from what I have already written, but his view-point can only be fully understood by reading his book. Every paragraph is warm with

feeling and rich in suggestion. Okakura wrote from the inside, having grown up in the atmosphere of the East, but he shows no more genuine appreciation of his own native art than Binyon exhibits as an outsider. The treasures of the British Museum, such as the landscape of Ku Kai-chi, have entered into his inmost soul and have shown him the loftiness of conception possible to men of alien race and remote time. It was only two or three years ago that the Director of one of the largest Museums in the world waived off the suggestion of one of my friends that he ought to pay more attention to the art of China and Japan. "Art," he said, "they have no art," but Binyon knows better.

There are two fundamental facts of Chinese painting that have been perceived more clearly by Binyon than by any one who has yet written in a European language. Painting is not associated in China with sculpture, architecture or other arts as it was in Greece or Rome. It is the sister of calligraphy. Writing and painting were products of the same brush and ink; both were the means of communicating ideas to others and both were judged by the same standards. There is no master of calligraphy in Chinese records who was not also a great thinker or poet, and there is no great painter who was not at the same time a man of distinction in literature. This has been the glory as it has been the peril of Chinese artists. It produced the Wen-Jen-Hwa, paintings of literary men, which have been the target for many gibes on account of their emasculated imitations of good art, but I cannot at the same time fail to remember that literary ability has also been the only source from which the great artists of China have been evolved. It has not been Buddhism or Taoism that have kept art alive in China or that were responsible for its highest development, but it has been the devotion to the ideal which has been the possession and pride of the scholars of this ancient people. Ku Kai-chi, Kuo Hsi, Li Lung-Mien, Ma Yuan, all were primarily scholars, but they were scholars blessed with imagination and hence they became masters in art. Other great scholars such as Su Tung-po and Wang-An-shih did not become artists because they lacked in imagination though blessed with other forms of literary instinct.

The other fundamental fact of which Binyon has shown unusual appreciation is his correct estimate of the place which landscape painting holds in Chinese art. "The infinite linking of associations, these hundred sympathies, give to Chinese landscape a cohesion, a solidarity, a human interest which prove an animating power and remove it far from triviality and shallowness." In the life of things the artist sought to find his own soul or perhaps it is more correct to say that the artist sought to illuminate a landscape by putting into it suggestions of soul-life. Landscape painting is placed by Chinese critics higher than that of human figures, birds and flowers or of animals. The principle which controls all Chinese thought is the division of the universe into heaven, earth and man—*t'ien, ti, jen*. The soul-life put into the painting of mountains and clouds, which are the

everlasting evidences of the power and grandeur of Imperial Heaven, this is by far superior to the painting of men or women who are temporary occupants of a place on the earth. This seems to me to be the underlying reason for the high estimate given by all Chinese critics to landscape.

There are few flaws in this book and even these will be corrected as Mr. Binyon has further opportunity to study the specimens which are still to be seen in China, and which are gradually finding their way to Europe and especially to America in response to that touchstone of Modern life—wealth.

JOHN C. FERGUSON.

Epochs of Chinese and Japanese Art. By ERNEST F. FENOLLOSA.
London : William Heinemann.

To have written a comprehensive book on the art of one country would have been a tremendous task, especially if that country were either China or Japan, for they have both been prolific in art production. Mr. Fenollosa has essayed the greater task of setting forth the salient points of the epochs of Chinese and Japanese art, their inter-relation and their outer contact. No contemporary of Fenollosa would have attempted such a superhuman task and the nearest approach to it is the masterful compendium "Ideals of the Far East" by Fenollosa's friend and collaborator, Okakura. The Japanese author, however, dealt largely in generalizations based upon extensive travels and prolonged residence in India and China. Fenollosa delves into the very depths of Chinese history and philosophical conception without ever having breathed the air of China or come into direct contact with its complex life. He forms his opinion upon Japanese interpretations of China and thus we have in his book not a contribution to the study of Chinese art from original sources, but only the translation into the English language of orthodox Japanese opinions. I am quite ready to grant that the Japanese have been the oldest and most diligent students of Chinese art, and, that up to very recent times they have possessed the only few great specimens outside of China itself. Fenollosa's lot was cast in Japan where he lived for many years as Professor in Tokyo University. Here he found English-speaking men familiar with the Chinese language and literature and ready to make him acquainted with such mysteries of Chinese art as have been interpreted by Japanese critics and artists. While believing that Fenollosa made the best use of his opportunities, we must not lose sight of his limitations as we read his book. We must remember that in its pages we do not have an investigation of Chinese art as interpreted by Chinese critics or connoisseurs, but by Japanese. We know now from Fenollosa, better than Anderson or Sei-ichi Taki, or even the remarkable pages of the Kokka, have taught us, what is the real Japanese opinion of Chinese art. Fenollosa

highly appreciated Japanese art and knew that its roots sunk deep into China. He also was an ardent admirer of Chinese art, but only as he knew it from Japanese sources. With his expansive soul it is a thousand pities that he never visited the home of the earliest Oriental art, where he could study from original sources and be independent of the ideals of another country. Japan has been an apt student of China in literature, art and religion, but she has been more. Her own exuberant life has metamorphosed many original Chinese phases and stamped them with her own image and superscription. This makes it imperative to seek a true explanation of Chinese art in China itself where unalloyed standards may be found. Mrs. Fenollosa, the wife of the distinguished author, adds a foot-note in one place that much has occurred in China since he wrote, which would have given Fenollosa a different point of view, and this makes another limitation to the value of this publication. The last five years have witnessed many additions to the collections of Chinese art specimens in Western museums, so much indeed that there has not been sufficient time for students to write about them, but it is safe to say that an interpretation of the history of Chinese art for English readers must be based upon these specimens as well as upon those found in Japan if it is to be of the greatest present value.

It must be taken as axiomatic that every nation has the right to judge its culture by its own standards. That one French writer might choose Tennyson as the real soul of English life and the standard by which English poetry should be judged might impress a Russian reader whose only knowledge of foreign languages was confined to French but it could never disturb the position of Shakespeare or Milton in the opinion of their countrymen. The well-informed would cling to the consensus of opinion among English writers as to relative values and would smile at the audacious prejudice of the Frenchman. The same law holds good in China. If we want to understand, appreciate and judge Chinese art, we must know and acknowledge Chinese standards. Japan has been highly receptive of Chinese ideals and in not a few instances has elevated them to a higher spiritual level, but in doing so she has made them national and robbed them of their value as criteria for China. I am writing wholly from the viewpoint of Chinese scholarship, as might be expected in this *Journal*, and am leaving to others, better versed in Japanese art than I am, to inform us as to the correctness of Fenollosa's interpretation of Japan, but with such associates and masters as he acknowledges in his book, there can be but little doubt that in such work he is a faithful exponent of correct views. His opinions about China are a different matter, and in these he shows an unaccountable prejudice both against Chinese and foreign students. It is surely rash for him to say that it is more than probable that not a scholar of Peking to-day has the least power of conceiving what an original of Tang would be like, and to say this after having written many

pages himself about Tang pictures. If Chinese critics of to-day, with their literary traditions, accurate information and wide observation of preserved paintings, do not know even the correct standard by which to judge a Tang is it likely that the judgments of Fenellosa, living in Japan and getting all his information second-hand, are sound? I would not be so harsh as to dismiss Fenellosa's opinion as of no value and by the same token I appreciate the opinions of properly qualified Chinese. Indeed I attach more importance to them than to those of any other authorities. Fenellosa will not allow that modern Chinese copyists have reproduced the characteristics of early masters while freely granting that late Japanese artists exhibit true lines of insight into the past, indeed they are the "true custodians of the secret." I do not know what Chinese copies came under his eyes but they could not have been more important than the rice-paper pictures at which he rightly scoffs. It has been the custom from the time of Northern Sung to copy earlier artists. Kuo Chung-shu copied Wang Wei, Li Lung-Mien copied Han Kan and so on down through the Yuan, Ming and Ching dynasties. Only recently a copy has been made for me by the cleverest of modern Chinese artists. Mr. King Kung-pah, of an unsigned Sung picture, and it brings out faithfully the distinctive charm of the original. This was never true of all copies—some were good and some were bad, but the good ones preserved the traditional style of early authors, though they could not challenge their excellence. The author has frequent flings at foreign scholars—sinologues, or in less kindly phrase, profess'd sinologues. He makes light in many places of Confucian learning, by which term he must mean Chinese scholarship; and traces the corruption of art to the influence of the scholarly class. He claims that almost all the great imaginative art work of the Chinese mind has sprung from "those elements in Chinese genius which, if not anti, were at least non-Confucian." This is as much as to say that all estimates by Chinese of their own art are incorrect or misleading. He would have us believe that all imagination on the part of Chinese has sprung from Taoist and Buddhistic influence, but fails to tell us his reasons for such remarkable assertions. It is not enough for us to accept his *ipse dixit* in the matter; we must ask for his sources of information. Was it the temple records in Japan? I am inclined to believe rather that they are based upon a theory evolved by his own mind after diligent study of such specimens as chanced to come to his view. At any rate he stands in direct opposition to Chinese records and judgments. It should not take one long to choose between these and Fenellosa. For myself I unhesitatingly cast in my lot with the former, in the certain belief that Fenellosa himself would also have done so if he had more fully understood them. The pity is that he was never able to carry out his intention of coming to China with his friend Mr. Charles L. Freer. A new world would have been opened to his sensitive soul, which would have soon discarded the untenable theory of his present book. He was doubtless aroused against the cold-blooded accounts of Chinese artists found in the

pages of Giles's and Hirth's books. If he had known China he would have been able to put flesh and blood over these bones, but he would have found that the bones could not be discarded.

His misinterpretation of the Chinese extends to his account of their historical development, the story of which is interwoven into many chapters of the book. Here again Fenollosa started with his own preconception, to which he attempts to attach facts. The most that need be said of his treatment of Chinese history is that it would not be recognized as correct by any Chinese scholar. His estimates of Li Hung-chang and Wu Ting-fang are on the same level as his ideas of the leading men of the Sung period. Distorted they are and misleading to a degree. The book would have been complete without these comments and its size could have been reduced without the loss of anything essential to an understanding of Chinese art. The author has carried his personal predilection to the length of forcing Chinese names to masquerade in Japanese pronunciation. The Sung Dynasty becomes So, Li Lung-Mien Kiriomin, Su Shih is Toba (Tung-po) and the Emperor Hui-Tsung is found as Kiso Kotei. There is no comparative list giving the Japanese and Chinese rendering of the same names. Even the Japanese author of "Three Essays on Oriental Painting"—Sei-ichi Taki—gives such a necessary list and in his text uses the Chinese pronunciation of Chinese names.

The chapters on Greco-Buddhist Art in China, Mystical Buddhist Painting and Idealistic Art in China contain the gist of Fenollosa's ideas concerning Chinese pictorial art. I think that even in his guarded statements he has estimated too highly the influence of Greco-Buddhist art during its brief contact with China, and has overlooked one of the outstanding features of China's history—that China absorbed the influences brought to bear on her from without, but that she never imitated and rarely followed. She impressed her art upon neighbouring nations, Korea, Japan, Siam, Burmah, and they found their chief inspiration in her models, but even the predominating Buddhistic influences from India that came in on China like a flood were promptly transformed and remoulded by the sturdy Chinese mind. Gautama was discarded in favor of Shakyamuni in the Buddhistic circles of China, but no outside influence from surrounding countries or conquering dynasties has ever been able to alter the position assigned by Chinese to Confucius as the Great Master. Even Japan accepted China's own estimate without controversy. However, Fenollosa did not by any means fall into the error of claiming all late development of Chinese and Japanese art to the stimulus of the Greco-Buddhist movement, as some writers have done, but by devoting to it so much space, he assigns to it more relative importance than it deserves.

Idealistic Art in China is the best chapter in the two volumes. It contains a translation of selections from Kuo Hsi's Essay on Painting. Fenollosa rightly says that it is one of the great essays of the world, but he attributes too much to it when he says that it "does more to convince

us that an enormous change had come over the face of the Chinese world than all the Confucian annals put together." The author probably did not know that several centuries earlier Ku Kai-chi had painted landscapes and left us a description of one of them in his essay on the picture of Yun Tai Mountain Scenery. Landscape painting was earlier than Sung or Tang, even though the present term for landscape—Shan Shui—only came into vogue during the Sung period. The first use of the term that I have been able to discover in art records occurs in an "Essay on Landscape" written by Tsung Ping (A.D. 376-443). Ku Kai-chi at a somewhat earlier date used Mountain (shan), to express landscape, and Kuo Hsi in the essay which Fenollosa has translated also uses this single character in the wider sense. Another term used was Shan ch'uan—mountain and streams—to mean landscape. It is evident that Fenollosa had never seen a genuine copy of the work of Kuo Hsi, such as may now be found in the Metropolitan Museum of New York. If he had seen that wonderful scroll he would have been even more enthusiastic in his praise of this superb artist. He might also have been saved from the serious mistake of placing Li Lung-Mien on such a high pinnacle—"the most all-round man in Chinese history." Li was a great painter and most versatile, but should not be made to outshine Li Cheng, Fan Kwan, Kuo Hsi or Kuo Chung-shu. These have been taken as models by later generations, which have neglected Li Lung-Mien. I think that their neglect reflected seriously upon their judgment, but in this I must defer to the opinions of those who had better opportunities than I have had for making comparison. I can never forget that where I have seen a few Sung specimens and a very few Tang ones, critics before the time of the destructive Tai Ping Rebellion had seen scores. Such a keen critic as An I-chou, author of the *Meh Luh Huei Kwan*, had seen many specimens, and he was a fearless writer. In the introduction to his famous book, An makes Li Szu-hsuing and Wang Wei, both of the Tang Dynasty, the founders of the Northern and Southern Schools, but does not mention the name of Li Lung-Mien of the Sung Dynasty as of sufficient importance to be the founder of a distinct school. I mean to show by this reference that Fenollosa did not have a correct idea of proportion by giving such prominence to Li Lung-Mien to the exclusion of others. It may be surprising to some persons that so many men of high literary attainments should have distinguished themselves as artists and in their artistic productions laid aside the high ideals of reforming their generation, which pervades their writings; but it has been and still is the pride of Chinese gentlemen that they can discard their usual life and give themselves unreservedly to the enjoyment of some aversion. It is said that one of Li Lung-Mien's friends regretted that he did not put "moral purpose" into his pictures. I am reminded of George Moore's apologetic reference to "but it is a lesson" in his essay on "The New Art Criticism." In an earlier critique of *L'Absinthe* he had used the objectionable phrase and hastened to plead guilty to the grave offence of having

suggested that a work of art is more than a work of art. Chinese litterateurs were able to lay aside in pictorial art their zeal for ethical standards. This characteristic does not seem to have been known by Fenollosa who sets up an imaginary barrier between Confucian scholars and their surroundings.

Another example of lack of proportion is the prominence given to the work of Mokkei (Mu Chi) one of whose paintings Fenollosa declares to be probably the greatest Chinese conception that has come down to us. Fenollosa says that the Chinese books treat Mokkei cavalierly because he was that abomination of ritualistic scholars—a Buddhist priest. This is not at all the reason for the rank given to Mu Chi in Chinese art histories. The real reason is that Mu Chi's work is considered to be coarse and heavy. The fact of his having been a Buddhist priest did not discredit him as may be evidenced from the high position accorded to the priest Chu Jan in the early part of the Sung period. Neither is it correct for the author to say that there is an absence of almost all literary account of this whole priestly school of which Mokkei was the center. There are, on the contrary, full and careful records and it is from these that we can form a true estimate of Mu Chi's proper place. As far as I can see the only reason for the prominence given to his work in Japan is that it was taken there by priestly hands and has been lauded by temple records because it was a priestly achievement.

Fenollosa's estimate of the art of the Yuan Dynasty is another instance of distortion. In the three separate movements of this Dynasty he gives first place to the diverting of the technical powers of professional artists trained in the historic schools to purveying to their Mongol masters the only phase of art they could well understand, namely *realism*. He refers to Chao Tzu-ang (Chosugo) and Chien Shun-chu (Sen Shun-Kio) as "eclectic realists." Chao was an earnest student of Fenollosa's favorite Li Lung-Mien, and his famous pictures of horses were not made to please his Mongol masters, but rather to show his devotion to the style of Li Lung-Mien and Han Kan. The landscapes of Chao are also of a high order. He really belonged to the Sung Dynasty in which he deserves an honorable rank, but following the precedent of allocating a man to the Dynasty in which he died, Chao is classed as a Yuan artist. His best work in landscape and in painting of horses reached a high level and he was by no means the mediocre artist that we would suppose him to have been from these pages. A more faithful judgment would put him in the same class as Li Lung-Mien. Chien Shun-chu (Chien Hsuan) was also justly noted for the excellence of his work. His picture of Tao Yuan-Ming returning to his home after having renounced official life—the Kuei Chu Lai picture—shows him to have been far removed from realism. He was indeed highly idealistic. The example of his work which is reproduced in this book under the name of "Crumpled Camellias," is not like either of the two well-authenticated specimens of Chien's work that I have seen.

As for Ming and Ching art, according to Fenollosa, "it was as if a veil had shut down over the ancient world and Chinese art and thought became as different as if upon another planet" at the close of the Yuan Dynasty. Only the "bunjinga" school of feeble landscape monochrome remained. "Bunjinga" means Wen-ren-hwa, the pictures of scholars. The name of itself is considered sufficient to condemn such artists as Wen Cheng-Ming, Tung Chi-chang, Wang Shih-Ku and all the other lesser artists of the Ming and Ching periods. I frankly acknowledge that their own estimate of their powers as being far inferior to their illustrious predecessors of the Tang and Sung Dynasties is true, but these artists deserve more consideration than is given to them by an author who deals so gently with modern Japanese art. Wu Wei did conspicuous work as a painter of human figures, Chiu Ying's "Literary Gathering in the Western Garden" is a fine picture, Wang Shih-Ku did much to preserve the traditions of good landscape painting; such men cannot be passed over by the careful critic nor dismissed in contumely with a few condemnatory phrases.

It must not be gathered from what I have said that I fail to appreciate the eminent contribution to the world's knowledge of Chinese Art made by Fenollosa. He was an ardent admirer of it and carried on an efficient propaganda in favor of its recognition for many years. More than to any other individual, to him must be given credit for having insisted on the exalted merit of Oriental art in the face of an indifferent world. If it had not been for his generous appreciation there would not have been the present interest in its highest form—pictorial art. Fenollosa made the most of his opportunities and I must repeat that it is a great pity as well as a great loss to the world that he was never able to realize his desire to visit China. He would have been quick to see the incorrectness of the premises upon which he was forming his conclusions. He would have been the last to thank any one for concealing views differing from his and would have been the first to change his own when convinced that they were wrong. Keeping in mind his limitations, his book must be considered to deserve the highest praise. The only danger is that, unless its errors are pointed out, it will retard progress in the knowledge of Oriental Art to which Fenollosa nobly dedicated his life.

JOHN C. FERGUSON.

Das Justizwesen in China. By F. HOLZHAUER, Tsingtau, Deutsch-Chinesische Hochschule, 1912. Sold by Max Noessler, Shanghai.

The *Deutsch-Chinesische Hochschule* of Tsingtau has recently published in the German language two or more monographs on the newly developing Chinese national system of laws and law courts and general governmental administration. The school has also published in German a series of hand-

books on European law systems. There is besides a bulletin appearing in German and Chinese two or three times a semester and containing articles on Chinese law and government administration. A collection of texts of Chinese legislative acts and proposed legislation, with translations into German and with the texts of corresponding sections of the Imperial German legislation and of the legislation of Prussia is in course of publication.

The monograph on *Das Justizwesen in China* was prepared by Fritz Holzhauser of Tsinanfu, German Vice-Consul and Chinese Court Assessor. It is a thorough analysis of the modern Chinese judiciary system as in course of development under the late Manchu dynasty and as now continued by the provisional government of the Republic. No publication on this subject so complete and so well ordered has yet been made. It opens the way for a much more comprehensive treatise which shall contain the full texts of legislation, with commentaries.

The Chinese Government may itself publish in some foreign language, probably in English, a compilation of modern Chinese law, but even with such governmental publication the series of law publications of the *Deutsch-Chinesische Hochschule* of Tsingtau will continue to have their special value, particularly with reference to legislation corresponding to that of the German codes and with reference to Shantung where German influence predominates.

Jade: A Study in Chinese Archaeology and Religion. By BERTHOLD LAUFER. Being Publication 154 of the Field Museum of Natural History, Chicago; and Vol. X of the Anthropological Series.

The volume before us is one of quite unusual interest and value—it purports to be, primarily, a Catalogue illustrating the jades to be seen in the Field Museum—it is, in actuality, a most important contribution to a field of study but imperfectly tilled—to that of Chinese Archaeology and Religion. The Religion, that is, of the most ancient days—the days before Taoism, Confucianism or Buddhism had their inception—the days of the Nature Worship which Ross describes in his “Original Religion of China.” One may well ask how a study of jade, which is in general regarded as a semi-precious stone largely used by the Chinese for personal adornment, can assist us to a wider knowledge in these realms and the answer is best given in a quotation from the Introduction of Prof. Laufer’s book. “New as the subject matter of this publication is, aside from the concluding chapter, which was necessary in order to trace the development of jade works down to the present time, so also is the presentation of the subject itself which is based on archaeological methods. I have endeavoured to furnish a piece of

research work in which jade is to yield the material to delineate cultural and chiefly religious developments in ancient China. I do not mean to deal with jade for its own sake, but as a means to a certain end; it merely forms the background—the leading motive, for the exposition of some fundamental ideas of Chinese religious concept which find their most characteristic expression and illustration in objects of jade. To trace their relation to thought was therefore my chief aim, and hence the result has rather become a contribution to the psychology of the Chinese."

To realize dimly what an important part Jade has played in the cultural development of the Chinese race, one has but to read the Index to this study and there one finds jade treated under the following heads:—

- I. Jade and other stone implements.
- II. Jade symbols of sovereign power.
- III. Astronomical instruments of Jade.
- IV. Jade as Writing Material.
- V. Jade in Religious Worship; the Jade Images of the Cosmic deities (as Earth, Heaven, North, South, East and West) of the Dragon.
- VI. Jade Coins and Seals.
- VII. Personal Ornaments of Jade as girdle-pendants, hair ornaments, clasps, buckles, sword ornaments, court girdles.
- VIII. Jade Amulets of the dead.
- IX. Jade objects used in dressing the corpse.
- X. Jade carvings of fishes, etc., in the grave.
- XI. Vases of Jade.
- XII. Jade in the XVIII Century—Appendix I, Jade in Buddhist Art: Appendix II, The Nephrite question in Japan.

The treatment is one of consistent systematization, the chapters hang on each other and cannot be properly understood unless read and considered as parts of a most comprehensive whole.

The author has had exceptional opportunities for the study of his fascinating subject, having been chosen at the end of the year 1907 to proceed to the Far East and there, under an endowment provided by Mrs. T. B. Blackstone, to carry on research work relating to China and Tibet. This research work and the collecting which necessarily formed part of it was not intended to illustrate the development of art, but of culture in these countries. Si-ugan-fu, which is the centre of the ancient civilization of China, was where the collection of jade was made, many of the objects being exhumed from the graves of the Chou and Han dynasties. Here to-day are to be found the most extensive native collections, and here live scholars who devote their lives to the study of mortuary jades and antiquities. The assistance of these scholars Prof. Laufer found invaluable in the accomplishment of his task. He also acknowledges his great debt to the most recent publication on Jade, namely, the *Ku Yü T'u K'ao* by Wu Ta-Chêng which appeared at the end of the 19th century, in the

following words: "Because my own collection is a counterpart of his, being made from an archaeological, not an artistic point of view, I could choose no better guide for the interpretation of this collection than him. I have followed him with keen admiration and stand to him in the relation of a disciple to his master. If I have been able to write the chapters on the jade symbols of sovereign power and the jade images of the cosmic deities, my lasting thanks and acknowledgments are due to this great scholar whose ingenious investigations have furnished the basis for this research; but for his efforts it would have been impossible to attack these complicated problems with any chance for success."

To the modern Chinese and Japanese students of archaeology he also pays high tribute and expresses his opinion that work founded only on the tradition of the Sung period cannot be of great value.

The volume is well printed and illustrated; the one blot is the lack of Chinese types—this lack is met by two expedients. In all illustrations derived from Chinese books, the Chinese titles accompanying them have been reproduced in facsimile. Wherever necessary, in using Chinese words, romanized references are made to the number of the particular character in Giles's Chinese English dictionary. These are, however, but clumsy substitutions for the characters themselves and it is to be most sincerely hoped that the Field Museum which has undertaken important work may obtain all the appliances to render the work as perfect as possible.

The further results of this "Blackstone expedition," which lasted three years, are to appear in a work of 6 volumes on Tibet and in a series of monographs on China of which the one under review is the first; the others are to be on mortuary clay figures, on the bronze and iron age of China and on Buddhist stone sculpture—these if they reach the high standard set by "Jade—a Study in Chinese Archaeology and Religion," should prove valuable contributions to the literature on the Far East.

F. W. A.

The Passing of the Manchus. By P. H. KENT. London: Edwin Arnold. 1912.

This is mainly, in the words of the preface, a plain record of events connected with the recent revolution in China and as such is of considerable interest and value especially as it is provided with quite a good index. The author has naturally a bias in favour of the northern party; but his effort to be impartial has succeeded fairly well, though he fails to take full account of the effect of the reckless issue of token coins, instead of the cash that had been the people's money for many centuries, with its inevitable

result in raising the cost of living to the masses and upsetting the equilibrium of an ancient society. The apparent ease with which the dynasty was upset may perhaps be best ascribed to the fact that the despotism to which China was accustomed was never a despotism in the ordinary sense : it rested on assent and tradition far more than on force and was tolerated so long because it did not burden unduly the nation, or rather the provincial nations. These it united in a loose confederation, for the feeling of nationality even now is not strong enough to overcome provincial patriotism, through the system of open competition for official appointments. Whenever this system was tampered with, there was unrest ; and, as the cost of official life grew with the rapacity of the Peking Government, the assent of the people became doubtful. Foreign intercourse forced upon China the duty of centralisation, for the Powers insisted on holding Peking responsible for treaty observance throughout the empire ; and attempts to compel the provinces to act in accordance with compacts on which they had not been consulted provoked resistance which proved how little loyalty to the centre existed. Peking statesmen in this dilemma tried at once to conciliate by a show of representative government and to overawe by establishing a modern standing army—two costly remedies that themselves revolutionized the immemorial polity of China and also were a confession of weakness fatal to autocracy by alienating its regular supporters and encouraging the growing class of students of democracy. The dilemma in all its seriousness was inevitable and the remedies, dangerous as they were, appear to be well chosen ; but their success was possible only through the utmost economy and honest finance on the part of the court and the metropolitan officers so as to avoid heavy demands on the provinces and to provide ample funds to tide over the period of transition from a medieval autocracy to a modern monarchy. Unfortunately for China the policy chosen by the high authorities proved to be that of "Making hay while the sun shines," a policy that precluded the use of expert aid from other countries and left the dynasty naked to its foes.

Mr. Kent is a firm believer in Yüan Shih-kai as China's best hope ; and recent developments are certainly in his favour. It may be permitted, however, to speculate whether the failure to advance eastwards after the capture of Hanyang was due to difficulties insurmountable by self abnegation, and whether the utmost has been done to form a coalition of the best men of all shades of opinion. It is true enough that the vast majority of the people take no interest in politics and are averse from any renewal of a conflict which must prejudice their livelihood. It is likewise beyond question that the deputies in province and capital are not truly representatives. But it is likewise true that the people believe men of their own locality or province rather than others and that there still survives a prejudice against Peking as grasping and extortionate : and, until the evolution of public opinion in the country districts, the men who secure

election are the only available channel for securing the acceptance of government measures. And so we come to Mr. Kent's conclusion that the best course for China is to avoid party government for long years to come and to attain consolidation under a President with wide powers who shall gather round him a ministry of all the talents in which every party shall sink its special theories in the one common desire to help China. The Sun Chiao Jen, mentioned on pages 41, 277 and 357, is of course the victim in the Sung murder case and Mr. Kent indicates why his untimely death has caused so great an agitation.

Φ

The Three Religions of China. By Rev. W. E. SOOTHILL, M.A.,
F.R.G.S. Hodder and Stoughton : London and New York.

China is a great deep. Of the making of many books about it there is no end. And although there is much repetition in the successive books that are published about Things Chinese, there is always (or nearly always) something new to be found in the latest one. Notwithstanding all that has been written about "The Three Religions of China," here is a new, book on the subject and it contains a great deal that is new and fresh, both in the treatment of the familiar phases of the so-called three Religions, and in the statement of new facts and theories about them.

The book is the result of a series of lectures, "delivered," as stated in the preface, "during the long vacation of 1912, in Queen's College, Oxford, under the auspices of the Board for Training Missionaries, a Board established by the Continuation Committee of the Edinburgh Conference, held in 1910. The Lectures were prepared for students designated for work in China, and are, therefore, meant as an introduction to the three recognized religions of that country. While an endeavor has been made to give a reasonably full and accurate description, neither the time allotted nor the pre-requisite knowledge on the part of most of the students justified an exhaustive treatment.

"Nevertheless a certain amount of original research has been necessary. Our gradually increasing store of knowledge has been tapped, modern views and criticisms have been considered, and a new method of presentation has been adopted. The Lectures are, therefore, published in the hope that they may be of value, not only as an introduction for beginners, but as a guide to those further advanced, and especially as an incentive to fuller inquiry than has hitherto been possible.

"The Lectures have been prepared away from the field, entailing a reliance on memory, as well as inability to step from the study into the temple with a Chinese scholar, so excellent a check to hasty generalization. It is humiliating to find how little definite knowledge of detail one may

possess, even after thirty years of life among the people. The truth is that the fascination and exhilaration of creating a new and more highly oxygenated atmosphere is more attractive to the missionary than breathing the musty air of the Chinese pantheon, or studying the inanities of their religious practices. Yet his office is to persuade men, and he will do this with greater effect if he can, through intimate knowledge, prove to them that the old air is unhealthy, thereby inducing them to open the windows of their souls in order to let in the diviner air."

There are twelve Lectures, in which the subject is discussed under the following heads: The Three Religions; Confucius and His School; Taoism: Laotzu, Chuangtzu, and their School; Buddha and Buddhism; The Idea of God; Man's Relationship and Approach to the Divine; Cosmological Ideas; The Soul, Ancestor Worship, Eschatology; Moral Ideals; Sin and Its Consequences; The Official Cult, or Public Religion: Private Religion.

Mr. Soothill has done his work well. Old facts are placed in a new light; not a few new facts are brought forth; and new theories in some cases, justified by more recent and fuller knowledge, are advanced: all of which add freshness and interest to the discussion of a subject that some older students of Things Chinese may have come to regard, perhaps with some reason, as a more or less stale and hackneyed one. The book is not unworthy to stand with the work of previous laborers in this field, like Legge (*Religions of China*), Eitel (*Buddhism*), Ross (*Ancient Religions of the Chinese*) Du Bose (*The Dragon, The Image and The Demon*), De Groot (*The Religions of the Chinese*), etc. It is indeed a valuable contribution to the study of the subject.

The publishers have done their part of the work in a very satisfactory manner and have produced an attractive volume of 315 pages that is well worthy of a place in every student's library.

A. P. P.

Etudes sur l'Iconographie Bouddhique de l'Inde, d'après des documents nouveaux. By A. FOUCHER. Paris: Ernest Leroux. 1900 and 1905.

As M. Foucher is a recognised authority, these studies of the sacred images of Indian Buddhism may be accepted as a necessary contribution to oriental research. The book is copiously, though somewhat indifferently, illustrated by photo-engravings from pictures, images and decorative work: as works of art these are of slight significance and show a singular absence of originality. The text is occupied mainly in establishing the identity of these images in the Buddhist pantheon and in describing their main features both actual and intended.

A. S.

A La Decouverte de la Musique Japonaise. Par M. ALFRED WESTHARP. Paris: Ernest Leroux, Editeur, 28 Rue Bonaparte, 1912.

It is a well-known fact that the Western mind is generally not prepared to go into the depths of Eastern thought. To the foreigner who arrives from Europe everything in the beginning seems strange and often unpleasant. So to most of us, Eastern art at first is incomprehensible. It wants time and study to enjoy Chinese and Japanese painting as well as the arts and crafts which these countries have produced. Many of us after a while succeed in appreciating Eastern painting, porcelain and bronzes. Not so with Eastern music. The weird sounds of Chinese and Japanese music do not appeal to the ear trained for years in a perfectly different style, where harmony reigns as undisputed ruler. The music of the Far East is built upon principles totally different from ours. It does not know harmony, nor a conglomeration of sounds, it has no fixed pitch, no melody in our sense of the word, and nearly always is played on one single instrument of rather primitive character. If we listen to this music only from our own aesthetic point of view it must displease the ear.

The author of "la Musique Japonaise" tries to make us acquainted with the principles of Japanese Music and to show the essential difference between this music and ours. To cite from his book: "A mon avis, au point de vue acoustique, ce qui me semble le plus caractéristique, c'est que, au lieu de chercher comme nous l'harmonie, ils recherchent spécialement la disharmonie. . . . A maitre la sonorité et unancer les sous, c'est le principe de la technique instrumentale du Japon. . . . Les flûtistes par exemple font entendre, au commencement et à la fin du morceau, des quarts de ton. . . . La voix humaine même réussit au Japon à procéder dans des quarts de ton."

M. Westharp wants us to appreciate the Eastern musical ideal of discord, its single and forced sounds, its quarter tones, its diatonic scale. To gain this end, he has worked hard, studied a great number of books and written an interesting and certainly original pamphlet which it is worth while reading. We owe thanks to the author for introducing us into a sphere, where knowledge until now has been sadly lacking. But in his effort to bring us nearer to this strange world of new sounds, of smallest intervals, to which our ears have not been trained, he overshoots the mark. For he not only strives to show the good and fundamental points of Japanese music, but he asks us to leave our own standard of musical development and to simply acknowledge the superiority of Japanese over European music.

Here is a gap in the author's deductions. He looks upon music merely in its relation to sensation and sentiment. But he does not dwell enough upon the scientific side of music and ignores the historical evolution which in Europe, since the days of Pythagoras, has led to the development which we call our harmonious system. If M. Westharp argues that this system is

artificial, he is not quite right. He may say so of the tempered scale which is a rather modern invention applied to the needs of the piano. The violin and violoncello, however, are played in the pure scale.

The Eastern scale to our ears is not pure and will, we are afraid, never seem so. Of course the study of Eastern music and the research of its laws will help us to understand it better and to get over our first prejudice against it. So far we are in perfect sympathy with M. Westharp. For we ourselves have tried to penetrate into the mystery of Chinese music and to trace its relation with ancient Greek music. But we cannot follow the author in his exaggerated enthusiasm, which places Japanese music far above ours. "Weniger wäre mehr"—M. Westharp would have been more convincing had he remained just to both sides and not overstrained the bow. Still, we repeat, there is much merit in his work, and we strongly recommend it to the student of Eastern life and thought.

M. d. B. R.

Chinese Materia Medica: Vegetable Kingdom. By the Rev. G. A.

STUART, M.D. Shanghai: The American Presbyterian Mission Press, 1911.

The late Dr. Stuart's painstaking book is an interesting commentary on the futility of most drug-taking. In the very complete index will be found some 3,000 Chinese names of drugs and medicinal preparations and 400 more which have not been identified in terms understood of the Western world. In the 500 pages over 800 species of plants and plant products are dealt with, in each case the botanical and the Chinese name being given. The Chinese are a people with a supporting belief in a multitude of drugs, charms and spells against sickness. Their own medical practice has been almost entirely empirical. The Chinese drug shops contain an immense number of drugs and preparations, are the most elaborately ornamented of all shops, and the Chinese spend a larger proportion of their income on drugs than the natives of any other country. As in diseases the least curable there are the greater number of drugs reputed as cures, so it is with the Chinese, who, being unaware of the real cause of disease, have a proportionately great desire for a multitude of drugs—the Chinese pharmacopœia is the largest in the world. However, even in the Western world many people think that if they only knew the name of the right stuff they might save doctors' bills; although it is now known that, except in a very few instances, it is more than probable that there is no right stuff this side of the veil, curative treatment being mostly a matter of the application of the principles of hygiene or of the knife of the surgeon.

Not only have the Chinese never had any scientific knowledge of drugs, but their estimate of empiric value is frequently obscured by

imaginary ideas. Speaking of pills as the favourite method of taking drugs several quaint varieties are mentioned. For example, the "Apricot-Gold" pills are made from the kernels of apricots collected from a tree in winter among auspicious surroundings, the kernels being digested in south-flowing water. "Chaos" is said to have taken these pills and lived through long ages: while Hsia-chi became an immortal in like manner. The illuminating remark is added "The people of the world will not believe this, but their unbelief is due to their unwillingness to purify their heart." The pill of the "myriad harmonies" is made by mixing the sediment of urine with withered carrot root and honey. There are also "Bring back the Soul" pills, the pill "of the hundred joys," besides "most virtuous," "myriad diseases" "handsome whiskers" pills. The author has, however, tried to give less prominence to the obviously futile by passing over with brief comment those drugs, the reputed virtues of which rest mainly on superstition.

The author quotes very freely from the "P'entsao," a book of ancient origin which remains the standard Chinese work on materia medica; and from the Shou-wên, one of the most ancient books on disease in existence. Ginseng, that royal drug which is supposed to succeed when all others fail, is described; but no evidence is given to support its reputed value among the Chinese as an aphrodisiac. The value of the book is increased by the inclusion of many materials of commercial rather than medicinal importance, such as indigo, insect-wax, vegetable tallow and fermented spirits.

A. S.

The Heritage of Hiroshige. By DORA AMSDEN with the assistance of J. S. HAPPER. San Francisco: Paul Elder & Co.

The author has dedicated this delightful book to Mrs. Merriman of Shanghai who kept her in touch with the magic and charm of oriental art. The book is extremely well printed on brown tinted paper and bound in Japanese style. The divine atlas of Lafcadio Hearn breathes through the greater part of the book, which is in the nature of a panegyric. Hiroshige is held to be a great interpreter of Nature in all her moods: "Tokaido" Hiroshige as he was called, from his famous series of impressionist studies of the varied phases of the ancient highway from Yedo to Kyoto. The author gives a wonderfully vivid sketch of the art which led up to that of Hiroshige—delightful chapters concerning Nara, the cradle of Japanese art; the early religious connections that resulted in the natural art being a materialisation of faith; the rival glories of Tosa and Kano; and of the influences which led to colour-printing. Whistler is referred to as the first devotee to oriental art who brought its inner meaning to the West. Hokusai and Hiroshige were the regenerators of the school, which

had given itself up to theatrical portraiture, leading it into the sweeter pastures of landscape art through the printing block; yet retaining the restraint and simplicity of the old masters, the force of Sesshiu and the luminous tranquillity of Monotobu. They rejected the academic fetters, but the spirit of the old painter-priests remained. The charm of Hiroshige appeals to those who love art simply and sincerely. His snow scenes showed such delicate certainty of touch that the outline of the trees can be felt beneath their white burden. Who like Hiroshige can summon the spirit of the mist and the phantom trees on those mornings in Spring when nature was bursting into song! Hiroshige and Hokusai, defying the narrow tradition and convention of the older schools, made all things they touched surge into life by their realism, true impressionism and pulsating colour harmony—supreme exponents of the first law of both Chinese and Japanese art, namely, rhythmic vitality, the expression of the inward spirit through rhythm.

The illustrations in black and white of this book are characterised by exquisite delicacy and precision. The signatures and seals of Hiroshige's pictures are reproduced, including those showing Mr. Happer's seal discovery which enabled him to determine their authenticity.

A. S.

Chinese Grave Sculptures of The Han Period. By BERTHOLD LAUFER. London: E. L. Morice. 1911.

This is a meritorious monograph following in the footsteps of Bushell and Chavannes and describing, in accurate detail with the aid of good photo-engravings, the relief sculptures in stone met with in certain graves found in Shantung remaining from the Han dynasty, that is to say, from the first and second centuries B.C. Many of these decorations have a pathetic interest in that they were never destined to see the light again but, facing towards the dead, slumbered in obscurity, until, twenty centuries later, they are, by means of the camera, brought before the gaze of the Western investigator engaged in probing the intimate secrets of history. Some of these slabs are remarkable for their technique and artistic execution. To show that the same poetic fancies filled the mind of people living two thousand years ago, Mr. Laufer describes the art motive of the "two trees intertwined" sometimes found in the graves, presumably of a couple who had lived in great mutual devotion and affection, and implying no parting beyond the veil. The author, in dealing with the "yellow" dragon found on these Han sculptures, learnedly differentiates the species of this mythical genus. As the author has a collection of over 6,000 objects of Chinese antiquities in the Field Museum in Chicago and makes his records with the detailed accuracy of a trained observer, this study will take a necessary place in every library dealing extensively with Chinese Art.

A. S.

On the Laws of Japanese Painting. By HENRY P. BOWIE. San Francisco: Paul Elder and Co. 1911.

The virtue of this book lies in the nine years which the author spent under Japanese art masters. At his home in Tokyo artists foregathered and opened their hearts to him. The author tactfully claims neither superiority nor inferiority for Japanese painting in relation with other national schools, but rather holds it a waste of time to make comparisons.

Although Japanese artists are nature worshippers, observing closely and with much meditation, they sketch little out of doors and do not seem to be closely in touch with the actualities of nature. They follow the father of Chinese painting, Wu Tao-Tsu, who, going to paint the scenery of a river, returned with no sketches: "I have it all in my heart" he said and in the solitude of his home proceeded to paint the soul of the river. The Japanese are an artistic people right through: the common objects and utensils of their daily life are beautiful: their religious festivals are in the nature of orgies of nature worship: great artists are held in high esteem. Perhaps no other country except China has such a long art record.

Speaking of Ukiyoe—those pictures of every-day life which correspond to our genre painting—Mr. Bowie points out that it is better known through its prints than its paintings and notes that the conventional painters of Japan have never held this school in any favour nor has he ever seen a colour-print in their possession. A painter, however, could not be expected to favour a rival art which turned out pictures in large numbers by mechanical means. The consummate art value of the Japanese colour-prints appears to have been discovered by the Western world and to have done more than anything to secure universal approval of Japanese art. That the best 18th century colour-prints were sold for a penny apiece to the common people of Tokyo is in itself a triumphant declaration of the essential art instinct of the Japanese people. The colour-prints, so entirely original in conception, such brilliant harmonies of line and colour, were the reaction of this essential art instinct against the tyranny of these laws of painting, leading to conformity with conventional type, which Mr. Bowie demonstrates throughout his entertaining book.

The author sides with the Japanese in classing the colour-prints of Hiroshige, whose landscapes fairly reproduce the sentiment of Japanese scenery, before Hokusai, whom the Japanese did not take seriously. Mr. Bowie makes a good point when he says that anyone who possesses the training necessary to paint in the Japanese style and knows the law would devote scant time to colour-prints. For a similar reason the expert pianist would have no need of a gramophone. The author calls attention to the fact that kakemonos cannot be appreciated if hung together in a line where they will lose their subtlety: they look best seen singly in the proper recess of a Japanese house, and in an environment suggesting leisure and repose. The Japanese painters while at work rest on their heels and knees, with the

paper or silk spread upon a soft material placed on the floor mat. The author found that after becoming accustomed to this position it gives a very free use of the arm and wrist. Silk is sized before it is painted on. Paper lasts longer and is more easily restored when spoiled than silk.

There are seventy-two laws of Japanese painting. Mr. Bowie says that ten to fifteen years of continuous study are required by the Japanese painter to assimilate the principles, precepts, maxims, methods and art secrets which constitute the necessary ritual handed down from remote antiquity and preserved either in books or perpetuated by tradition. As the brush is the handmaid of the artist's soul and must be responsive to his inspiration great restraint and patient care is bestowed on the brush stroke with Chinese ink. As a type of these laws of Japanese painting may be taken the so-called "law of ledges" in landscape painting. There are eight ways of showing rock-ledges according to the law, namely, like peeled hemp bark, axe-cuts, lotus leaf, alum crystals, rice blades, withered twigs, scattered hemp leaves and like wrinkles on a cow's neck. There is something trivial and artificial about this, reminiscent of fireside landscape drawing. The teaching appears to be not to go to nature for direct inspiration but rather to exalt convention into a fine art. The impression is that these laws of painting are arbitrary and calculated to stifle originality; resembling the rules applied to Chinese painting, where they were frankly stated to be made with the object of reproducing formal classical types. The author, however, out of his intimate knowledge of the subject, assures us that originality is not stifled; that these laws give distinction to the work produced; that they are a necessary part of the education of the painter; and that it becomes second nature to follow them just as in writing an educated man unconsciously uses grammar. He hints, however, that it is probably sufficient to have forgotten them as with the traditional Latin and Greek training of the European scholar.

The "four faults" in painting, derived from Chinese sources, are (1) Trying to be original without the ability to give character to the work (2) Superficiality or playing to the gallery, that is to say, pleasing effect devoid of strong brush stroke, (3) Painting mainly for money (4) Imitation or cribbing from others.

The six fundamental principles of Chinese art laid down by Hsieh Ho in the 6th century are limited by the author to the three canons of the aesthetics of Japanese painting. As in the original Chinese law "rhythmic vitality" comes first: matter is responsive to mind: the artist must feel what he paints. The second canon is originality: imitation is vulgar: unnecessary detail is to be suppressed: the sentiment of a subject not a facsimile is to be aimed at in a picture. The last canon is to sustain the dignity of art: the artist must have a lofty spirit so as to ennoble his work and make it immortal.

The author says that if a Japanese painter were told that his art was

essentially calligraphic in method he would explode with mirth: that the idea has got abroad by writers repeating the original error of the first who made the statement. Nevertheless, assiduous study of Chinese writing is an essential part of thorough art education both for purpose of manipulative skill and as a training in form and pattern design. The only painting which is really calligraphic is designated *Banjinga*, a southern literary style, practised by Confucian scholars who have a turn for art. The subjects are usually trees, flowers and landscapes mainly done in Chinese ink.

Mr. Bowie's book will be welcomed by all interested in Chinese and Japanese art as it approaches the subject from that rare point of view, namely, that of a foreigner who has been in intimate touch with and has acquired some measure of inner knowledge of the soul of the oriental artist. The book is extremely well printed on ochreous tinted paper and the photo-engravings are above criticism.

A. S.

Recueil de Nouvelles Expressions Chinoises. Chang Hai, Tou Sê-we, 1912.

This booklet contains 1,373 Chinese phrases with French translations. The compiler states that they have been collected from journals, reviews, and other publications. They do not profess to be a complete list: and of course there are many omissions. But such a collection is to be heartily welcomed. It affords a convenient help to students.

Some of the phrases are hardly current such as 金曜日. Others again like 統領 are certainly old. Again such phrases as 經濟 may be said to be resuscitations. Something more should be said in translating the phrase than "Economic." In fact the vocabulary is deficient in notes and explanations. It would have been well if the distinction between old and new had been indicated and whether the new meaning come via Japan. Its use would have been much enhanced if there had been more historical landmarks indicated.

M.

Recherches sur Les Superstitions en Chine. Iere Partie, Tome Ier, Tome II, Nos. 1, 2, 3, 4. Par Le P. HENRI DORE. Chang Hai: Imprimerie De Tou Sê We, 1912—1913.

This is an addition to the valuable series that are being issued under the general name of "Variétés Sinologiques."

In no country is it possible to study the development of human customs, popular beliefs, as it is in China. Here may be seen depicted in daily practice the confusion of human thought arising from the absence of

any definite and reasonable views of the fundamentals of life. Here have gathered a strange medley, a conglomeration of bits pieced together, and which either have been borrowed from foreign lands, or are the results of ideas gradually evolved from the chaos of the human mind which has no reasonable conception of the universe. They have lacked that true and logical knowledge which according to Leibnitz "lifts us to a height whence we can see things beneath our feet as though we were looking from the stars."

In each rational being there is buried a treasure of eternal and universal truths, and to bring these out into the full daylight of consciousness is the main task of philosophic science. Before this is done into an ordered sequence, there is a *twilight* of consciousness and universal truths appear only as grotesque suggestions. The eternal principles are ever seeking expressions but through lack of proper view and knowledge these are confused, disordered and unreasonable. Hence arise those racial folklore, and national customs which though grotesque are nevertheless interesting and instructive.

These four volumes then are a full record of the folklore and practices of the Chinese on the most important views of life. In Vol. I we have a full collection of Chinese ideas, practices, and ceremonies connected with birth and infancy. Then betrothal and marriage, followed by those of death and funerals. A separate chapter is devoted to talismans, and ceremonies for the dead, with another on the tablets, paper money, and kindred things.

The next best thing to the discharge of all the ceremonies over the dead is to ward off death and maintain life in its integrity. Since death and life are the two most important functions of existence it will be found that the ceremonials connected with life and safety are as numerous as those relating to the dead. Hence we have here full accounts of amulets that keep away death and ward off those ministers of disease that are so inimical to human life, together with those charms that increase good luck and advance the happiness of man and child. Vol. 3 is more concerned with divination. These of course have a natural connection with days and seasons which the author places under the heading of "Vaines Observances." And so we have an interesting collection of customs dealing with phrenology, lucky days, lucky words, the cycle and the 1,001 methods that are observed for keeping the devil away from you. Feasts enter largely into the popular conceptions and life. Trees, animals and fruits have their place in this wonderful conception of cosmogony.

The four volumes, and there are evidently more to follow, are handsomely and profusely illustrated by excellently prepared lithographs. Author and publisher have spared no expense. The author has not spent his life in vain. This collection of the habits of the people is a monument of industry and a testimony to the filling in of every idle moment.

China of course is a large place and customs and habits vary with soil

and weather. So the southern resident may find here certain ceremonies that differ in practices and interpretation from what he has been usually accustomed to. This is inevitable. For this reason we have not sought to criticise any omissions, or apparent discrepancies, remembering that we live in a large country with much room for variations. But we cordially commend these four volumes to those who are interested in folklore and kindred studies. Dr. Fraser will here find further helps for his studies and antiquarians a rich field for digging in.

We must confess that we do not like the title *Superstitions*—but would prefer some word corresponding say to folklore. For the word superstition immediately suggests a superior attitude. Were Europe free from such similar practices as are here portrayed and called superstitions it would be becoming perhaps to assume such an attitude. The divisions of the volumes too are somewhat confusing.

M.

Confucius and New China. By WANG CHING TAO. Shanghai: Commercial Press. 50 cents.

This is a booklet of 105 pages. An outline is given of the life of Confucius and the sources of information. The Times of Confucius are portrayed, and his political aims are stated, leading to the conclusion that he did not wish a universal Monarchy. Afterwards there follows his conceptions on the theory and scope of the state, especially treating of the nature and style of government, and pointing out that a moral foundation is essential to any successful society. The place of Education and Morals are also discussed, as well as taxation and the function of woman in the political life of the state.

Gradually the Confucian conception is discussed in relation to present events and the deduction is reached that "we can by no means assert, that Confucius would reject the republican form of the state under all circumstances." This is a cautious and safe pronouncement. This volume is well worthy of perusal.

M.

Proverbs and Maxims in the Chinese Language. By H. DAWSON GRONE. Shanghai: Kelly and Walsh, Ltd. 1911.

As we know there are many proverbs in the Chinese language. In fact they crowd on you like the frogs in Egypt. Volumes have been written upon them. The reviewer can think of Sir John Davies, Rev. W. Scarborough, Dr. Arthur Smith, and now we have another. If the

proverbs are many so the books on them are multiplying. This little work however justifies its existence. It is well prepared by author and publisher. There are 140 couplets of from 4 to 7 words in a line. The author had a definite object in mind in preparing it "To help in the study of Chinese" and to aid, "the method of instruction." Most laudable! Alas that it did not come in our time, when memory was a little more flexible. But now we can only look on and watch the progress of the coming race aided in its effort by such books as these. So the reviewer on behalf of many rising students would thank the author for these helps as pleasant to the eye in its dress and soothing to the mind in its sentiments.

M.

The Passing of the Dragon. By J. C. KEYTE, M.A. London: Hodder and Stoughton.

Skimming the surface of underlying principles Mr. Keyte has given us a graphic and concise account of the Shensi Revolution, showing us how frail the bond was that connected the new with the old, how inexperienced the reformers were in the early days, and how ill prepared the leaders were in that chaotic movement.

The book, however, is not primarily a history of the Revolution, that is incidental to the main object, which was the relief of the beleaguered missionaries in Shensi. It will be remembered that when the revolution took place, much anxiety was felt on the condition of our fellow countrymen in that distant province. With the consent of the British and the Ministers of other nationals concerned an expedition was organized by Mr. Keyte. Including himself the party consisted of 9 persons: bold and daring bachelors and faithful Chinese servants. This book then gives the Reason of the Adventure: The process of the Adventure: And the Result of the Adventure. Books I and II give the adequate Reason: Book III gives the Process and the Result.

The impression is conveyed that the massacres in Si-an-fu was the result of the inborn hatred of the Ko Lao Hui for their Masters, and that the alliance with the Ko Ming Tang failed to assuage this animosity against the Manchus. Anyhow we have the record of one of the most barbaric atrocities ever perpetrated, a deed that will ever be a stain on the vaunted peaceful revolution. Possibly the desire of self-aggrandisement and the possibility of attaining selfish ends, together with the lust for loot made the life in Si-an-fu during a few cruel days, a human hell. The almost ironical ignorance of the majority as to the end in view, coupled with inexperience and ineptitude, led to "blunders worse than crime"; and the Shensi Dragon passes out into the night weltering in its own blood and the blood of strangers who had come not to strike but to heal. Yet through this night of darkness there shines the light of faithful services rendered

by men and women, nurses, doctors and missionaries to the distressed, wounded and perplexed during those months of wreck and ruin.

This book then is a series of pen pictures of the events that happened in Shensi and by the way. They are graphic and memorable pictures. It is well done, and the author has contributed a valuable and lasting memorial of the Shensi part in the Revolution. It is not all tragedy. Occasionally we pass into the lighter atmosphere of humor. Humor and comedy often live next door to tragedy. The doings of bachelors and grass-widowers supply us with the lighter vein of things. This vivid book helps us to enter into the experiences of the party, and appreciate their varying situations. They enjoyed a considerable amount of courage and were not lacking in diplomacy.

We are much inclined to quarrel with the title chosen for the book. It is mathematically incorrect, for it assumes that the part is equal to the whole. It would do admirably for a book giving an account of the Revolution in China as a whole. But we think it incorrect as things are, especially in view of the fact that the author has only dealt with local symptoms and has made no attempt to outline the forces that were wide stretched, and that were insidiously undermining the foundations of the Dragon dynasty. It would further be more consistent to put the dragon on the cover on its back, or at any rate, allow the tail only to remain, and on the edge. It would then impress one that something had been done, or had passed.

M.

Moral Tenets and Customs in China. By Dr. L. WIEGER. Texts in Chinese, Translated and Annotated by L. DAVROUT, S.J. of the Chili S. E. Mission. With Romanization and Illustrations. Catholic Mission Press.

This is a work pleasing to the eye, but heavy to the hand. It is as it should be. For it deals with Moral Tenets, and these should have the two qualities of attractiveness and weight.

It is really Dr. L. Wieger's Moral Tenets and Customs in China, Translated and Annotated by L. Davrout, S. J. The work is divided into 5 Parts. I The Sacred Edict. II Moral Tracts. III Tenets of Taoism. IV Tenets of Buddhism. V Manners and Customs. The student who knows these things knows the popular moral language of China. And he who can remember these phrases, and use them will be able to adorn his speech with many gems, and establish a friendly footing with the Chinese. Whilst some of the sections are in mandarin, others are in easy Wen Li: but the Wen Li is of that compact nature and so well-known that even the mandarin speaker should be equipped with this popular vehicle of great ideas. In this sense the book is altogether useful to the mandarin-speaking

student. To those who are only book students, the collection is very useful as a revelation of Chinese standards of thought and ideas in the moral realm.

The volume is very bulky. The translator, therefore, should have been careful to omit everything not absolutely essential. Instead of doing so, however, unnecessary matter has been added in the way of a complete romanized text. This is useless, for the book will never be used as a text book for learning Chinese. And those who are likely to use it will know enough of the language so as not to need the help of any romanization. Further the book in the proper sense is for the whole of China, and the Northern sounds are of no value for use in the South. It would, therefore, have been better if that part had been altogether omitted. Further, if this space had been occupied with notes and helps, linguistic and historical, the book would be valuable indeed. As it stands the annotations and helps are very deficient.

It has not been possible to examine carefully into the merits of the work as a whole. But we are not quite content with such passages as it has been possible to review. Take for instance page 235, 1. line 3 of the English "after having made sure by yourself if the doors are well locked." The use of *by yourself* is very ambiguous. Page 236, 9. line 2 in English "narrow-minded;" this is an incorrect use of narrow-minded. The Chinese is plain *Yü* and *Stupid* is the meaning. Page 237, 15. line 3 of the English "*Shabby*" for your parents. What does this mean?

Again should not the character 宴 p. 235 section 4 be 燕?

It is somewhat of a shock to look upon the pictures in pages 235, 242, etc. Modern views taken by photography appear out of place and incongruous. On the other hand unstinted praise must be given to most of the woodcut pictures that add to the interest of the book.

Finally, the missionary body will be under obligation to the authors of this book for putting together these tenets. It is essential that the propagators of a New Faith should understand the point of view of the Chinese, and comprehend the moral training that they have undergone already in the moral Government of God amongst men.

A Chinese and English Handbook of Business Expressions.

By L. DE GIETER. T'ou Se We Press.

Within this modest volume are gathered together the business expressions generally current in the ports and amongst Shipping and Commercial firms. Outside these departments and business generally the book has no literary value. It is divided into three parts. Part I is Chinese-English with romanized sounds after Wade's system. Part II is an index of characters arranged according to radicals with the corresponding number

in Giles's dictionary. Part III is an English-Chinese vocabulary also with corresponding romanized sounds. There are 269 pages. There are about twenty-six phrases to a page. But the volume does not contain the number of phrases corresponding with the number of pages. For 189 (Part I) $\times$ 26 would give us about 4,900 phrases. It really does not contain a third of that. The reason is that the author has made a phrase out of every word. To make the matter clear an example will help. Take the phrase (暗號簿). This will be found under (暗) and under (號) as well as under (簿). There is, therefore, in our opinion a redundancy in the work. This is not only seen in the first part but also in the second. For here we have a reduplication of the romanized sounds already given in the first part. These things in a book may offer a certain convenience, but they are an expensive luxury. No useful purpose, so far as we can see, is served by the insertion of Part II—Index of Characters. It would take very little more time to find the word directly in the dictionary itself than in the vocabulary. The volume is well finished, and the printer and author are to be congratulated.

M.

Anson Burlingame, and the First Chinese Mission to Foreign Powers. By F. WELLS WILLIAMS. New York: Charles Scribner's Sons.

It must be confessed that it is more or less a thankless task to unweave the meshes of mis-understanding which surrounded a man of a former generation. The work of Prof. Williams, however, is fully justified by the current interest in the foreign relations of China. The entry of China into the great household of nations has been attended with a re-adjustment of world values which was scarcely within the thought of those who were responsible for it. Not every one is blessed with imagination. The majority of us plod along with our eyes on the ground we are treading. Only occasionally men like Burlingame arise whose souls are afire with the love of humanity and a fervid belief in human potentialities. Mr. James G. Blaine in writing of Burlingame in the "Atlantic Monthly" referred to his possession of "a power which, for the want of a more comprehensive and significant term, we designate as magnetism." This power brought Burlingame into early distinction in his own country and made him a conspicuous figure in Congress. In 1861 he was appointed American Minister to China at a time when the Empire was in the throes of the Long-Haired Rebellion, and had suffered recent disgrace by the burning of the Imperial Summer Palace West of Peking. He was not trammelled with detailed instructions from his government other than to co-operate with the British and French Ministers who were declared to be "acting in such a manner as will best promote the interests of all the Western nations." He was able to go

further than his instructions in his work of co-operating with his colleagues for the Russian Minister was added to the group which became known as the Four H's—Balluzek of Russia, Berthemy of France, Bruce of Great Britain and Burlingame of America. Robert Hart was also at the time laying the foundations of his great career. Among these Burlingame came to be recognized as *primus inter pares*. He was the leader of the forces which introduced "a policy of co-operation—an effort to substitute fair diplomatic action in China for force." The adoption of this policy subjected all the authors of it to bitter criticism. It was generally known that only a few Chinese officials were in favour of a conciliatory policy toward foreign nations and of commercial intercourse. Against the great mass of conservatism and ignorance which blocked foreign relations it had been thought by many that the old "gun-boat policy" was the only effective agency. Such a strong-handed policy was in great favour with Western traders residing along the littoral who were not slow to approve of the forcible opening up of promising marts for their goods. It was not easy to advocate national policies of high ideals in dealing with recalcitrant Chinese officials who could not be brought into line by the few prominent men forming an enlightened intercourse with outside nations, nor was it any easier to cause such policies to gain the approval of their nationals who were quite too prone to consider them evidences of weakness. However "the policy of co-operation" won its way to the favour of all the great nations and has been followed with few variations down to the present. If Burlingame's career in public life had ceased at the end of his term of office as American Minister in 1867 he would have been remembered only as the chief factor in bringing about the reversal of the gun-boat policy and the introduction of a friendly intercourse with China based upon the usage in vogue between Western Nations. Such a record would have been sufficient to give him a high place of honour in the annals of the foreign representatives of his Government. But much was to follow. The Chinese Government decided, more or less on impulse, to request him to be the head of the First Mission to foreign countries, and he accepted the offer. As an evidence of the policy of co-operation among the Foreign Ministers at the time it is to be noted that the First Secretary was J. McLeavy Brown who had been Chinese Secretary of the British Legation and Monsieur Deschamps, a Frenchman whose appointment was agreeable to the French Minister. There were also two Chinese officials. This American-Anglo-French-Chinese Mission was regarded with almost universal favour when it left Peking and even during its stay in Shanghai but it was not long before a change came and Burlingame was denounced as a perverter of the truth or a willing deceiver of the Western world as to the conditions in China. His eloquent speech at the banquet given to the Mission by the leading citizens of New York was largely the cause for the charge and was the signal for attacks of a most persistent nature. It was in this

speech that he referred to the invitation of China to Missionaries "to plant the shining cross on every hill and in every valley." He also said "the imagination kindles at the future which may be and which will be, if you will be fair and just to China." As an eloquent speech there has in all probability never been its equal when China has been the theme, but the average westerner residing in China's ports for trade purposes was convinced that what the world needed to know was not glowing prophecies of what might be but a faithful description of the difficult and trying circumstances of foreign life in the midst of a hostile people. Burlingame's Mission went on to London where in spite of adverse criticism appearing in the press from residents in China it was received with high honour. So great was the influence of Burlingame over Lord Clarendon that the British Foreign office in a letter dated December 28, 1868, committed itself to the policy of co-operation which amounted in fact to a revision of the previous "strong-hand" policy of Palmerston. Critics of this letter have been many but none have characterized the event in stronger language than Colquhoun in his "China in Transformation" in which he speaks of it as "the relapse of Great Britain into an effeminate, invertebrate, inconsequent policy." It is worthy of note, however, that up to the present no change of this policy has been made by any of the succeeding governments in Great Britain. To Burlingame must be given the credit of having brought about this change and to him must also be attached any evil consequences resulting therefrom. Prof. Williams in his comments on the happenings of the Mission in America and England clearly expresses the opinion that the policy has been justified by subsequent results and in this the writer thoroughly agrees with him. The arguments for the adoption of this policy were never expressed better than by Sir Rutherford Alcock when he pointed out that if an opposite policy were to be undertaken "the treaty powers should take upon themselves the whole responsibility for governing the huge empire under a protectorate or a general dismemberment and division of the fragments." That China has been held together as an independent entity is the best proof of the inherent correctness of the policy of treating her as a fellow-nation.

Burlingame went to Paris and on to Russia where he died before being able to make a personal Report to the Chinese Government of his Mission. Mr. John W. Foster in commenting upon Burlingame says "the imagination may well speculate upon what might have been the later history of China if his life had been spared to conclude his mission and to return to Peking to exercise his unusual personal influence upon the Imperial Court." As it was he did not return but his Mission has been maligned and its results belittled on many sides. It was to show Burlingame to have been a great man, his Mission a useful contribution to the peaceful development of international relations that Prof. Williams has written and we believe that he has made out his case. "Reputation is an idle and most false

imposition; oft got without merit and lost without deserving." It has been well to rescue Burlingame's reputation from the calumny with which it has been too often regarded by Westerners residing in China. The shadows cast by the years are sufficiently long for us to recognize clearly the great work which he did and the justice of his cause.

J. C. F.

Les derniers Barbares.—Chine—Tibet—Mongolie. Par LE COM-MANDANT D'OLLONE.

Various efforts have in times past been made to open up the country of the Lolos to foreign knowledge. More than one daring explorer has risked life itself in the endeavour and has failed. At the present moment the writer of this review has in his possession probably one of the last letters ever penned by that intrepid pioneer and sportsman, J. W. Brooke, describing his plans when about to attempt to enter Lololand. That he was murdered by Native Chiefs all the world of travel knows, but there never lacks another adventurer eager to accept similar risks in exploration. In the case of this much sought after piece of work the name of Commandant D'Ollone will always be remembered as the first to actually cross this hitherto sealed country. Before embarking upon the successful expedition about to be reviewed, Commandant D'Ollone had already gathered the necessary experience as an explorer. His first journey led him in 1898-1900 to the Soudan and New Guinea, while later, in 1907, his attention was turned to Southern China. Various scientific and geographical documents about these expeditions have been prepared by him and accepted by the French Academy with suitable rewards. Of the previous history of the Lolos, their manner of living, customs, laws, etc., there are records. But it has been left to the Commandant to unravel the more interesting problems of their origin, marriage customs, ethnological, history and daily life, particularly *vis à vis* their Chinese neighbours.

As has already been remarked it was long ago known that the Lolos have their own history and a version of their origin. One given by Richards is that they claim to come from a region situated between Burmah and Tibet. They also claim the usual mythical ancestors who in their case are said to be 12 patriarchs who taught them the use of clothing and how to live. They are said to be divided into two classes, White and Black, distinguished from each other by the head dress.

The Lolos are of the Aryan or Indo-European race. The skin white, D'Ollone says tawny, nose hooked, hair brown, eyes almond shape like the Mongols but with an iris blue or grey. The dead are buried in caves or cliff dug-outs. Woman is the equal of man and infanticide is unknown.

The Lolo is a hunter and a warrior, sometimes pastoral in his habits

but very seldom an agriculturalist. For a religion he worships nature and holds in fear spirits and evil genii.

With the Chinese the Lolos have little if any affinity either in customs, language, or character. The language is the same throughout the small territory although there are various dialects.

Interest in "*Les derniers Barbares*" it may be said commences with the introduction, in which the Author at once proceeds to discuss the racial problems which are even now the despair of ethnologists. Speaking of the Western and Southern provinces D'Ollone remarks that the Chinese have conquered alien races but that the word conquered is an illusion as the tribes still retain their own language and customs while only in a shadowy manner do they recognize the suzerainty of their conquerors. Out of the wild tribes referred to there are still three groups who decline entirely to recognize Chinese dominion, to this day maintaining in the heart of China their practical independence. These tribes are the Miaotze in Kwei-chou Province, the Lolos in Szechuan and the Si-Fan in North East Tibet. With the present position of China as it is to-day it is impossible not to linger upon the thought that there may, before long, be additions to this list, although, should it come to the casting off of the authority of the Central Government, such a course need in no sense necessitate a relapse into barbarism on the part of the seceders.

All previous observers of the Lolos are to some extent agreed that they present a character entirely different to that of the Chinese, and not the least interesting portion of this book is taken up with the reasons offered by D'Ollone. The Lolos are known to the world at large as savages but for good reasons D'Ollone asks the question,—Are we not rather justified in labelling them as a race on the downward grade who at one time enjoyed a civilization superior to that of China rather than a barbarous tribes about to emerge into civilized society? It was the idea of finding an answer to some such question which actuated D'Ollone to no small extent in facing the hardships of his strenuous journey, and it remains for the reader to be convinced or not, as the case may be, when he has carefully weighed the evidence produced. Says our author,—“The object of exploration has changed. Formerly it was the face of the earth about which we desired information: as to its remote inhabitants: how far failure in communications hindered various people from intermingling in our life. Hitherto such people appeared only as subjects of curiosity and as sources of enquiry. Now, thanks to modern inventions, distance no longer exists; the world in general lives in constant touch and we ask ourselves with a certain amount of anxiety what now hinders the entrance of these new comers on to the world's stage? Who are they? From whence have they come? What have they been doing up to now? When such questions have to be answered about a mass of 400,000,000 souls such as constitutes the yellow race the solution of the problem takes on a far deeper interest.”

But let us now pass to a more intimate examination of the book itself. While attributing to its plucky author all the credit due for the careful preparations and systematic organization of his latest expedition, it is only fair to state at once that there would in all human probability have been no book to write nor a successful journey to chronicle had it not been for the presence with the expedition of a well known French Missionary, Père de Guébriant, pro Vicar Apostolique of Kien-Tch'ang, a region bordering upon Lolo territory.

One of the numerous bands of intrepid Missionaries of the Roman Catholic faith who, since the days of John of Montecorvino, have given and are still giving their lives to the noble cause, Father Guébriant's name is well-known to all travellers in China. Filled with a love of nature and science sufficient to enable him, in connection with his other duties, to become intimately acquainted with the territories amongst which his care was situated, Father Guébriant's energies had up to the time of D'Ollone's expedition been baulked only by the attitude of the Lolos into whose territory he could not penetrate freely if at all. Asked by our author before he quitted France to accompany him on his dangerous expedition, Father Guébriant joyfully accepted the invitation and by his knowledge of the surrounding country, of the Lolos themselves, as well as by the aid he was able to supply in procuring native servants and caravan attendants, contributed in a very large degree to the success of the expedition.

After the usual delays incidental to the start of all such expeditions, particularly in China, and in this case inevitable owing to the determination of Chinese Officials to prevent D'Ollone from entering the country, the expedition started from Yunnan-Hsien, making northwards towards Ning-Yuen-Fu and Huei-Li-Chou. The latter is a place of some importance being near the parting of several main routes leading from Western Szechuan into Yunnan, Burmah, and Tonking.

Approaching the Lolo border it was found in the valley of Kien-Tch'ang that Chinese and Lolos were living side by side, a condition almost unique. At Ning-Yuen-Fu the final preparations for the entrance into Lolo territory commenced, for it was here at last that Commandant D'Ollone found Father Guébriant and with him entered into discussion as to their joint plans for the future.

The position of the Chinese *vis à vis* the Lolos is one of the most curious and remarkable in this country of anomalies. For centuries past the suzerain power has not only refrained from interfering but has allowed and still allows its nationals to pay tribute to the Lolos, to be constantly harried by them; in fact, to be in the position of hewers of wood and drawers of water to their more manly and virile masters.

Trade is to some extent necessary to the Lolos, to just that extent therefore do they suffer the presence of the Chinese, though barter not money is their method of payment.

Of the lower order of Lolos D'Ollone speaks in terms of disparagement. Upon their first meeting he describes them as "having all the airs of bandits on the look out for victims, with hang-dog looks and a general cut-throat appearance." Later on his opinion is modified as when he finds the kow-tow common among the lower orders, who were he says always respectful to foreigners upon approaching them. In describing the physical feature of the Lolos our author quotes the opinions of Colborn Baber also of Bonifacy, a well known French officer fully acquainted with Tonking and the surrounding country.

Says Baber "the Lolos are taller than any European race. I have not seen a single man who even for an Englishman would be called small." Then follows Bonifacy. His description of them is that "it would be impossible to distinguish a Lolo from an Annamite if they wore the same costume" and then again Bonifacy continues, "they are one of the smallest races which exist in the world." Such are the conflicting opinions of experts! It is left, as usual, to our old and valued friend Sieur Marco Polo to give us the truth, and it is his description which D'Ollone himself concurs in. "They are," says Marco Polo speaking of the Lolos, "fine men but not quite white but brown people" to which our author adds his own comment "that this is an exact description but that the colour is tawny like the inhabitants of Southern Europe."

Of their Chiefs or Nzemos, their social and political organization, their methods of government, dwelling places, habits and customs, arms, ponies, mountain ranges, not excluding the local Fujiyama named Chonolévo, much interesting information is forthcoming throughout the pages of "Les derniers Barbares" but it is not possible in this review to do more than indicate, as has been attempted, the most interesting matter among such a store of geographical, ethnological, and topographical information.

The remaining portion of "Les derniers Barbares" contains interesting accounts of Commandant D'Ollone's further explorations in North Eastern Tibet, Kansu, Shensi, and Shansi Provinces.

As the country he traversed is comparatively speaking well known, and as it has frequently been described by previous travellers, it is unnecessary to follow further our intrepid author even to Labrang. Commandant D'Ollone has given us a very interesting record of an exceedingly dangerous and difficult journey. It is to be hoped that he may think fit to investigate further and in even greater detail all the many problems concerning the Lolos, Miaotzu, and Si-fan which still await solution.

C. D. B.

Chinese Writing in the Chou Dynasty in the Light of Recent Discoveries. L. C. HOPKINS, I.S.O. (*From Journal of Royal Asiatic Society*, October, 1911).

Mr. Hopkins in this and in several other papers has given us most interesting and valuable suggestions about early Chinese writing. It is

certain that Sinologues—being Sinologues, will not always agree with him ; but there are probably few authorities who know more on this particular subject than he does, or can write on it so clearly.

A large part of this paper deals with divination in early China. As we now know, each act of divination was carefully recorded, and it is therefore probable that the development of writing was very largely due to the important and intelligent class of diviners. The correlative fact must not be lost sight of, however, viz., that priesthoods in later periods lag behind, and continue the use of the archaic, so that the current writing of one age becomes the hieroglyphics of the next.

The 'recent discoveries' named in the title and most clearly discussed in the paper are chiefly the find of inscribed bones which came to light in Honan in 1899. The important collection known as the "Couling-Chalfant collection" has been acquired by several Museums in Great Britain and America, but a small portion of it is in the Museum of the Society in Shanghai. Mr. Hopkins regards them as belonging to the Chou period, but M. Chavannes ascribes them to the Shang dynasty. In either case they would appear to be the most ancient Chinese inscriptions extant, and both their difficulty and their importance may be estimated from the fact that after Mr. Hopkins and Rev. F. H. Chalfant have studied them diligently for years, not more than 600 of the 3,000 different characters they contain have been identified with a modern equivalent.

Besides their connection with the development of writing, these inscriptions, the holes bored in the bones and the marks of fire applied, throw a flood of light on the methods of divination in the earliest ages.

The subject itself is extremely fascinating, the new material now being worked on is invaluable, and we are indebted to Mr. Hopkins for a brochure which is not only full of information but written with a vivacity of style which is delightful.

S. C.

NOTES AND QUERIES.

China Under the Empress Dowager.

Mr. J. O. P. Bland writes to the editor to say that the work "China Under the Empress Dowager" by J. O. P. Bland & E. Backhouse is a joint work throughout and praise or blame should be apportioned equally between the two authors.

**China's
Monuments.** In the article on China's Monuments in the last *Journal* of the Society it is stated that the Porcelain Pagoda in Nanking was destroyed by foreign soldiers in 1814. This is of course a libel. It was destroyed by the Tai Ping's in 1853.

F. E. WILKINSON.

In the "Middle Kingdom" we read: "that the Taiping's blew it up and carried off the bricks in 1856 fearing lest its geomantic influences should work against the success of their cause." Vol. I.—P. 102. Ed.

The importance of calling attention to the monuments of China and to the need of protecting them from vandalism brought into existence a Society which has done useful work in placing printed notices in public resorts frequented by foreigners, to warn them against vandalism. In such work the Society made unique contribution to the public good, and deserves commendation. It is on different ground, however, when it launches upon the larger task of identifying and locating "the principal monuments of China for the information of the foreign friends of China and their authorities, as well as in the interest of history, science and research." Here we have every reason to expect carefulness in arrangement and accuracy in statement. The benevolent intention of the Society cannot be a cloak of protection against criticism of the form or contents of the paper on "China's Monuments" which appeared in the last number of this *Journal*. It is peculiarly difficult for me to criticise this contribution for I was the one who suggested to the Secretary that it should be sent to the *Journal*. My fear is that failure to call attention to the shortcomings of this paper might give the impression that it is accepted by the members of the North China Branch of the Royal Asiatic Society as authoritative. This would be regrettable from every standpoint. The *Journal* has evidenced its good-will to the Society by admitting a

paper of popular, rather than of scientific interest, but it must also point out certain inaccuracies.

The introductory essay is a useful summary of the monumental remains which a traveller may expect to see in China. It is disappointing in such a paper to find no reference to Imperial Tombs earlier than the Ming Tombs at Nankou and Nanking. In the "*Variété Sinologiques*" No. 33, Père Tehang gave an accurate and full account of the Tombs of the Liang Dynasty to the South and East of Nanking and Chinkiang, but this mine of information was evidently not known to the writer of the paper. Strange instances of carelessness occur as on page 144 where reference is made to "a curious tablet erected by the Emperor Kang Hsi in Nanking." The paper fails to record that this tablet is found on the top of the Drum Tower, one of the conspicuous landmarks of the city. Other instances are the casual reference to the well known tomb of Confucius and to "the largest and most noted colossus of Buddha in China," the location of which is not given though Williams in Vol. 1, page 151 of "*The Middle Kingdom*" states that it is to be found in the temple Ta-fu-sz a few miles to the northwest of Sian Fu.

The inaccuracies of the detailed description are so many that I cannot ask for sufficient space to recount them all. I must, however, mention a few. In the Province of Chihli first place is given to the interesting monuments in and around Peking but it is unjustifiable to find reference to Xanadu under this head, when it could have been mentioned under its correct heading—Mongolia. One cannot understand the introduction of a sub-heading "End of Western Park" under Chihli, while no sub-heading is given to Peking, Tungchow or other important centers. It is a curious jumble to mix up Jehol, Chi Ming Yi, Shang Tu, the Grand Canal and the Great Wall under the heading Chihli, but it is on the same footing as the reference on page 164 to "the tablet at the Eastern End" which from the context refers to "the Southern loop of Kansuh," but is doubtless meant to refer to Shan-hai Kwan. Under Kiangsu the first reference is to tablets where the curious phraseology occurs "Tablets. Nanking, Early part of XVIIIth century. This tablet was erected by Kang Hsi after a visit to Southern China." I suppose that is what is meant to be said is that a tablet was erected in Nanking by the Emperor Kang Hsi in the early part of the 18th Century. The Imperial Tombs which should have read Ming Tomb is said to be North of Nanking outside the Tai Ping Gate, whereas this Tomb of Hung Wu is East of Nanking outside the Tung Tse Gate. Another slip occurs in placing the Pagoda at Wuhu under Kiangsu for Wuhu is in the province of Anhui. There are two headings "Kiangsi" which unfortunately are at conflict. That on page 177 places a Pagoda on Little Orphan Rock but in page 181 it is correctly located on Big Orphan Island, which is, however, wrongly located as being in the Yangtse near Poyang Lake. The fact is that Little Orphan Island is in

the Yangtse and has no Pagoda, while the Big Orphan Island is in the Poyang Lake and has a pagoda.

J. C. F.

Bishop W. G. WHITE, of Kaifeng Fu, writes:—

"I had not known of the China Monuments' Society but I am intensely in sympathy with the object of that Society and enclose a small contribution (\$10.00) which I shall be much obliged if you will hand over to the Secretary of that Society. I should have written direct if I had known his address. Could not something more be done than the 'preventing of foreign vandalism'?"

"If an organized effort were made to furnish the authorities with lists of monuments uncared for, and request that they be looked after, I am sure the results would be most beneficial. It would also, I am sure, prevent the sale of these monuments to foreigners. A month ago I saw a most excellent piece of sculptured stone of the Wei Dynasty, which had been sold from a temple near Weihwei fu, being shipped to France.

"I have been in Kaifeng not quite three years, but during that time the Jews memorial stones have been so badly treated by the Chinese themselves that many characters have become illegible. These stones (two) have now been voluntarily given into my custody by the Jews, and this has been confirmed by the officials.

"I may say in passing that I have purchased the site of the Jews' Synagogue, and by excavation hope to come across some things that may be of interest to the Society. At least one more memorial stone is not to be found, and may be hidden in the soil."

THE CHRISTIAN MONUMENT AT HSI-AN FU.

By A. C. MOULE.

(See Vol. *XLI*, pp. 76—115)

CORRECTIONS AND NOTES.

- P. 83 line 12 *Omit* A memorial tablet . . . *Giogh*, 1892.
 Professor Chavaumes thinks that the date of this tablet
 should be 30 September, 732; and it is certainly not
 28 January 733.
- „ 29 The dates in this line are uncertain. John de Monte
 Corvino more probably died in 1328.

- „ 32 Andrew of Perugia himself says that he declined the Bishopric when it was offered him on the death of Gerard. Devéria gives “1313?” as the date of Gerard's death. I have not found any authority for either statement, but of the two Havret's is perhaps the more likely, as Andrew tells us that Peregrine died in 1322 after having ruled the diocese “for a few years.”
- P. 84 „ 30 *insert* A memorial tablet . . . *Gioggh*, 1892, *from p.* 83.
- P. 93 „ 16 *for* nourish.³ *read* nourish.²⁷
- P. 97 „ 16 *for* Hsin-yen. *read* Hsiu-yen.
- P. 97 *priest Ling-pao and Reviser* . . . *Hsing-t'ung*³⁵, should be in Roman letters.
- P. 100 „ 4 See the form of 景 on Plate IV of the paper on T'ai Shan in volume XLIII.
- „ 7 *for* 51. *read* 112.
- „ 29 „ 21, 26, 27. „ 91, 95, 97.
- „ 31 „ 28. „ 97.
- „ 33 „ 21. „ 91.
- P. 101 „ 7 “Parker says . . . ”: I cannot find that either Ta-tê or Shang-tê is used in these ancient books *as a title*.
- „ 31 *for* 妙 *read* 奧
- „ 33 „ f. 2). „ f. 1).
- „ 34 What the author of the 癸巳類稿 (*Var. Sin.* No. 12 p. 404) really says is 碑 . . . 稱其母爲三一分身 景尊彌施詞云 and I am not sure that Havret was certainly right in thinking that he (the author) took 分身 in the sense “matériel et assez populaire de nos jours” of ‘to give birth to.’ In any case my reference to the passage was not as accurate as it ought to have been.
- P. 102 „ 9 *for* 26. *read* 95.
- „ 19 „ 52. „ 113.
- P. 103 Note 22 The *P'ei wên yüan fu* s.v. 司 (*Chüan* IV 下) gives no example of 所司 used either alone or at the beginning of a sentence. The symmetry of the decree seems however a strong argument in favour of placing the words here at the beginning of the clause. It seems equally difficult to defend Havret's ‘quod regimus’ and Legge's ‘The proper officers,’ and the solution may lie in not taking 所 as a relative pronoun at all but as meaning ‘place’ or even ‘department.’ The combination 所司 does not seem to occur in the late P. Peter Huang's *Mélanges sur l'Administration*.

- Note 24 The sound of the ordinary word 浣 is *huan*. The original is this place is 浣 a rare word with the sound *mao*. For this Diaz and Wylie read 浣 *huan* 'to wrap', and P. Huang 繞 *rh* (or *ni*) 'to wrap'. Considering that 繞 has the sound of the ordinary 浣, that 浣 and 兒 are almost identical in construction and that 浣 is actually written 浪, and finally that neither 繞 nor 兒 has any superiority of claim as regards meaning, it may be perhaps with diffidence questioned whether 繞 is really preferable to 浣.
- P. 104 line 2 Hsüan Tsung began to reign on Sept. 12, 712. The period Hsien Tien was Sept. 12, 712—Dec. 21, 713. v. *Concordance des chronologies* by the Rev. P. P. Hoang, 1910.
- P. 106 Note 46 It should be added that the phraseology of these difficult clauses seems to be based on 吾聞其語矣未見其人也, Legge *Analects* XVI. xi., but this fact does not help us far towards finding the true meaning of the words.
- line 39 for 歟二達 read 焉二達
- P. 107 „ 11 omit We . . . Tai Shan.
- „ 33 for do prevent. read to prevent.
- P. 112 „ 4 „ ninth „ eighth.
- This embassy is recorded twice over. In Section 971 it says 'ninth month'; here (Section 975) it is 'eighth month *k'eng-hsü*'. In 732 the ninth month was *k'eng-hsü*, as I find from the *Concordance* referred to above, so that while 'eight' represents the Chinese text, 'ninth' is probably truer to fact.
- „ 6 for 21. read 91.
- „ 8 „ twenty. „ fifty.
- „ 30 omit (said he)
- P. 115 for 被 (祓) read 被 (祓)

Since the above notes were written three important contributions to the subject have been placed at my disposal by the kindness of M. M. Chavannes and Pelliot, namely, a lecture by M. Pelliot entitled *Les influences Iraniennes en Asie centrale et en Extrême-Orient*; a translation of the Manichee manuscript lately found at Peking among the treasures brought from Tun huang 敦煌, and called *Un traité Manichéen retrouvé en Chine*, traduit et annoté par M. M. Éd. Chavannes et P. Pelliot; and lastly photographs of the little Christian manuscript which was found by M. Pelliot himself at Tun huang in 1908.

In the first M. Pelliot humorously and very truly says that in spite of the scores of books and articles which the Christian Monument has provoked it has still something left to teach us. He proceeds to say that there were certainly *Iranians* among the Nestorian monks, "for some of the names given on the inscription are clearly Iranian, such as Maḥdād Gushasp or Msihadād. The country-bishop who set up the stone was the son of a priest from Balkh in Tokharestan that is to say from Bactria." He then considers the story of the monk Ching ching, or Adam, having helped to translate a Buddhist work (cf. *Journal* for 1910, p. 112). Adam who is called a *Persian* monk, did not know Sanskrit we are told. No one has yet found a Buddhist work in Syriac. "It will seem then infinitely likely that Adam was an Iranian, and that the treatise which he helped to translate was written in his native language, probably enough in Sogdian." The language, it will be remembered, is called *hu* 胡.

The illustrations of the Christian Monument which might be drawn from the Manichean treatise are very many. It must be enough to mention some of the direct comments on it contained in the learned and most interesting notes. References are here made to the pages of my article in the *Journal* for 1910.

P. 88 "He founded the new teaching . . . of the pure Spirit." It is now beyond doubt that *Ching Fêng* (淨風 "pure wind") was the regular translation of "Holy Spirit" both for Manichees and Christians. It occurs twice on the new Christian manuscript, and repeatedly in the Manichean treatise.

P. 88 "Our three in One divided Himself. The great and reverend Messiah. . . ."

Here I followed Havret, though I had long ago noticed the parallelism of:—

我三一妙身无元真主阿羅訶

我三一分身最尊彌施訶

and had noted that Em. Diaz read 分身 "the divided Person" 天主第二位 (P. 101, note 7). M.M. Chavannes and Pelliot consider that Diaz was necessarily right and the occurrence of 五分身 "five divided bodies" or 五分明身 "five divided bright bodies" in the Manichean work certainly confirms their view. So the translation should be "the divided Person of our Three in One, the great and reverend Messiah. . . ."

P.P. 91, 97, 100 "(great) spiritual lord." This title *fa chu* 法主 appears as perhaps the highest in the hierarchy of the Manichees. The title, translating the very common Syriac *Mar* "Lord," is not found in the new Christian

manuscript where it is almost everywhere replaced by *fa wang* 法王 "spiritual prince."

Fa-Chu 法主 occurs many times in an inscription dated 1368 in the Wu-hua Ssü 五華寺 in Yün-nan fu, e.g. 主寺僧法主殿堂. See *Recherches sur les Musulmans Chinois*, Paris 1911, plate facing P. 136.

The third document, the little Christian manuscript found at Tun huang, is of course relevant from beginning to end. It begins with a hymn to the Holy Trinity, *Ching chiao San Wei Mêng tu tsan* 景教三威蒙度讚 in forty-four seven-syllable lines, then follow names of saints and books and lastly a note about the introduction of Christianity by Tai tē sêng A-lo-pen 太德僧阿羅本 A. D. 635, and the translation of books by Ta tē sêng Ching-ching 大德僧景淨. The word *Ching* 景 is everywhere written in the same unusual form as on the Christian Monument. We cannot do more here than add a list of some of the names which occur both on the Monument and in the manuscript for the sake of comparison.

	<i>Monument.</i>	<i>Manuscript.</i>
The Trinity	三一	三威
God	妙僧真主阿羅訶	妙身皇父阿羅訶
Messiah	分身景真彌施訶	應身皇子彌施訶
The Holy Spirit	—	證身虛訶寧俱沙
The Father	—	慈父
The Son	—	明子, 聖子
The Holy Spirit	淨風	淨風
Matthew	明泰 and Syriac	明泰
Mark	—	摩矩薛
Luke	Syriac only	盧伽
John	Syriac only	瑜罕難
Paul	寶鑽	寶路
Moses	Syriac only	牟世
Marsargis	—	摩薩吉思
George	和吉 and Syriac	宜和吉思
Ephraim	拂林 and Syriac	遏拂林
24 Saints	廿四聖	廿四聖

The "twenty-four saints" are no doubt the authors of the old testament. The name of Jesus is not given in either of these Christian documents, but we find it in the form *I-shu* 夷數 in the Manichean treatise. We must not say more of the thirty-five books, translated as we are told by Ching-ning, than that two at least of them bear names which are in-

dependently known as those of non-Christian books. Of the remaining names some are Chinese and some are evidently transcriptions of the original foreign title as, for examples, 傳化經 and 阿思烈利容經. The final note is of extreme interest for its perfect confirmation of the account on the Hsian Monument but adds very little that is new to our knowledge of the history of the mission except the fact that most of the translations of Christian books were done by Ching-ching.

A. C. M.

CORRIGENDA IN VOL. XLIII OF JOURNAL.

- P. 202 line 6 from top for Chuang Tsū read Chuang Tzū.
- P. 206 „ 10 „ foot for G. M. H. read G. M. H. P.
- P. 206 „ 4 „ „ transfer (夏) to line 6 after Hirth.
- P. 206 „ 4 „ „ for (夏) substitute G. M. H. P.
- P. 209 „ 9 „ „ for Fraser, E. H. read Fraser, M. F. H.
- P. 210 „ 7, 9, 11, 12 from top for Swinhæ read Swinhoe.
- P. 215 „ 8 from top insert G. M. H. P.
- P. 215 „ 15 „ foot for MAYER's read MAYERS.

BOOKS PRESENTED TO THE LIBRARY

- | | |
|---|---|
| <p>Symbolism in Chinese Art.
 <i>Récherches sur les Superstitions en Chine.</i> 4 Vols.
 The Tao Teh King.
 The Penetration of Yunnan.
 <i>Les Influences iraniennes en Asie Centrale et en Extrême-Orient.</i>
 Un Traité Manichéen retrouvé en Chine.
 A Journal of the proceeding of the Honorable Company's Ship Warren Hastings from England to the East Indies 1785.
 The 1910 census of the Population of China.
 Jean Kofler auteur de historica Cochinae descriptio.
 Additional Philippine Symplocaceae.
 Ming Hsien Chi: being a collection of Proverbs and Maxims.
 A la decouverte de la Musique Japonaise.
 <i>Les Origines orientales de la Musique and other pamphlets on Music.</i>
 Manuale pratico di corrispondenz cinese.
 Some of the contributions of Feudal Japan to the New Japan.
 Suggestions for the Reconstruction of China.
 The Arabic and Turkish manuscripts in the Newberry Library.
 Computation on the Soroban.
 On Chinese Currency.
 <i>Einführung in die Neuchinesische Schriftsprache.</i>
 <i>De inlandse Kunstnijverheid in Nederlandsch Indie.</i>
 <i>Recueil de Nouvelles Expressions Chinoises.</i>
 A Guide to Wenli Styles and Chinese Ideals.
 The John Greer Library, a list of books on the history of Science.
 Chau Ju-Kua: his work on the Chinese and Arab Trade in the twelfth and thirteenth centuries entitled Chu-fan-chi.</p> | <p>W. P. Yetts.
 H. Doré.
 C. S. Medhurst.
 A. P. Stout.

 P. Pelliot.
 E. Chavannes
 and P. Pelliot.

 W. W. Rockhill.
 C. B. Maybon.
 A. Brand.

 H. Dawson-Gröne.
 A. Westharp.

 A. Westharp.
 M. Guseo.

 K. Asakawa.
 J. Lowe.

 D. B. Macdonald
 Tochio.
 G. Vissering.
 Hsien Shen and
 A. Kammerich
 J. E. Jasper en
 M. Pirngadie.

 E. Morgan.

 A. G. S. Josephson.

 F. Hirth and
 W. W. Rockhill,
 trans.

 <div style="text-align: center;">201</div></p> |
|---|---|

- Intellectual and Political Currents in the Far East. P. S. Reinsch.
 Government Changes and National Movements. W. S. Ridge.
 Chinese Poems. C. Budd.
 Present Day Political Organization of China. H. S. Brunnert & V.V. Hagelstrom.
 Jade : a Study in Chinese Archaeology and Religion. B. Laufer.
 Tiping Tien-Kwoh, the history of the Tiping Revolution. 2 Vols. Lin-le.
 Catalogue of the Morgan Collection of Chinese Porcelains. Vol. II. Parts I—II.
 Correspondence respecting the Affairs of China. No. 1 (1912) (in Chinese.) Chén Kuo-Ch'uan.
 A Chinese and English handbook of Business Expressions. L. De Giétre.
 Siam and its productions, arts and manufactures. G. E. Gerini.
 Der Roman einer Tibetischen Königin. B. Laufer.
 Verhandlungen des VIII Internationalen Zoologen-Kongresses zu Graz 1910. R. von Stummer-Traunfels.
 The Tibet Collection in the Newark Museum. A. L. Shelton.
 Reform of the Salt Administration. Chang Chien.
 An account of a deep boring near the Bubbling Well Road, Shanghai. T.W. Kingsmill.
 La Cina Contemporanea. G. de Luigi.
 Chinese Grave Sculpture of the Han period and Five newly discovered Bas-reliefs of the Han period. B. Laufer.
 Historical Jottings on amber in Asia. B. Laufer.
 The Bird Chariot in China and Europe. B. Laufer.
 The Wang Ch'uan t'u, a landscape of Wang Wei. B. Laufer.
 Skizze der Mongolischen Literatur. B. Laufer.
 Skizze der Manjurischen Literatur. B. Laufer.
 The Discovery of a Lost Book. B. Laufer.
 Documents Historiques et Géographiques relatifs a Li-Kiang. E. Chavannes.
 Die Huldigungsfeier der Acht Genien für den Gott des langen lebens. W. Grube.
 The Relations of the Chinese to the Philippine Islands. B. Laufer.
 Experimental Researches on the specific gravity and the displacement of some saline solutions. J. Y. Buchanan.
 A Study of Japanese Coals. C. Iwasaki.
 The Back Blocks of China. R. L. Jack.
 Moral Tenets and Customs in China. L. Wilger.
 Tombeau des Liang, Famille Siao. M. Tehang.
 Carte des prefectures de Chine et de leur population Chretienne. P. J. de Moidrey.
 Histoire des trois royaumes Han, Wei et Tchao. A. Tschepé.
 Mission d'Ollone 1906-1909. Écritures des peuples non Chinois de la Chine. Vicomte d'Ollone.

- Mission d'Ollone 1906-1909.** Langues des peuples non
Chinois de la Chine. Vicomte d'Ollone.
- Memoirs of the National Academy of Science.** Vol. X.
Hein Tzu Tien, new dictionary of Chinese Words and
Phrases 1912. Lu Erh-Kuei
Editor.
- Ditto.** Fourth Edition 1913. Lu Erh-Kuei
Editor.
- The Heritage of Hiroshige,** a glimpse at Japanese lands-
cape art. D. Amsden and
J. S. Happer.
- The Trade and Administration of China.** Revised
Edition 1913. H. B. Morse.
- Das Verbum Dargestellt auf Grund einer analyse der
besten Texte in vierundzwanzig indonesischen
Sprachen.** R. Brandstetter.
- Der Artikel des Indonesischen verglichen mit dem des
Indogermanischen.** R. Brandstetter.
- Archaeological Survey of India.** Annual Report for
1908-9.
- Annual Report of the Superintendent, Coast and
Geodetic Survey for the Fiscal Year ended June
30, 1912, accompanied with Progress Sketches.**
- The Republican Advocate,** beginning Vol. I, No. 32.
- The National Review.** Vols. XI-XII.

RECENT ACCESSIONS TO THE LIBRARY

015-M 11	The Arabic and Turkish Manuscripts in the Newberry Library.	<i>Macdonald, D. B.</i>
016.5-J 57	The John Crerar Library—a list of books on the history of Science.	<i>Josephson, A. G. S.</i>
061-F 1	Jude: a Study in Chinese Archaeology and Religion.	<i>Laufer, B.</i>
061-F 1.1	Chinese Pottery of the Han dynasty.	<i>Laufer, B.</i>
063-Or 1.1	Einführung in die Neuchinesische Schriftsprache.	<i>Hsüen Shen and Kommerich, A.</i>
133.4-D 65	Recherches sur les Superstitions en Chine.	<i>Doré, H.</i>
172.4-Sp 1	Papers on Inter-Racial Problems, communicated to the First Universal Races Congress 1911.	<i>Spiller, G. Editor</i>
181.1-C 34	The Economic Principles of Confucius and his school.	<i>Chen Huan-chang.</i>
181.11-M 71	Die chinesische Weltanschauung Dargestellt auf Grund der ethnischen Staatslehre des Philosophen Mong tse.	<i>Mootz, H.</i>
181.1-W 13	Confucius and New China.	<i>Wang ching-Dao.</i>
181.1-M 46	The Tao Teh King: a Short Study in comparative Religion.	<i>Medhurst, C.S.</i>
273.2-C 34	Un Traité Manichéen retrouvé en Chine.	<i>Chavannes, E. and Pelliot, P.</i>
273.2-P 31	Les influences iraniennes en Asie Centrale et en Extrême-Orient.	<i>Pelliot, P.</i>
275.1-L 63	A Chinese Appeal to Christendom concerning Christian Missions.	<i>Lin Shao-yang</i>
297-Ah 1	The Teachings of Islam.	<i>Ahmad, M. G.</i>
297-J 1	The Review of Religions. Mohammedan Magazine, beginning Vol. XI, No. 1.	
312.51-R 53.1	The 1910 census of the population of China.	<i>Rockhill, W. W.</i>
320-As 1	Some of the contributions of Feudal Japan to the New Japan.	<i>Asakawa, K.</i>
320-K 79	The Status of Aliens in China.	<i>Koo, V. K. W.</i>
325.2-G 71	Die überseeische Auswanderung der Chinesen und ihre Einwirkung auf die gelbe und weisse Rasse.	<i>Gottwaldt, H.</i>

- 328.42-Ch 24 Correspondence respecting the affairs of China, 1912. *Blue Book*
- 328.42-Ch 24.1 Correspondence respecting the affairs of China, 1912. (in Chinese). *Ch'ên Kuo-ch'uan*
translator
- 328.42-Ch 25 Further Correspondence respecting the affairs of China, 1912. *Blue Book*
- 332-V 65 On Chinese currency. *Vissering, G.*
- 349.51-H 74 Das Justizwesen in China in Seiner gegenwärtigen Gestaltung (mit besonderer Berücksichtigung der Provinz Schantung.) *Halzhauer, F.*
- 354.51-B 83 Present Day Political Organization of China, *Brunner, H. S.*
and Hagelstrom
V. V.
- 354.51-C 35 Reform of the Salt Administration. *Chang Chien*
- 380.5-L 36 The Relations of the Chinese to the Philippine Islands. *Laufer, B.*
- 495.1-G 36 A Chinese and English handbook of Business Expressions. *Gièter, L. de*
- 495.1-G 97 Manuale pratico di corrispondenz cinese. *Guseo, M.*
- 495.1-L 12 Hsin Tzu Tien, New dictionary of Chinese Words and phrases, 1912. *Lu Êrh-Kwei*
Editor.
- 495.1-L 12.1 Ditto. Fourth Edition 1913. *Lu Êrh-Kwei*
Editor.
- 495.1-Z 12 Recueil de nouvelles Expressions Chinoises. *d'Ollone.*
- 495.25-Ol 3 Mission d'Ollone 1906-1909. Recitres des peuples non chinois de la Chine. *d'Ollone.*
- 495.25-Ol 3.1 Mission d'Ollone 1906-1909. Langues des peuples non Chinois de la Chine. *d'Ollone.*
- 495.6-L 36 Der Roman Einer Tibetischen Königin. *Laufer, B.*
- 499-B 72 Das Verbum Dargestellt auf grund einer Analyse der besten Texte in vierundzwanzig indonesischen Sprachen. *Brandstetter, R.*
- 499-B 72.1 Der Artikel des Indonesischen verglichen mit dem des Indogermanischen. *Brandstetter, R.*
- 511.2-T 55 Computation on the Soroban. *Tochio.*
- 549-N 98 The Coal and Mineral Resources of Shansi Province, China. *Nyström, E. T.*
- 551.31-B 85 In and around Morteratsch Glacier: a study in the natural history of ice. *Buchanan, J. Y.*
- 553-B 85 Experimental Researches on the specific gravity and the displacement of some saline solutions. *Buchanan, J. Y.*
- 553-Iw 1 A study of Japanese coals. *Iwasaki, C.*
- 581.951-F 74 Index Floræ Sinensis. Vols. II and III. *Forbes, F. B. and*
Hemsley, W. B.
- 581.991-B 72 Additional Philippine Symplocaceae. *Brand, A.*
- 590-St 9 Verhandlungen des VIII Internationalen Zoologen-Kongresses zu Graz 1910. *Stummer-Traunfels, R. von*
- 610-J 35.11 The Diseases of China. *Jefferys, W. H.*
S. Maxwell, J. L.

- 610-St 9 Chinese Materia Medica. *Stuart, G. A.*
- 622.24-K 53 An account of a deep boring near the Bubbling Well, Shanghai. *Kingmill, T. W.*
- 630-K 53 Farmers of forty centuries. *King, F. H.*
- 708-Sh 3 The Tibet collection in the Newark Museum. *Shelton, A. L.*
- 709.51-D 34 Collection d'un Amateur Objects d'art de la Corée de la Chine et du Japon. *Desrouges, A. Compiller.*
- 709.52-H 86 Japan and its Art. *Huish, M. B.*
- 709.92-J 11 De inlandsche Kunstnijverheid in Nederland-ch Indie. *Jasper, J. E. en Pirngadie, M.*
- 720.51-B 63 Die Baukunst und religiöse Kultur der chinesen. Bd. I. P'o To Shan. *Boerschmann, E.*
- 730-F 68 Étude sur l'Iconographie Bouddhique. *Foucher, A.*
- 737-R 11 Chinese early barter and un-inscribed money. *Remsden, H. A.*
- 738.51-G 65 Chinese Porcelain and Hard Stones. *Gorer, E. and Blacker, J. F.*
- 738.51-M 74 Catalogue of the Morgan Collection of Chinese Porcelains. Vol II, parts I & II.
- 738.51-Ye 3 Symbolism in Chinese Art. *Yetts, W. P.*
- 759.9-B 63 On the laws of Japanese Painting. *Bowie, H. P.*
- 759.9-F 31 Epochs of Chinese and Japanese Art. *Finollosa, E. F.*
- 759.9-K 11 The Kokka-Illustrated Journal of fine and applied arts of the Far East.
- 759.9-L 36 The Wang Ch'uan-tu, a landscape of Wang Wei. *Lauffer, B.*
- 769-Am 1 The Heritage of Hiroshige, a glimpse at Japanese landscape Art. *Amiden, D. and Happer, J. S.*
- 769-L 36 The discovery of a lost book. *Lauffer, B.*
- 780.52-W 37 A la decouverte de la musique Japonaise. *Westharp, A.*
- 780.52-W 37.1 Les origines orientales de la musique and other pamphlets on Music. *Westharp, A.*
- 890.517-L 36 Skizze der mongolischen Literatur. *Lauffer, B.*
- 890.518-L 36 Skizze der manjurischen Literatur. *Lauffer, B.*
- 895.1-G 75 Ming Hsien Chi: being a collection of Proverbs and Maxims. *Grüne, H. Dawson*
- 895.11-B 85 Chinese Poems. *Budd, C.*
- 895.12-G 75 Die Huldigungsfeier der acht genien für den Gott des langen lebens. *Grube, W.*
- 895.13-F 44 Chinese Fairy Tales. *Fiedle, A. M.*
- 895.18-M 71 A guide to Wenli Styles and Chinese Ideals. *Morgan, E.*
- 910.4-Ch 1 A Journal of the proceedings of the Honorable Company's Ship Warren Hastings from England to the East Indies 1785.
- 912.51-J 49.13 Carte des prefectures de chine at de leur population Chretienne. *Moidrey, P. J. de*
- 913.51-L 36 Historical Jottings on amber in Asia. *Lauffer, B.*
- 913.51-L 36.1 The Bird Chariot in China and Europe. *Lauffer, B.*

- 913.51-L 36.11 Chinese Grave Sculpture of the Han period and Five newly discovered bas-reliefs of the Han period. *Lauffer, B.*
- 913.51-T 12 Tombeau des Liang, Famille Siao. *Tchang, M.*
- 913.516-St 3.11 Ruins of Desert Cathay. *Stein, M. A.*
- 915-C 34 Chau Ju-Kua: his work on the Chinese and Arab Trade in the twelfth and thirteenth centuries entitled Chu-fan-chi. *Hirth, F. and Rockhill, W. W. trans.*
- 915.1-Ad 2 Chinese Jews. *Adler, M. N.*
- 915.1-C 73 Les Sépultures Imperiales de la Chine. *Combaz, G.*
- 915.1-C 73.1 Les Palais Impériaux de la Chine. *Combaz, G.*
- 915.1-L 96 La Cina Contemporanea. *Luigi, G. de*
- 915.1-P 42 The History of the Jews in China. *Pertmann, S. M.*
- 915.1-W 64 Moral Tenets and Customs in China. *Wülgel, L.*
- 915.11-C 51 Through Shên-Kan. *Clark, R. S. and Sowerby, A. de C.*
- 915.13-C 34 Documents historiques et Géographiques relatifs à Li-Kiang. *Charavannes, E.*
- 915.13-J 11 The Back Blocks of China. *Jack, R. L.*
- 915.13-St 6 The Penetration of Yunnan. *Stout, A. P.*
- 915.15-B 11 Le Tibet Révolte. *Bacot, J.*
- 915.15-F 31 Adventure Sport and Travel on the Tibetan Steppes. *Fergusson, W.N.*
- 915.15-H 11 An den Grenzen von China, Tibet und Birma. *Hackmann, H.*
- 915.17-J 57 In und ausser Dienst in der Mongolei. *Johst, F.*
- 915.18-C 34.1 Mission Archéologique dans la Chine Septentrionale. *Charavannes, E.*
- 915.7-C 88 A Journey in South Siberia. *Curtin, J.*
- 915.7-P 88 Siberia. *Price, M. E.*
- 915.93-G 26 Siam and its productions, arts and manufactures. *Gerini, G. E.*
- 922.2-M 11 Jean Kottler Auteur de l'histoire Cochinchinoise descriptive. *Maybon, C. B.*
- 931-T 78.11 Histoire des trois royaumes, Han, Wei, Tchao. *Tschepe, A.*
- 951-C 34 Les Memoires historiques de Se-Ma-Ts'ien. *Charavannes, E. trans.*
- 951-G 37 China and the Manchus. *Giles, H. A.*
- 951-G 37.1 The Civilization of China. *Giles, H. A.*
- 951-M 84.0 The Trade and Administration of China. Revised Edition 1913. *Morse, H. B.*
- 951.9-B 56.1 Recent events and present Policies in China. *Bland, J.O.P.*
- 951.9-B 63 The New China, a traveller's Impressions. *Borch, H. trans.*
- 951.9-Ch 1 China Social and Economic Conditions
- 951.9-Ch 1.1 Sundry Articles on Present Day Conditions in China.

951.9-F 84	Ostasiatische Neubildungen beiträge zum Verständnis der politischen und Kulturellen Entwicklungsvorgänge im fernen Osten.	<i>Franke, O.</i>
951.9-K 19.1	The Passing of the Manchus.	<i>Kent, P. H.</i>
951.9-K 52	The Passing of the Dragon	<i>Keyte, J. C.</i>
951.9-L 63	Ti-ping Tien-kwoh, the history of the Ti-ping Revolution.	<i>Lin-le.</i>
951.9-L 79	Suggestions for the Reconstruction of China.	<i>Lowe, J.</i>
951.9-R 27	Intellectual and Political Currents in the Far East.	<i>Reinsch, P. S.</i>
951.9-R 35	Government Changes and National Movements.	<i>Ridge, W. S.</i>
951.9-R 53	La Chine Moderne.	<i>Rottach, E.</i>
951.9-Sch 8	Abriss der neueren Geschichte Chinas.	<i>Schüler, W.</i>
959.3-B 85	Burney Papers relating to Mission of Siam in 1825-26. Vols. I. & II.	<i>Burney, H.</i>

PROCEEDINGS

ANNUAL GENERAL MEETING

The annual meeting of the North China Branch of the Royal Asiatic Society was held June 5, 1913, at 5 Museum Road. Sir Everard Fraser, K.C.M.G., presided, and among those present were Col. C. D. Bruce, Dr. F. E. Hinchley, Dr. A. Stanley, Dr. A. P. Wilder and Mr. W. E. Leveson.

Sir Everard Fraser opened the meeting with a brief speech. There was little to say, he observed, beyond the statement that the Society had had a very successful year. Like happy nations, they had no particular history. They had held several meetings, all of them very well attended, and the Council had worked in great harmony. The prospects of the Society were exceedingly good.

The Honorary Librarian's Report.

The report for the year ending May 31, 1913, of the Librarian (Mrs. Ayseough) was read by Dr. F. E. Hinchley. It was as follows :—I have the honour to present my sixth report as Librarian. Nothing of great importance has occurred during the last year. We felt justified in a more liberal expenditure on books and several works of value have been secured. Our set of the T'oung Pao, than which no publication dealing with affairs of the Orient is more complete, was lacking in many parts and these have now been supplied and will prove a treasure to the student. The plates of Chavannes' Archaeological Mission have been received and the text is promised for the coming autumn.

The *Musée Guimet* has kindly agreed to supply us with certain classes of their valuable publication in exchange for our *Journal*. We have also entered into an exchange with a promising new German issue the "*Ostasiatische Zeitschrift*"—which deals especially with the art of the Far East.

A collection of photographs has been commenced to which it is hoped that members will contribute.

Report of Editor of the Journal.

Dr. F. E. Hinckley read the report of the Editor of the Journal, the Rev. Evan Morgan, which was as follows :

The editor has to thank many friends of the Society for willing co-operation and help. It has not been possible to include all the articles received. The editor has been under no anxiety as to a sufficiency of material. Some of the articles have been read before our Society ; one was read before the Peking Oriental Society. Mr. E. H. Parker's article deals with a country much in evidence just now. A good Atlas will be a useful companion when reading this article. The issue contains a large number of reviews. Some of them are very important. It is hoped that they will supply the public with what writers on Chinese things have to say on the politics, art, religion, finances and language of the country. The *Journal* will be ready on July 1.

The Honorary Treasurer's Report.

Dr. F. E. Hinckley read the Hon. Treasurer's report, as follows :—

ROYAL ASIATIC SOCIETY IN ACCOUNT WITH THE HONORARY TREASURER OF THE SOCIETY

Cash Account: June 1st, 1912, to May 31st, 1913.

RECEIPTS.		\$	cts.	EXPENDITURES.		\$	cts.
By Balance at Credit, May 31st, 1912	...	842	53	To Museum (net)	...	84	38
" Fees of Members:				" Library	...	625	94
Annual	...	1,339	54	" Journal	...	676	82
Life	...	100	00	" Salaries and Wages	...	990	57
" Municipal Grants:		1,439	54	" Stationery	...	63	37
International	...	1,312	33	" Postage	...	46	77
French	...	134	29	" Public Meetings, Exhibitions	...	217	81
" Interest on Bank Deposits	...	1,446	92	" Building Maintenance (Heat, Light, Water)	...	123	25
" Insurance Rebate	...	11	40	" Building Repairs and Improvements	...	203	23
" Sales of Library Catalogues	...	2	88	" Furniture	...	81	04
" Exhibition of Paintings, June 9th, 1912	...	16	00	" Taxes	...	207	01
" China Monuments Society, Deposit	...	42	55	" Insurance on Building and Contents	...	46	30
" Comptadore of Secretary, Deposit Repaid on	...	10	00	" Sundries	...	33	88
closing Accounts, May 31st, 1913	...	200	00	" Comptadore of Secretary, Additional Deposit	...	42	50
						100	00
		\$ 4,041	82			3,531	87
				" Balance at H. and S. B. C. as per			
				certificate attached on 31 5 13	...	577	20
				Less—Cheque No. 739,126	not		
				yet cashed...	...	509	95
						4,041	82

SHANGHAI, June 3rd, 1913.

Audited and found correct,
Signed: J. FERGUSON.

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

The Honorary Curator's Report.

Dr. A. Stanley read his report as Curator of the Museum for the Year ending May 31, 1913, as follows :—

The building has been maintained in good condition. The collection of natural history specimens has undergone annual overhaul and the cases have been kept as far as possible insect proof. No loss or destruction of specimens has been noted.

The most notable acquisitions during the year were sixty Chinese reptiles, mostly presented, and an addition to the extensive collection of Fukien crustacea. There are now some seventy-five species of Chinese reptiles represented in the Museum, besides a number not yet identified ; together with a considerable number of amphibia.

Ninety-two specimens were presented to the Museum during the year, mostly reptiles, for which the most hearty thanks is given. Snakes, lizards and amphibia, especially from West China, are wanted, and the donors, besides acquiring much scientific merit, will be heartily thanked and, when required, any out of pocket expenses will be paid. Specimens which have remained in seventy-five per cent alcohol for a month require just wrapping in a piece of cloth moistened with alcohol and may be sent through the post in an ordinary biscuit tin.

Birds and mammals were presented by A. M. Marshall, A. E. Cornish, H. T. Wade, J. Cock, E. Binder, P. L. Byrne, A. P. Wood, A. Bookless and H. Logan-Russell. Reptiles and amphibians were presented by C. von Tanner, W. S. Hibbard, C. Talbot Bowring, Dr. P. S. Evans, junr., Dr. Houghton, Dr. A. R. Young, Dr. Herman Bryan, Dr. A. R. Leggate, Rev. E. Merrins, Dr. A. S. Taylor, Miss Barclay, Rev. E. Thompson, Dr. Preston Maxwell, Dr. Gray, Dr. Hutcheson and E. Evans. Miscellaneous specimens were presented by Dr. A. R. Young, Dr. Herman Bryan, A. Bookless and W. H. Kahler.

In order to do something to make up for the want of an art collection in the Museum, a demonstration lecture on Chinese embroidery and other art textile work was given, which included a

small exhibition where the objects were described after the manner of museum specimens. It is proposed to deal with Chinese art wood-work in a smaller manner during the ensuing season.

It may be of interest to record that the Museum is entering on its fortieth year. One of the first aims of this Society, which came into existence in 1856, was the foundation of a Museum. In 1873 a donation from the late Sir Thomas Hanbury led to other subscriptions which enabled the Society to erect the present building on land granted by the British Government. Tls. 1,500 was borrowed from the Trustees of the Recreation Fund for the furnishing of the Museum. This money is still owing, but the annual interest is small. The first Curator was Prof. W. E. Pryer, followed by the late Dr. J. P. Martin in 1876, when a public subscription for the Museum resulted in \$650 being collected. The first taxidermist was one Wong, who had previously worked for the well-known naturalist Père David, M. A. Fauvel, the discoverer of the Chinese alligator, became Curator in 1878 when a Municipal grant of Tls. 500 was first given to the Museum, together with one of Tls. 100 from the French Municipal Council. The late Mr. D. C. Jansen followed in 1880 and Dr. H. L. Smith in 1883. Mr. F. W. Styan came to the assistance of the Museum in 1884 and records much dilapidation among the birds, the collection of which he rapidly renewed and developed. Mr. Styan three years later was replaced by Mr. H. E. Hobson and the work of both these officers is still in evidence. In 1889 a proposal was put forward for a Trade and Commercial Museum which never materialized. Mr. Carl Boch was Curator in 1889, the late Mr. Jansen took a second term of office in 1891, Mr. H. Vosy-Bourbon functioned in 1894, Dr. R. H. Cox in 1897, Prof. E. R. Lyman in 1898, the late Dr. S. P. Barchet in 1901 and Dr. Schirmer from 1902 to 1904.

The Honorary Secretary's Report.

Dr. F. E. Hinckley, Hon. Secretary, read his report as follows :

The membership of the Council remained the same as in the year preceding, excepting that Mr. Paul H. King, the Statistical

Secretary of Chinese Maritime Customs at Shanghai, became Vice-President in place of Dr. J. C. Ferguson who had removed to Peking, and excepting that on the removal in March to Manila of Mr. J. D. Smart, Assistant Manager of the Hongkong and Shanghai Bank, at Shanghai, his successor at the Bank, Mr. R. R. Hynd, became Honorary Treasurer. The financial condition of the Society had so much improved in the two years of Mr. Smart's incumbency that the Council caused its appreciation to be noted in the minutes.

The Council has met six times through the year. The attendance has usually been seven or eight from among the ten members residing in Shanghai. Of the business transacted, the most important doubtless was the application addressed through the President of the Society to H. M. Government for modification of the terms on which the Society holds the real property on which its building stands, the proposed modification being to enable the Society to obtain enlarged space by rebuilding on this property. The Society was originally granted an area larger than its building now occupies, that is the additional area of some forty by sixteen feet immediately at the east of its present premises. With this area returned and with a building of four or five storeys in place of the present two storey building, the space in the building would be more than twice increased. It is thought that a modern building with a lift and with good lighting and good fire protection, on premises located centrally as these are, would be better than a building elsewhere located, even if larger, on land which we should have to purchase probably at burdensome cost. It is hoped that H. M. Government will be favourably disposed towards this project.

The Council also considered to what extent Chinese might be admitted to membership, applications from several Chinese on proposal by Chinese already members of the Society having been received. The Society has always been and is liberally disposed towards the Chinese, yet the primary purpose of the Society is to promote the knowledge of China among foreigners resident in or visiting China and this not by social relations with the Chinese, but through its library, museum, Journal and public meetings. It

was considered that Chinese membership should not at present be increased.

The Council for the Society, expressed interest in and extended aid by way of publications of papers for the China Monuments' Society and the Peking Oriental Society, in both of which Societies numbers of members of our Society are enrolled.

The public meetings of the Society have been as follows :

October 17 : Paper by Professor Frederick G. Henke of the University of Nanking.—A Study in the Life and Philosophy of Wang Yang Ming.

January 9 : Paper by Doctor E. T. Shields of the American Baptist Mission, Yachow, Szechuen—O-mei San, the sacred mountain of Szechuen. This paper had lantern illustrations.

March 6 : Paper by the Rev. Timothy Richard, D.D., Secretary of the Christian Literature Society in China—A Chinese Epic by Ch'iu Ch'ang Chun. At this meeting also Mr. Rudolf Mahnfeldt exhibited some twenty Chinese paintings.

March 28, 29, 30 : Exhibition of Chinese Paintings of the later years of the Ch'ing dynasty by Mr. Liu Sung-fu, and from his collection.

April 10 : Paper by Dr. A. Stanley, Health Officer, Shanghai, Curator of the Museum—Chinese Embroidery and other Art Textile Work. For demonstration of this paper there was an exhibition of Chinese embroideries and other art textiles.

It was much desired by the Council that the Rev. Evan Morgan, Editor of the Journal of the Society, should read a paper on Chinese ideals based upon his recently published book on that subject but this had to be postponed because of Mr. Morgan being pressed with the writing of other books that are soon to appear.

The attendance of the public at all of the meetings of the Society has been excellent. On March 27 Professor A. H. Sayce, of Oxford University, met with the Council in the Library and afterwards viewed the paintings of the Liu Sung-fu exhibition.

The membership of the Society has a net increase of fifty-one. This increase is again larger than in previous years.

Financially the Society is in good condition. The balance at credit is but \$509.95 as compared with \$842.53 last year. How-

ever, there remains to be collected a larger amount from annual fees of members than at the close of last year.

Electricity for lighting has been installed on the ground floor including the library, and this lighting of the lecture hall has greatly improved the hall for lectures and exhibitions.

The building of the Society, excepting for some tinting of walls, which is to be done this summer, is in excellent condition.

Approval of Reports.

On the proposition of Mr. Donovan, seconded by Mr. MaGrath, the above reports were adopted.

Election of Officers.

Mr. W. E. Leveson proposed the election of the following officers for the ensuing year: President, Sir Everard Fraser, K.C.M.G.; Vice-Presidents, Col. C. D. Bruce and Mr. F. S. A. Bourne, C.M.G.; Curator, Dr. A. Stanley; Librarian, Mrs. F. Ayscough (Mrs. C. D. MaGrath acting in her absence); Hon. Treasurer, Mr. R. R. Hynd; Hon. Secretary and Editor of the Journal, S. Couling, M.A.; Councillors, Prof. C. du Bois-Reymond, Dr. J. C. Ferguson, Mr. H. E. Fulford, C.M.G., Dr. F. E. Hinckley, the Hon. Gaston Kahn, Mr. W. E. Leveson, and Dr. A. P. Wilder.

The following were elected members of the Society: F. C. Quien, Netherlands Harbour Works, Shanghai; P. L. Byrne, American Trading Company, Shanghai; Y. Morakuma, Yokohama Specie Bank, Shanghai; A. M. J. Mowjee, Pabancy & Co., 8a Kiukiang Road, Shanghai; Alfred Lutgens, 53 Route Zay Sung, Shanghai; J. Klubien, Maritime Customs, Canton; Leonard C. Healey, Public School, Shanghai; W. R. Brandt, White-Cooper and Oppe, Shanghai.

LIST OF MEMBERS

Members are requested promptly to inform the Secretary of changes of address or other necessary corrections. Where no city address is given in the list, it is to be understood Shanghai; where no national address, China, unless manifestly in another country. The list is revised to June 5, 1913, inclusive, the date of the annual meeting of the Society.

Name	Address	Year of Election
------	---------	------------------

Honorary Members

Chavannes, Prof. Edouard ...	1 Rue des Ecoles, Fontenay aux Roses, Seine, France	1839
Cordier, Prof. Henri ...	École speciale des Langues orientales vivantes, Paris	1836
De Groot, Dr. J. J. M. ...	Leyden, Holland ...	1887
Forke, Dr. A. ...	Windscheid Strasse 25, Charlot- tenburg	1894
Giles, Prof. Herbert Allen ...	Selwyn Gardens, Cambridge ...	1880
Hirth, Prof. F. ...	Columbia University, New York City	1877
Hosie, Sir Alexander, K.C.M.G.	Foreign Office, London ...	1877
Lanman, Prof. Charles R. ...	Harvard University, Cambridge, Massachusetts	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	Weihaiwei ...	1885
Martin, Rev. W. A. P. ...	Peking ...	1864
Morse, H. B. ...	Thüner Gunten, see Switzerland	1888
Parker, Prof. E. H. ...	14 Gambier Terrace, Liverpool...	1877
Putnam, Herbert ...	Library of Congress, Washington	1908
Richard, Reverend Timothy ..	Christian Literature Society ...	1894
Rockhill, Hon. W. W. ...	American Embassy, Constan- tinople	1885
Sampatrao, H. H. the Prince ...	Gaekwar of Baroda, India ...	1898
Satow, Rt. Hon. Sir E., G.C.M.G.	Beaumont, Ottery St. Mary, Devon	1906
Warren, Sir Pelham, K.C.M.G....	Woodhead and Co., 44 Charing Cross, London	1904

Name	Address	Year of Election
------	---------	------------------

Corresponding Members

Fryer, Prof. John	University of California, Berkeley, California	1868
Gardner, C. T., C.M.G.	Foreign Office, London	1900
Jamieson, George, C.M.G.	110 Cannon Street, London	1868
Little, Mrs. Archibald J.	Falmouth, England	1906
Playfair, G. M. H.	Foreign Office, London	1885
Széchenyi, Count Béla	Zinkendorf, Hungary	1880
Volpicelli, Z. H.	Italian Consulate, Hongkong	1886
Williams, R. T.	American Legation, Peking	1889
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut.	1895

Life Members

Ball, J. Dyer	23 Lancaster Avenue, Hadley Wood, Middlesex	1883
Bayne, Parker M.	Union Middle School, Chengtu...	1911
Beauvais, J.	French Consulate, Canton	1900
Bessell, F. L.	Chinese Maritime Customs, Ichang	1905
Box, Rev. Ernest	London Mission	1897
Brown, Sir J. McLeavy, C.M.G.	Chinese Legation, 59 Portland Place, London, W.	1865
Cousland, P. B.	10 Hermitage Gardens, Edinburgh	1908
D'Anty, Pierre Bons	French Consulate, Chungking	1889
Drake, F. E.	Peiyang University, Tientsin	1911
Drew, E. B.	Cambridge, Massachusetts	1882
Ferguson, John C.	Peking	1896
Hackmann, H.	15 Windsor Road, Denmark Hill, London, S.E.	1903
Hall, J. C.	British Consul-General, Yokohama	1888
Hildebrandt, Adolf	Oliva, Westpreussen, Waldestrasse 7 part.	1907
Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Kranz, Rev. Paul	Grünenwald Str. 6, Steglitz, Berlin	1897
Krebs, E.	German Legation, Peking	1895
Laufer, Berthold	Field Museum of Natural History, Chicago	1901
Laver, Capt. H. E.	13 Kungping Road	1912
Little, Edward S.	12 Kiukiang Road	1910

Name	Address	Year of Election
Leavenworth, Chas. S....	Brown, Shipley & Co., 123 Pall Mall	1901
Lyall, Leonard ...	Chinese Maritime Customs, Peking	1892
Morgan, Rev. Evan ...	33 Range Road ...	1909
Morse, C. J. ...	1825 Asbury Avenue, Evanston, Illinois	1901
Nielson, Albert ...	Amoy ...	1894
O'Brien-Butler, P. E. ...	British Consulate, Yünnaufu ...	1886
Ohlmer, E. ...	Goslanstrasse, Hildesheim, Germany	1885
Okamatsu, Dr. Santaro ...	South Manchurian Railway Co., Tairen	1910
Peiyang University, Librarian	Tientsin ...	1911
Plancey, C. Colin de ...	160 Avenue de Suffren, Paris 15e	1877
Poletti, P. ...	Chinese Maritime Customs ...	1912
Sahara, T. ...	Shanghai Mercury ...	1908
Stanley, Dr. A. ...	Municipal Offices ...	1905
Taylor, C. H. Brewitt ...	Peking ...	1885
Tochterman, Karl ...	Chinese Maritime Customs, Chinkiang	1902
Trollope, Rt. Rev. Bishop M.N.	Seoul, Korea ...	1900
Vouillemont, E. G. ...	Luzv. Haute-Marne, France ...	1888
Waeber, C. ...	Niederlössnitz, near Dresden, Blumenstr. 6.	1894

Ordinary Members

Acheson, Guy ...	Chinese Customs, Santuao, Fokien	1908
Alemann, Otto von ...	19 Kiangse Road ...	1910
Ainscough, T. M. ...	Westphal, King and Ramsay ...	1909
Akehurst, A. ...	51A Kiangse Road ...	1906
Alexieff, V. N. ...	University of St. Petersburg, St. Petersburg	1907
Ancell, Rev. B. L. ...	American Church Mission, Yangchow	1911
Andes, Konrad J. ...	Nanning, West River, China ...	1903
Arnold, Julean H. ...	American Consul, Chefoo ...	1904
Ayscough, Mrs. F. ...	20 Gordon Road ...	1906
Backhouse, Edmund ...	Peking ...	1911
Bahnson, J. J. ...	Great Northern Telegraph Co. ...	1909
Bahr, P. J. ...	61D Range Road ...	1909
Bahr, A. W. ...	99 New Bond Street, London, W.	1909
Barton, S., C.M.G. ...	British Legation, Peking ...	1906
Bauer, L. ...	Austro-Hungarian Legation, Peking	1911
Beebe, R. C. ...	Nanking ...	1889

219

Name	Address	Year of Election
Bell, F. Hayley... ..	Chinese Maritime Customs, Chefoo	1908
Bell, H. T. Montague	Thatched House Club, St. James St., London, S. W.	1907
Bergen, Rev. P. D.	Weihshien, Shantung	1903
Betheke, Dr. M.	German Consulate, Chungking ...	1910
Betz, H.	German Consulate, Tsinanfu ...	1900
Bevan, Rev. H. W. L.	London Mission	1906
Beytagh, L. M.	Ilbert & Co.	1910
Billinghurst, Dr. W. B.	3G Peking Road	1908
Billings, G. M.	Public School	1908
Bitton, Rev. W. N.	17 Bateman Street, Cambridge, England	1902
Black, S.	Great Northern Telegraph Co. ...	1910
Blickle, K.	Slevogt & Co.	1911
Bolton, R. L.	Maitland & Co.	1913
Bondfield, Rev. G. H.	B. and F. Bible Society	1900
Bosustow, J. C.	Municipal Offices	1905
Bourne, F. S. A., C.M.G.	Assistant Judge, British Supreme Court for China	1885
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
Bradley, H. W.	Chinese Maritime Customs, Hankow	1912
Brandt, Carl M.	Hanau am Main, Rückertstrasse 8, Germany	1896
Brandt, W. R.	White-Cooper and Oppe	1913
Brandt, Mrs. Dorothea	19 Medhurst Road	1913
Brazier, Henry W.	Hongkong and Shanghai Bank, London	1905
Brazier, James R.	Hongkong and Shanghai Bank, London	1906
Bredon, Sir Robert E., K.C.M.G.	Peking	1885
Bremner, Mrs. A. S.	19 Yates Road	1909
Brenan, Byron, C.M.G.	British Foreign Office, London ...	1884
Bristow, H. B.	H. H. Bristow, British Consulate	1897
Bristow, H. H.	British Consulate	1909
Browett, Harold	22 Yuenmingyuen Road	1891
Brown, Thomas	La Roque, Sutton, Surrey	1885
Bruce, Col. C. D.	Municipal Offices	1900
Burdick, Miss S. M.	Baptist Mission, West Gate	1909
Burkill, A. W.	2 Kiukiang Road	1912
Burkill, Mrs. A. W.	2 Kiukiang Road	1912
Buri, Paul von	German Consul-General	1909
Byrne, P. L.	American Trading Company	1913
Campbell, C. W., C.M.G.	Nutlands, Ingletham, Kent	1890
Candlin, Rev. G. T.	United Methodist Mission, Tangshan	1911
Cannan, A. M.	Reiss and Co.	1908
Carl, Francis A.	Chinese Maritime Customs, Hankow	1906

LIST OF MEMBERS.

V

Name	Address	Year of Election
Carruthers, A. G. H. ...	26 Old Queen St. London, S. W.	1908
Carter, J. C. ...	Mactavish and Lehmann ...	1912
Ch'ên, Kuo Ch'uan, C. M. ...	31 Tai Chi Road, West Gate ...	1913
Cheshire, F. D. ...	American Consul-General, Canton	1906
Claiborne, Miss Elizabeth ...	4 Thibet Road ...	1908
Clark, J. D. ...	Shanghai Mercury ...	1895
Clementi, C. ...	Kelly and Walsh, Hongkong ...	1905
Cloud, Fred D. ...	203 Rialto Building, San Francisco, California	1908
Coales, O. R. ...	British Consulate, Wuchow ...	1906
Cornaby, Rev. W. Arthur ...	152 N. Szechuen Road Extension	1903
Cory, Rev. A. E. ...	Wuhu ...	1908
Couling, S. ...	38 Quinsan Road ...	1894
Cox, Dr. S. M. ...	39 N. Soochow Road ...	1908
Crow, C. ...	The China Press ...	1913
Cucherousset, Henri ...	69 Rue du Consulate ...	1912
Culpin, Dr. Millais ...	3G Peking Road ...	1908
Cunningham, Rev. R. ...	China Inland Mission, Sahsienlu Szechuen.	1913
Darroch, Rev. John ...	Religious Tract Society, Hankow	1906
Davis, Dr. Noel ..	Municipal Offices ...	1910
das Chagas, J. F. ...	Portuguese Legation, Peking ...	1910
Dennys, H. L. ...	2 Connaught Road, Hongkong ...	1877
Dent, V. ...	Chinese Maritime Customs ...	1912
Dillon, Gustave... ..	Foreign Office, Paris ...	1911
Dodson, Miss S. L. ...	St. Mary's Hall, Jessfield ...	1909
Donald, William H. ...	Far Eastern Review ...	1911
Donovan, J. P. ...	Chinese Post Office ...	1891
Dorsey, W. Roderick ...	American Consul, Ierez la Frontera, Spain	1911
Douglas, J. C. E. ...	5 Peking Road ...	1905
Dowie, Robert G. ...	15 Burkill Road ...	1906
Drake, Noah F. ...	Fayetteville, Arkansas ...	1904
Edgar, J. H. ...	China Inland Mission, Tachienlu, Szechuen	1910
Edwards, Mrs. Martin ..	54 Avenue Road ...	1912
Eitaki, H. ...	Japanese Consulate, Chientao ...	1908
Eliot, Sir Charles ...	Hongkong University, Hongkong	1913
Engel, Max M. ...	38 Seymour Road... ..	1911
Essex Institute... ..	Salem, Massachusetts ...	1906
Fearn, Mrs. J. B. ...	122 Rue Palikao ...	1911
Fenton, A. H. ...	United Club, Yokohama... ..	1911
Ferguson, J. W. H. ...	Chinese Maritime Customs, Harbin	1910
Ferguson, T. T. H. ...	Chinese Maritime Customs, Peking	1900
Fetherstonhaugh, J. ...	8 Jinkee Road ...	1912
Fischer, Emil S. ...	Tientsin ...	1894

221

Name	Address	Year of Election
Fleischer, B. W.	The China Press	1912
Fowler, J. A.	The China Press	1913
Fox, Harry H.	British Legation, Peking	1907
Fraser, E. D. H., K.C.M.G.	British Consul-General	1907
Fraser, Miss Jean	St. John's University	1912
Freer, Charles L.	Detroit, Michigan	1910
Fry, E. C.	18 Hankow Road... ..	1912
Fryer, George B.	Presbyterian Mission Press	1901
Fulford, H. E., C.M.G.	British Consul-General, Tientsin	1885
Gale, Esson M.	Singer Sewing Machine Co.	1911
Gamburg, F. H.	Reiss and Co.	1910
Gardner, H. G.	Hongkong and Shanghai Bank, Tientsin	1906
Garner, Dr. Emily	Margaret Williamson Hospital, West Gate	1911
Garritt, Rev. J. C.	Nanking	1907
Ghisi, E.	Via Carducci 30, Milano, Italy	1893
Gillis, Captain J. H.	American Legation, Peking	1911
Giolma, A. de Bretton... ..	Peking Syndicate, Ja-Mei-Sen, Honan	1909
Gipperich, H.	Tientsin	1909
Godfrey, C. H.	Municipal Offices	1909
Goffe, H.	China Consular Service, Foreign Office, London	1905
Göhring, A.	Arnhold, Karberg & Co., Hankow	1913
Gowland, G. H.	Chartered Bank	1907
Green, O. M.	North-China Daily News	1909
Greenfield, J. A.	Chinese Post Office, Swatow	1910
Grodtman, Johana	10 Kiangse Road	1898
Gröne, H. Dawson	53 Belmont Avenue, Donnybrook, County Dublin, Ireland	1908
Grosse, V.	Russian Consul-General	1908
Gunsberg, Baron G. de	32 Avenue Kléber, Paris... ..	1908
Gwynne, G. L.	Maritime Customs, Wauhsien, Szechuen	1913
Handley-Derry, H. F.	British Consulate, Ichang	1903
Harding, H. I.	British Consulate, Foochow	1904
Hardy, Dr. W. M.	Foreign Christian Mission, 2 Hanbury Road	1912
Harpur, C.	Municipal Offices	1908
Hays, Mrs. John	66 Route Doumer... ..	1911
Hayter, H. W. G.	Oriental Press, 55 Yang KingPang	1912
Healey, Leonard C.		1913
Heffer, G. S.	2 Kiukiang Road	1911
Hemeling, K.	Chinese Maritime Customs, Peking	1912
Henke, Dr. Frederick G.	University of Nanking, Nanking	1912
Hers, Joseph	Belgian Consulate	1907
Hill, M. Stow	J. G. Weir, Pier A., North River, New York City	1908

LIST OF MEMBERS.

vii

Name	Address	Year of Election
Hilton-Johnson, Capt. A. H. ...	21 Carter Road	1908
Hinckley, F. E.	United States Court for China ...	1907
Hiscock, F. H.	Harvey and Co., Hankow ...	1905
Hobson, H. E.	St. Michaels, Glastonbury, England	1868
Hoettler, A.	20 Foochow Road	1910
Hogg, E. Jenner	10 Peking Road	1908
Houghton, Charles	3 Peitaiho Lane	1908
Howell, E. B.	Chinese Maritime Customs, Tengyueh, Yünnan	1909
Hudson, Mrs. Alfred	Ningpo	1909
Hugall, T. N.	Municipal Offices	1911
Hughes, A. J.	China United Assurance Society	1909
Hummel, R. Ure	Bisset and Co.	1911
Hynd, R. R.	Hongkong and Shanghai Bank ...	1913
Imada, T.	Mitsui Bussan Kaisha	1912
Irvine, Miss Elizabeth	Bridgman Home, West Gate ...	1910
Jackson, Rev. James	Boone University, Wuchang ...	1908
Jameson, C. D.	Peking	1911
Jameson, J. N.	3 Kiukiang Road	1908
Jamieson, J. W., C.M.G.	British Consul-General, Canton...	1888
Jeffreys, Dr. W. Hamilton	University Club, 1510 Walnut St., Philadelphia	1908
Jenks, Prof. J. W.	Alexander Hamilton Institute, 13 Astor Place, New York	1903
Jernigan, T. R.	3 Hongkong Road	1906
Jessel, W.	Giesel and Co.	1912
Jesus, C. Montalto de	Macao	1902
Johnson, Nelson Trusler	American Consulate	1912
Johnston, R. F.	District Office, Weihaiwei ...	1907
Jones, Edward P.	H. M. S. Newcastle, care Naval Agent, Shanghai	1910
Jones, Loftus E. P.	24 Yuenmingyuen Road	1908
Jöst, A.	Sulzer, Rudolf and Co., 8 Peking Road	1912
Kahn, Gaston,	Consul-General for France ...	1913
Kannowski, Mrs. P.	17 Ford Lane	1908
Kano, Dr. N.	Kyoto University, Kyoto ...	1902
Kanzki, S.	Mitsui Bussan Kaisha	1906
Kelley, Miss A. S.	Public School	1910
Kemp, G. S. Foster	37 Elgin Road	1908
Kern, D. S.	Chengtu	1912
Kilner, E.	Municipal Offices	1909
King, Louis M.	British Consulate, Chengtu ...	1911
King, Paul H.	Chinese Maritime Customs, Amoy	1886
Kinnear, Henry R.	Gibb, Livingston and Co. ...	1907
Kirton, Walter	Peking	1911
Klimanek, P. H.	Austro-Hungarian Consulate ...	1909
Klubien, J.	Maritime Customs, Canton ...	1913

Name	Address	Year of Election
Krapf, Dr.	German Medical School	1912
Krill, Joseph	Austro-Hungarian Consulate, Tientsin	1912
Kring, K. G.	Koolongsu, Amoy... ..	1911
Kronenberg, F.	106 Bubbling Well Road... ..	1912
Kronenberg, Mrs. F.	106 Bubbling Well Road... ..	1912
Krmliug, F.	Shenchowfu, via Changteh, Hunan	1912
K'ung T'ien-cheng	35 N. Soochow Road	1912
Kurokawa, S.	Nippon Yusen Kaisha, Yokohama	1911
Kurz, Dr.	German Medical School	1911
Ku Hung Ming... ..	1 Hungjao Road	1906
Kunze, R.	Ostaisatische Lloyd	1909
Lacy, Rev. W. H.	10 Woosung Road	1909
Lamb, Prof. W. H.	Department of Agriculture, Washington	1911
Landesen, Arthur C. von	Russian Consulate, Harbin	1909
Langley, Capt. J.	3 Thorburn Road	1909
Lanning, George	14 Medhurst Road	1908
Latourette, Kenneth Scott	Yale Mission, Changsha, Hunan...	1912
Lawford, L.	Chinese Maritime Customs	1913
Lay, W. G.	Errolstron, Troon, Scotland	1902
Lee, A. W.	Chinese Post Office, Hankow	1910
Leveson, W. E.	Municipal Offices	1905
Liddell, C. Oswald	Shirenewton Hall near Chepstow, Monmouthshire	1908
Limpriht, Dr. W.	German Medical School	1911
Lindsay, Dr. A. W.	159 Grand Allée, Quebec	...
Lockwood, W. W.	2 Barchet Road	1913
Lucas, S. E.	Chartered Band, Tientsin	1906
Lütgens, Alfred	German Consulate	1913
Lüthy, Charles	Municipal Offices	1910
Mabee, Fred C.	Baptist College	1912
MacDonald, W.	Chinese Maritime Customs	1912
MacGillivray, Rev. Donald	143 N. Szechuen Road	1908
MacGregor, D.	Municipal Offices	1913
Mackinnon, J. B. A.	Municipal Offices	1905
Macoun, J. H.	66 Wellington Park, Malone Road, Belfast	1894
MaGrath, C. D.	Mustard and Co.	1910
MaGrath, Mrs. C. D.	Mustard and Co.	1910
Mahnfeldt, R.	16 The Bund	1912
Main, Dr. Duncan	Hangchow	1900
Marsh, Dr. E. L.	3B Peking Road	1908
Marshall, R. Calder	1A Jinkee Road	1908
Marshall, Miss M. C.	24 The Bund	1912
Mayers, Sydney F.	Peking	1907
Maybon, Charles B.	247 Avenue Paul Brunat... ..	1911
McEuen, K. J.	Municipal Offices	1908

LIST OF MEMBERS.

ix

Name	Address	Year of Election
McInnes, Miss G.	Municipal Offices	1913
McInnes, Miss L.	Hongkong & Shanghai Bank ...	1913
McNeill, Mrs. Duncan	Snodd Hill, Alton, Hants, England	1913
Medhurst, Rev. C. Spurgeon ...	102 Bubbling Well Road ...	1911
Mell, Rudolf	German School for Chinese, Canton	1911
Mencarini, J.	Chinese Maritime Customs, Office, London, England ...	1884
Merklinghaus, Dr. P.	German Consulate, Tsinanfu ...	1906
Merrill, H. F.	Chinese Maritime Customs ...	1910
Merriman, Mrs. W. L.	15 Ferry Road	1910
Mesny, H. P.	British-American Tobacco Co. ...	1911
Middleton, Herbert E.	Municipal Offices	1909
Millard, T. F.	The China Press	1911
Miskin, Stanley C.	Asiatic Petroleum Company ...	1913
Moffett, Rev. L. J.	Kiangyin, Kiangsu	1910
Moore, Rt. Rev. David H.	Indianapolis, Indiana	1901
Morakuma, Y.	Yokohama Specie Bank	1913
Morrison, Dr. G. E.	Peking	1897
Moule, Rev. A. C.	Little Brody Rectory, Dorset ...	1902
Mowjee, A. M. J.	Pabany and Company	1913
Münter, L. S.	Great Northern Telegraph Co. Peking	1910
Newel, Fritz	Daily News, Hankow	1913
Nishiyama, T.	Yokohama Specie Bank, Bombay	1910
Nixon, F. A.	Chinese Postal Service	1913
Nord, Dr. H.	German Consulate, Hankow ...	1904
Norman, B. B.	Russo-Asiatic Bank	1912
Norman, H. C.	The China Press	1912
Nuttall, G. K.	Butterfield and Swire	1912
Ogilvie, Rev. C. L.	American Presbyterian Mission, Peking	1913
Oliver, Dr. A. E.	Rue d'Autremer, Hankow ...	1910
Oppe, H. S.	11 Peking Road	1908
O'Shea, J.	Shanghai Times	1910
Orchardson, T. H.	Reiss and Co.	1910
Ovesen, H. E.	Chinese Telegraphs, Chefoo ...	1910
Ozorio, C. E. L.	International Bank	1911
Pagh, E. K.	Great Northern Telegraph Co. ...	1908
Palm, J. M.	Voigt and Geber, 173 Prins Hen- drik Gade, Amsterdam	1907
Parker, Rev. A. P.	Anglo-Chinese College	1901
Parlane, L. J.	Dodwell & Co.	1912
Patrick, Dr. H. C.	5 Hongkong Road	1912
Pearson, C. Dearne	69 Kiangse Road	1908
Pearson, G. W.	British Consulate, Wuhu ...	1908
Pecorini, D.	46 Via Po, Rome	1909
Pelliot, Paul	52 Bd Edgar Quinet, Paris ...	1901

225

Name	Address	Year of Election
Pernitzsch, Dr. Gerhard ...	German Consulate	1910
Perry-Ayscough, H. G. C. ...	Chinese Postal Service	1913
Petersen, V.	Chinese Telegraphs, Tientsin ...	1906
Petremont, A.	Belgian Legation, La Paz de Ayacucho, Bolivia	1908
Phillips, H.	British Consulate... ..	1912
Pott, Rev. F. L. Hawks ...	President, St. John's University...	1913
Pratt, J. T.	Foreign Office, London	1909
Prentice, John	47 Yangtzepoo Road	1885
Pugh, Ellis	7 Hankow Road	1911
Quien, F. C.	Netherlands Harbor Works ...	1913
Raaschou, T.	Danish Consul-General	1912
Ravens, T. Bülow von ...	Chinese Maritime Customs	1903
Rayner, S.	Public School for Chinese	1912
Reeves, Capt. J. H.	War Department, Washington ...	1910
Reid, Rev. Gilbert	International Institute	1907
Reis, E. O.	6 Shakespeare Road, Bedford, England	1906
Reifsnnyder, Dr. Elizabeth ...	Margaret Williamson Hospital ...	1913
Reymond, Dr. C. du Bois ...	42 Sinza Road	1907
Richardson, J. W.	Chinese Maritime Customs, Peking	1889
Ridge, W. Sheldon	National Review	1912
Ritchie, W. W.	Chinese Post Office	1907
Rose, Archibald	King's College, Cambridge	1908
Ros, G.	Italian Consulate	1908
Ross, A.	Hongkong and Shanghai Bank, London	1910
Rössler, W.	German Consul-General, Canton	1904
Rowe, E. S. B.	Municipal Office	1907
Sayer, G. Burton	North-China Daily News	1908
Schab, Dr. von	20 Whangpoo Road	1901
Schirmer, Kurt	German Consulate	1903
Schjölth, Fr.	Oscar's Gade, 53 Christiania, Norway	1885
Schlettwein, Ulrich	German Club	1911
Schmidt, K.	Shantung Eisenbahn Gesellschaft, Tsingtau	1888
Schüler, Pastor W.	German Church	1911
Schwabe, B.	Reiss and Co.	1909
Seaman, John F.	3 Kiukiang Road	1908
Seigne, J. W.	H. B. M. S. Flora... ..	1913
Selke, O.	Noessler and Company	1910
Shaw, Norman	Chinese Maritime Customs	1912
Shengle, J. C.	23 Ferry Road	1905
Shields, Dr. E. T.	American Baptist Mission, Yachow, Szechuen	1913
Shipley, Rev. John A. Gere ...	18A Quinsan Road	1911
Silsby, Rev. J. A.	Presbyterian Mission, South Gate Peking	1911
Simpson, B. Lenox	Peking	1908

Name	Address	Year of Election
Simpson, Cecil	London	1907
Skottowe, A. B.	Eastern Extension Telegraph Co.	1912
Sly, H. E.	British Consulate, Harbin ...	1900
Smart, J. D.	Hongkong and Shanghai Bank, Manila	1910
Smith, J. Langford	Foreign Office, London	1908
Solly, W. J.	British Post Office	1912
Soothill, Rev. W. E.	Ashville College, Harrogate, Eng- land	1911
St. Croix, F. A. de	5 Kiukiang Road	1893
Stepanov, Simeon T.	Wasiliewski ostrov 3 line, 10 St. Petersburg	1897
Stephenson-Jellie, J. W.	Chinese Maritime Customs, Kow- loon, via Hongkong	1909
Stephen, Alex. G.	Hongkong and Shanghai Bank ...	1912
Stewart, Rev. H. B.	London Mission	1911
Stewart, K. D.	Maitland and Co.	1911
Strehlneck, E. A.	Chinese Maritime Customs	1912
Suter, Hugo	Deutsch-Asiatische Bank	1909
Tachibana, M.	Chinese Maritime Customs, Taipei	1900
Tanner, Paul von	Chinese Maritime Customs, Foochow	1881
Taylor, F. E.	Chinese Maritime Customs, Chiukiang	1885
Tennev, Dr. T. C.	American Consul, Nanking	1911
Teesdale, J. H.	Platt, Teesdale and Wilson	1908
Thayer, Judge R. H.	United States Court for China ...	1909
Throop, M. H.	St. John's University	1913
Thwing, Rev. E. W.	Missionary House	1912
Toller, W. Stark	British Consulate	1912
Touche, J. D. la	Chinese Maritime Customs, Chinwantao	1907
Timm, J. M.	Great Northern Telegraph Co. ...	1908
Ting I-hsien	Chinese Maritime Customs	1890
Tucker, G. E.	5 Peking Road	1911
Tucker, Mrs. G. E.	5 Peking Road	1911
Twentymen, J. R.	Hanson, McNeill and Jones	1894
Twyman, B.	British Consul, Chinkiang	1907
Valentin, Jules	95 B'd Malesherbes, Paris	1901
Van Corbach, T. B.	A. E. Algar	1913
Van Norden, Warner M.	7 West 57th St., New York City	1910
Wakefield, C. E. S.	Chinese Maritime Customs, Chang- sha	1912
Wang Chung-hui	36 Canton Road	1913
Ward, F. Kingdon	Garner, Quelch and Co.	1910
Warner, Mrs. Murray	Perkins B. Bass, 1221 Marquette Building, Chicago St., Chicago	1909
Warren, Rev. G. G.	Wesleyan Mission, Changsha ...	1909

Name	Address	Year of Election
Washbrook, H. G.	446 Avenue Paul Brunat... ..	1908
Webster, Rev. James	Wesleyan Mission, Paoking, Hunan	1911
West, J.	Kelly and Walsh	1901
White, Mrs. T. C.	Peking	1912
White, Right Rev. Wm. C.	Anglican Bishop of Honan, Kai-feng-fu	1913
Whittick, Prof. F. G.	Tsinanfu, Shantung	1908
Wilder, Amos P.	American Consul-General	1909
Wilhelm, Pastor Richard	Tsingtau	1910
Wilkinson, E. S.	81A Kyo Machi, Kobe	1911
Wilkinson, F. E.	18 Carlisle Road, Hove, Sussex...	1909
Wilkinson, H. P.	British Supreme Court for China	1909
Wilson, A. Sidney	Platt, Teesdale and Wilson	1908
Wilson, Rev. J. Wallace	London Mission, Hankow	1901
Wilton, E. C.	British Legation, Peking	1900
Wingate, Col. A. W. S.	Strathnairn, Ootacamund, India ...	1901
Witt, Miss E. N.	Kalee Hotel	1912
Wood, A. G.	Gibb, Livingston and Co.	1879
Woodhead, H. G. W.	Daily News, Peking	1906
Wu Lien-teh, Dr.	Harbin	1913
Wu Ting-fang,	3 Gordon Road	1913
Wurm, Baron O. G. von	Royal Automobile Club, Pall Mall, London	1911
Yetts, Dr. W. Perceval	Tientsin	1909
Young, R. C.	Municipal Offices	1912
Young, Reverend R.	China Inland Mission	1913

TOTALS

CLASSIFIED AS

Honorary	18
Corresponding	9
Life	38
Ordinary	375
	440

RESIDING IN

Shanghai	217
China, excepting Shanghai	118
Elsewhere	105
	440

APPENDIX TO CHECK LIST OF BIRDS OF THE LOWER
YANGTZE VALLEY.

*This appendix was accidentally omitted from the Journal of the
North China Branch of the Royal Asiatic Society
Vol. XLIV., 1913.—See p. 143A.*

APPENDIX.

- 1 *Planesticus mandarinus* (Bonaparte)
- 2 *Turdus chrysolaus* (Temminck)
- 3 *Turdus hortulorum* (Scalater)
- 4 *Turdus obscurus* (Gmelin)
- 5 *Turdus pallidus* (Gmelin)
- 6 *Turdus naumanni* (Temminck)
- 7 *Turdus eunomus* (Temminck)
- 8 *Cichloselys sibiricus* (Pallas)
- 9 *Oreocincla varia* (Pallas)
- 10 *Myiophonus ceruleus* (Scopoli)
- 11 *Petrophila manilla* (Roddart)
- 12 *Petrophila solitarius pandoo* (Sykes)
- 12A *Petrophila gularis* (Swinhoe)
- 13 *Copsychus saularis* (Linnaeus)
- 14 *Dryonastes perspicillatus* (Gmelin)
- 15 *Dryonastes sannio* (Swinhoe)
- 16 *Trochalopteron canorum* (Linnaeus)
- 17 *Pomatorhinus styani* (Seeborn)
- 18 *Stachyridopsis sinensis* (Grant and La Touche)
- 19 *Suya crinigera* (Hodgson)
- 20 *Cisticola cisticola tinnabulans* (Swinhoe)
- 21 *Paradoxornis guttaticollis* (David)
- 22 *Paradoxornis heudei* (David)
- 23 *Suthora webbiana* (Gray)
- 24 *Suthora webbiana suffusa* (Swinhoe)
- 25 *Cinclus pallasi soulei* (Oustalet)
- 26 *Enicurus sinensis* (Gould)
- 27 *Microcichla scouleri* (Vigors)
- 28 *Pratincola maura* (Pallas)
- 29 *Oreicola ferrea* (Hodgson)
- 30 *Phoenicurus aureus* (Pallas)
- 31 *Rhyacornis fuliginosa* (Vigors)
- 32 *Chaimarrornis leucocephalus* (Vigors)
- 33 *Cyanosylvia suecica robusta* (Buturlin)
- 34 *Calliope calliope* (Pallas). Probably *C. c. cumschatkensis* (Gmelin)
- 35 *Larvivora cyanea* (Pallas)
- 36 *Erithacus sibilans* (Swinhoe)
- 37 *Reguloides proregulus* (Pallas)
- 38 *Reguloides superciliosus* (Gmelin)
- 39 *Acanthopneuste coronata* (Temminck)
- 40 *Acanthopneuste borealis* (Blasius)
- 40A *Acanthopneuste tenellipes* (Swinhoe)
- 41 *Herbivocula fuscata* (Blyth)
- 42 *Herbivocula schwarzi* (Radde)
- 43 *Acrocephalus orientalis* (Temminck and Schlegel)
- 44 *Acrocephalus bistrigiceps* (Swinhoe)
- 45 *Acrocephalus agricola* (Jerdon)
- 46 *Locustella certhiola* (Pallas)
- 47 *Locustella lanceolata* (Temminck)
- 47A *Locustella fasciolata* (Gray)
- 48 *Horornis canturians* (Swinhoe)
- 50 *Horornis fortipes davidiana* (Verreaux)
- 51 *Urosphena squamiceps* (Swinhoe)
- 52 *Parus minor* (Temminck and Schlegel)
- 53 *Pardaliparus venustulus* (Swinhoe)

- 53A *Poecile palustris* (Linnaeus) = some subspecies of it?
 54 *Aegithaliscus concinnus* (Gould)
 55 *Aegithalos glaucogularis* (Gould)
 55A *Remiz consobrina* (Swinhoe)
 56 *Sitta sinensis* (Verreaux)
 57 *Tichodroma muraria* (Linnaeus)
 58 *Nannus troglodytes szetschuanus* (Hartert)?
 59 *Motacilla leucopsis* (Gould)
 60 *Motacilla ocularis* (Swinhoe)
 61 *Motacilla lugens* (Kittlitz)
 62 *Motacilla boarula melanope* (Pallas)
 63 *Budytes borealis* (Sundevall)
 64 *Budytes flavus similis* (Hartert)
 65 *Budytes flavus taivanus* (Swinhoe)
 66 *Budytes citreolus* (Pallas)
 67 *Dendronanthus indicus* (Gmelin)
 68 *Anthus hodgsoni* (Richmond)
 69 *Anthus cervinus* (Pallas)
 70 *Anthus japonicus* (Temminck and Schlegel)
 71 *Anthus blakistoni* (Swinhoe)
 72 *Anthus gustavi* (Swinhoe)
 73 *Anthus richardi* (Vieillot)
 74 *Anthus infuscatus* (Blyth)?
 75 *Oreocorys sylvanus* (Hodgson)
 76 *Pycnonotus sinensis* (Gmelin)
 77 *Pycnonotus xanthorrhous* (Anderson)
 78 *Spizixos semitorques* (Swinhoe)
 79 *Hypsipetes amaurotis* (Temminck)
 79A *Hypsipetes leucocephalus* (Gmelin)
 80 *Oriolus diffusus* (Sharpe)
 81 *Bhuchanga atra* (Hermann)
 82 *Bhuchanga leucogenys* (Walden)
 83 *Chibia hottentotta* (Linnaeus)
 84 *Volvocivora melanoptera* (Rüppell)
 85 *Pericrocotus cinereus* (Lafresnaye)
 86 *Pericrocotus cantonensis* (Swinhoe)
 87 *Pericrocotus brevirostris* (Vigors)
 88 *Lanius schach* (Linnaeus)
 89 *Lanius bucephalus* (Temminck and Schlegel)
 90 *Lanius superciliosus* (Latham)
 91 *Lanius cristatus* (Linnaeus)
 92 *Lanius lucionensis* (Linnaeus)
 93 *Lanius tigrinus* (Drapiez)
 94 *Lanius tephronotus* (Vigors)
 95 *Lanius sphenocercus* (Cabanis)
 96 *Alseonax latirostris* (Raffles)
 97 *Hemichelidon sibirica* (Gmelin)
 98 *Hemichelidon griseisticta* (Swinhoe)
 99 *Siphia albicilla* (Pallas)
 100 *Ianthia cyanura* (Pallas)
 101 *Poliomyias luteola* (Pallas)
 102 *Cyanoptila cyanomelana* (Temminck)
 103 *Xanthopygia xanthopygia* (Hay)
 104 *Xanthopygia narsisina* (Temminck)
 105 *Cryptolopha valentini* (Hartert?)
 106 *Terpsiphone incei* (Gould)
 107 *Terpsiphone princeps* (Temminck)
 108 *Ampelis garrulus* (Linnaeus)
 109 *Ampelis japonicus* (Siebold)
 110 *Hirundo gutturalis* (Scopoli)
 111 *Hirundo nipalensis* (Hodgson)
 112 *Riparia riparia* (Linnaeus)
 113 *Chelidon whiteyi* (Swinhoe)
 114 *Zosterops simplex* (Swinhoe)
 115 *Zosterops erythropleurus* (Swinhoe)

- 116 *Carpodacus erythrinus* (Pallas)
- 117 *Pyrrhula griseiventris* (Lafresnaye)
- 118 *Fringilla montifringilla* (Linnaeus)
- 119 *Passer montanus* (Linnaeus)
- 120 *Passer rutilans* (Temminck)
- 121 *Eophona melanura* (Gmelin)
- 121A *Eophona melanura migratoria* (Hartert)
- 121B *Eophona personata magnirostris* (Hartert)
- 122 *Coccothraustes coccothraustes japonicus* (Temminck and Schlegel)
- 123 *Chloris sinica* (Linnaeus)
- 124 *Spinus spinus* (Linnaeus)
- 124A *Acanthis linaria* (Linnaeus)
- 125 *Emberiza spodocephala* (Pallas)
- 126 *Emberiza spodocephala melanops* (Blyth)
- 127 *Emberiza fuscata* (Pallas)
- 128 *Emberiza rustica* (Pallas)
- 129 *Emberiza pusilla* (Pallas)
- 130 *Emberiza tristrani* (Swinhoe)
- 131 *Emberiza castaneiceps* (Moore)
- 132 *Emberiza elegans* (Temminck)
- 133 *Emberiza chrysophrys* (Pallas)
- 134 *Emberiza aureola* (Pallas)
- 135 *Emberiza rutila* (Pallas)
- 136 *Emberiza passerina* (Pallas?) Probably *E. pallasi* (Cabanis)
- 137 *Emberiza yessoensis* (Swinhoe)
- 137A *Emberiza pyrrhulina* (Swinhoe)
- 138 *Calcarius lapponicus* (Linnaeus)
- 139 *Padda oryzivora* (Linnaeus)
- 140 *Uroloncha auticauda* (Hodgson)? Probably *U. squamirostris* (Sharpe)
- 141 *Munia punctulata topeka* (Swinhoe)
- 142 *Alauda arvensis* (Linnaeus?) Probably *A. a. intermedia* (Swinhoe)
- 143 *Alauda gulgula coelivox* (Swinhoe)
- 144 *Æthiopsar cristatellus* (Linnaeus)
- 145 *Agropsar sturninus* (Pallas)
- 146 *Spodiopsar cinereus* (Temminck)
- 147 *Spodiopsar sericeus* (Gmelin)
- 148 *Pastor roseus* (Linnaeus)
- 149 *Corvus torquatus* (Linnaeus)
- 150 *Corvus macrorhynchos leucillanti* (Lesson)
- 151 *Corvus frugilegus pastinator* (Gould)
- 152 *Coloeus dauricus* (Pallas)
- 153 *Coloeus neglectus* (Schlegel)
- 154 *Pica pica grisea* (Gould)
- 155 *Cyanopica cyanus swinhoei* (Hartert)
- 156 *Urocissa sinensis* (Linnaeus)
- 157 *Garrulus sinensis* (Swinhoe)
- 158 *Pitta nympha* (Temminck and Schlegel)
- 159 *Chaetura caudacuta* (Latham)
- 159A *Apus pacificus* (Latham)
- 160 *Caprimulgus jotaka* (Temminck and Schlegel)
- 161 *Jynx torquilla* (Linnaeus)
- 162 *Dryobates cabanisi* (Malherbe)
- 163 *Yungipicus scintilliceps* (Swinhoe)
- 164 *Picus guerini* (Malherbe)
- 164A *Picus canus* Linnaeus (some subspecies of it)
- 165 *Picumnus chinensis* (Hargitt)
- 166 *Upupa epops* (Linnaeus)
- 167 *Merops viridis* (Linnaeus)
- 168 *Eurystomus orientalis calonyx* (Sharpe)
- 169 *Aleedo ispida bengalensis* (Gmelin)
- 170 *Ceryle rudis insignis* (Hartert?)
- 171 *Ceryle lugubris guttulata* (Stejneger)
- 172 *Halcyon pileatus* (Boddaert)
- 173 *Halcyon smyrnensis fuscus* (Boddaert)
- 174 *Halcyon coromandus major* (Temminck and Schlegel)

- 175 *Cuculus canorus telephonus* (Heine)
- 176 *Cuculus micropterus* (Gould)
- 177 *Cuculus optatus* (Gould?)
- 177A *Cuculus intermedius* (Vahl)
- 178 *Hierococcyx fugax nasicolor* (Blyth)
- 179 *Clamator coromandus* (Linnaeus)
- 180 *Ketupa flavipes* (Hodgson)
- 181 *Bubo bubo* (some subspecies of it)
- 182 *Bubo coromandus* (Latham)
- 183 *Otus glabripes* (Swinhoe)
- 184 *Otus semitorques* (Temminck and Schlegel)
- 185 *Otus stictonotus* (Sharpe)
- 186 *Glaucidium whiteleyi* (Blyth)
- 187 *Glaucidium brodiei* (Burton)
- 188 *Ninox japonica* (Temminck and Schlegel)
- 189 *Asio otus* (Linnaeus)
- 190 *Asio flammeus* (Pontoppidan)
- 191 *Pandion haliaetus* (Linnaeus)
- 192 *Circus aeruginosus* (Linnaeus)
- 193 *Circus spilonotus* (Kaup)
- 194 *Circus melanoleucus* (Pennant)
- 195 *Circus cyaneus* (Linnaeus)
- 196 *Circus macrurus* (S. G. Gmelin)
- 197 *Circus pygargus* (Linnaeus)
- 198 *Buteo plumipes* (Hodgson)
- 199 *Buteo hemilasius* (Temminck and Schlegel)
- 200 *Archibuteo hemiptilopus* (Blyth)
- 201 *Aquila maculata* (Gmelin)
- 202 *Aquila heliaca* (Savigny)
- 203 *Nisaeetus fasciatus* (Vieillot)
- 204 *Haliaeetus albicilla* (Linnaeus)
- 205 *Spizaetus nipalensis* (Hodgson)
- 206 *Astur cuculoides* (Temminck)
- 207 *Astur soloensis* (Horsfield)
- 208 *Accipiter nisus* (Linnaeus)
- 209 *Accipiter virgatus* (Temminck)
- 209A *Accipiter gularis* (Temminck and Schlegel)
- 210 *Butastur indicus* (Gmelin)
- 210A *Microhierax melanoleucus* (Blyth)
- 211 *Falco peregrinus* (Tunstall)
- 212 *Falco melanogenys* (Gould?) (Possibly peregrinator Sundevall)
- 213 *Falco subbuteo* (Linnaeus)
- 214 *Falco aesalon* (Tunstall)
- 215 *Cerchneis tinnunculus* (Linnaeus)?
- 215A *Cerchneis saturatus* (Blyth)
- 215B *Erythropus amurensis* (Radde)
- 216 *Milvus melanotis* (Temminck and Schlegel)
- 217 *Haliastur indus* (Boddaert)
- 218 *Vultur monachus* (Linnaeus)
- 219 *Pelecanus philippensis* (Gmelin)
- 220 *Phalacrocorax carbo* (Linnaeus)
- 221 *Ardea cinerea* (Linnaeus)
- 222 *Pyrhrerodias purpurea* (Linnaeus)
- 223 *Herodias alba* (Linnaeus)
- 224 *Mesaphox intermedia* (Wagler)
- 225 *Egretta garzetta* (Linnaeus)
- 226 *Bubulcus coromandus* (Boddaert)
- 227 *Ardeola bacchus* (Bonaparte)
- 228 *Dupetor flavicollis* (Latham)
- 229 *Ixobrychus sinensis* (Gmelin)
- 230 *Ixobrychus cinnamomea* (Gmelin)
- 231 *Nannocnus eurythmus* (Swinhoe)
- 232 *Butorides javanicus* (Horsfield)
- 233 *Nycticorax nycticorax* (Linnaeus)
- 234 *Botaurus stellaris* (Linnaeus)

- 235 *Ciconia nigra* (Linnaeus)
- 236 *Leptoptilos javanicus* (Horsfield)
- 237 *Ibis leucocephalus* (Pennant)
- 238 *Nipponia nippon* (Temminck)
- 239 *Platalea leucorodia* (Linnaeus)
- 240 *Platalea minor* (Temminck and Schlegel)
- 241 *Olor cygnus* (Linnaeus)
- 242 *Olor bewicki minor* (Keyserling and Blasius)
- 243 *Anser albifrons* (Scopoli)
- 244 *Anser erythropus* (Linnaeus)
- 245 *Anser cinereus* (Meyer and Wolf) ?
- 246 *Anser fabalis* (Latham) ?
- 247 *Cygnopsis cygnoides* (Linnaeus)
- 248 *Nettapus coromandelianus* (Gmelin)
- 249 *Dendrocygna javanica* (Horsfield)
- 250 *Tadorna tadorna* (Linnaeus)
- 251 *Casarca ferruginea* (Pallas)
- 252 *Aix galericulata* (Linnaeus)
- 253 *Mareca penelope* (Linnaeus)
- 254 *Dafila acuta* (Linnaeus)
- 255 *Anas platyrhynchos* (Linnaeus)
- 256 *Polionetta zonorhyncha* (Swinhoe)
- 257 *Chauleasmus streperus* (Linnaeus)
- 258 *Nettion crecca* (Linnaeus)
- 259 *Nettion formosum* (Georgi)
- 260 *Querquedula querquedula* (Linnaeus)
- 261 *Eunetta falcata* (Georgi)
- 262 *Spatula clypeata* (Linnaeus)
- 263 *Marila fuligula* (Linnaeus)
- 264 *Marila baeri* (Radde)
- 265 *Marila ferina* (Linnaeus)
- 266 *Marila marila* (Linnaeus)
- 267 *Marila mariloides* (Vigors)
- 268 *Clangula clangula* (Linnaeus)
- 269 *Oidemia fusca* (Linnaeus)
- 270 *Oidemia carbo* (Pallas)
- 271 *Mergus merganser* (Linnaeus)
- 272 *Mergus serrator* (Linnaeus)
- 273 *Mergellus albellus* (Linnaeus)
- 274 *Turtur orientalis* (Latham)
- 275 *Spilopelia chinensis* (Scopoli)
- 276 *Streptopelia humilis* (Temminck)
- 277 *Pucrasia darwini* (Swinhoe)
- 278 *Phasianus holdereri kiangsuensis* (Buturlin)
- 279 *Phasianus reevesi* (Gray)
- 280 *Bambusicola thoracica* (Temminck)
- 281 *Coturnix coturnix* (Linnaeus)
- 281A *Coturnix japonicus* (Temminck and Schlegel)
- 282 *Turnix blanfordi* (Blyth)
- 283 *Rallus indicus* (Blyth)
- 284 *Hypotaenidia jouyi* (Stejneger)
- 285 *Limnobanus fuscus* (Linnaeus)
- 286 *Coturnicops exquisita* (Swinhoe)
- 287 *Porzana pusilla auricularis* (Reichenow)
- 287A *Limnobanus paykulli* (Ljungh)
- 288 *Amaurornis phoeniceus* (Pennant)
- 289 *Gallinula chloropus* (Linnaeus)
- 290 *Amaurornis coccineipes* (Selater)
- 291 *Gallierex cinerea* (Gmelin)
- 292 *Fulica atra* (Linnaeus)
- 293 *Grus hilfordi* (Sharpe)
- 294 *Pseudogeranus leucacchen* (Temminck)
- 295 *Grus japonensis* (Müller)
- 296 *Sarcogeranus leucogeranus* (Pallas)
- 297 *Grus monachus* (Temminck)

- 298 *Otia dybowskii* (Taczanowski)
- 299 *Hydrophasianus chirurgus* (Scopoli)
- 300 *Glaucola madoivorum* (Forster)
- 301 *Charadrius fulvus* (Gmelin)
- 302 *Squatarola squatarola* (Linnaeus)
- 303 *Aegialitis dubia* (Scopoli)
- 304 *Aegialitis placida* (Gray)
- 305 *Ochthodromus geoffroyi* (Wagler)
- 306 *Ochthodromus veredus* (Gould)
- 307 *Ochthodromus mongolus* (Pallas)
- 308 *Aegialitis alexandrina* (Linnaeus)
- 309 *Microsarcops cinereus* (Blyth)
- 310 *Vanellus vanellus* (Linnaeus)
- 311 *Arenaria interpres* (Linnaeus)
- 312 *Haematopus osculans* (Swinhoe)
- 313 *Recurvirostra avosetta* (Linnaeus)
- 314 *Himantopus himantopus* (Linnaeus)
- 315 *Scelopax rusticola* (Linnaeus)
- 316 *Gallinago solitaria* (Hodgson)
- 317 *Gallinago stenura* (Bonaparte)
- 318 *Gallinago megala* (Swinhoe)
- 319 *Gallinago gallinago* (Linnaeus)
- 320 *Rostratula benghalensis* (Linnaeus)
- 321 *Tringa canutus* (Linnaeus)
- 322 *Tringa crassirostris* (Temminck and Schlegel)
- 323 *Erolia ferruginea* (Brünnich)
- 324 *Pelidna alpina* (Linnaeus) (or subspecies *P. a. sakhalina* (Vieillot)?)
- 325 *Pisobia damacensis* (Horsfield)
- 326 *Pisobia platyrhyncha* (Temminck)
- 327 *Pisobia acuminata* (Horsfield)
- 328 *Pisobia temminckii* (Leisler)
- 329 *Pisobia ruficollis* (Pallas)
- 330 *Calidris leucophaea* (Pallas)
- 331 *Actitis hypoleucos* (Linnaeus)
- 332 *Eurynorhynchus pygmaeus* (Linnaeus)
- 333 *Helodromas oehropus* (Linnaeus)
- 334 *Rhyacophilus glareola* (Linnaeus)
- 335 *Totanus totanus* (Linnaeus)
- 336 *Totanus erythropus* (Pallas)
- 337 *Glottis nebularius* (Günnerus)
- 338 *Heteractitis brevipes* (Vieillot)
- 339 *Terekia cinerea* (Güldenstädt)
- 340 *Limosa lapponica baueri* (Naumann)
- 341 *Limosa limosa* (Linnaeus)
- 342 *Limnodromus taczanowskii* (Verreaux)
- 343 *Numenius phaeopus variegatus* (Scopoli)
- 344 *Mesoscolopax minutus* (Gould)
- 345 *Numenius arquatus lineatus* (Cuvier)
- 346 *Larus cachinnans* (Pallas)
- 347 *Larus crassirostris* (Vieillot)
- 348 *Larus canus* (Linnaeus)
- 349 *Larus ridibundus* (Linnaeus)
- 350 *Larus saundersi* (Swinhoe)
- 351 *Hydroprogne caspia* (Pallas)
- 352 *Hydrochelidon hybrida* (Pallas)
- 353 *Hydrochelidon leucoptera* (Temminck)
- 354 *Sterna sinensis* (Gmelin)
- 355 *Sterna hirundo* (Linnaeus)
- 356 *Gavia stellata* (Pontoppidan)
- 357 *Colymbus cristatus* (Linnaeus)
- 358 *Colymbus philippensis* (Bonaterre)
- 359 *Colymbus auritus* (Linnaeus)

JOURNAL OF THE NORTH-CHINA BRANCH

OF THE ROYAL ASIATIC SOCIETY

VOLUME XLV—1914

CONTENTS.

	PAGE
PROCEEDINGS	vii
ON THE SOURCES OF CHINESE TAOISM. By Richard Wilhelm, Dr. Theol	1
"INK REMAINS," BY AN I-CHOU. By John C. Ferguson, Ph.D. . .	13
THE COLLECTION OF CHINESE REPTILES IN THE SHANGHAI MUSEUM. By Arthur Stanley, M.D.	21
THROUGH THE LAND OF DEEP CORROSIONS. By Rev. J. Huston Edgar, F.R.G.S.	32
THE GREAT WEAL. By the Rev. J. Huston Edgar, F.R.G.S.	46
NOTES ON TEMPERATURES IN HIGH ALTITUDES ON THE THIBETAN BORDER. By Rev. J. Huston Edgar, F.R.G.S.	57
THE ORACLE-BONES FROM HONAN. By Samuel Couling, M.A.	65
CHINESE WOOD-CARVING. By Arthur Stanley, M.D.	76
A CHINESE SUN-DIAL. By Prof. C. du Bois-Reymond	85
REMINISCENCES OF A CHINESE VICEROY'S SECRETARY. Translated by "Ardsheal"	91
A BIBLIOGRAPHICAL INTRODUCTION TO THE STUDY OF CHINESE LAW. By Charles Sumner Lobingier, Ph.D., LL.M.	110
A TABLE OF THE EMPERORS OF THE YUAN DYNASTY. By Rev. A. C. Moule, M.A.	124
REVIEWS OF RECENT BOOKS	125
NOTES AND QUERIES	171
BOOKS PRESENTED TO THE LIBRARY	177
ADDITIONS TO THE LIBRARY	180

SHANGHAI: KELLY AND WALSH, LIMITED, PUBLISHERS

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

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

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

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

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

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

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

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

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

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

Agents for the Sale of the Society's Publications:—

SHANGHAI, HONGKONG, YOKOHAMA & SINGAPORE :

KELLY & WALSH, LIMITED.

LONDON : KEGAN PAUL, TRENCH, TRUBNER & Co., LD.

PARIS: ERNEST LEROUX, RUE BONAPARTE, 28.

LEIPZIG : O. HARRASSOWITZ.

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

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

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

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

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

JOURNAL
OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1914
VOL. XLV.

SHANGHAI :
KELLY & WALSH, LIMITED.

OFFICERS FOR 1913-14

<i>President</i>	Sir E. H. FRASER K.C.M.G.
<i>Vice-Presidents</i>	COLONEL C. D. BRUCE. A. STANLEY, M.D.
<i>Curator of Museum</i>	A. STANLEY, M.D.
<i>Librarian</i>	Mrs. F. AYSCOUGH.
<i>Acting-Librarian</i>	Mrs. C. D. MAGRATH.
<i>Honorary Treasurer</i>	R. R. HYND, Esq.
<i>Editor of Journal</i>	S. COULING, M.A.
<i>Councillors</i>	Prof. Dr. C. du BOIS-REYMOND. J. C. FERGUSON, Ph.D. F. E. HINCKLEY, Ph.D. GASTON KAHN, Esq. W. E. LEVESON, M.A. F. L. HAWKS POTT, D. D. TIMOTHY RICHARD, D. Litt.
<i>Secretary</i>	SAMUEL COULING, M.A.

VOL. XLV.—1914.

Edited by SAMUEL COULING, M.A.

CONTENTS.

	PAGE
Proceedings	vii
On the Sources of Chinese Taoism. By RICHARD WILHELM, Dr. THEOL.	1
"Ink Remains," by An I-Chou. By JOHN C. FERGUSON, Ph. D.	11
The Collection of Chinese Reptiles in the Shanghai Museum. By ARTHUR STANLEY, M.D.	21
Through the Land of Deep Corrosions. By Rev. J. HUSTON EDGAR, F.R.G.S.	32
The Great Wall. By the Rev. J. HUSTON EDGAR, F.R.G.S.	46
Notes on Temperatures in High Altitudes on the Thibetan Border. By Rev. J. HUSTON EDGAR, F.R.G.S.	57
The Oracle-Bones from Honan. By SAMUEL COULING, M.A.	65
Chinese Wood-Carving. By ARTHUR STANLEY, M.D.	76
A Chinese Sun-Dial. By Prof. Dr. C. du BOIS-REYMOND	85
Reminiscences of a Chinese Viceroy's Secretary. Translated by ARDSHEAL	91
A Bibliographical Introduction to the Study of Chinese Law. By CHARLES SUMNER LOBINGIER, Ph. D., LL.M.	110
A Table of the Emperors of the Yuan Dynasty. By Rev. A. C. MOULE, M.A.	121
Reviews of Recent Books:—	126
The Land of the Blue Poppy—Annals and Memoirs of the Court of Peking—Le Taoism—Studies in History, Economics and Public Law—Buddhist China—The Big Game of Central and Western China—Variétés Sinologiques—Transmarine Emigration of Chinese and its influence on the white and yellow races, a study in Political Economy—Chinese Pottery in the Philippines—Manuale Pratico Corrispondenza Cinese, con annotazioni regole, tavole, etc.—The Chinese People—History of the Finger-Print System—Ars Asiatica: 1—La Peinture chinoise au Musée Cernuschi, Brussels—Notes on Turquois in the Far East.—Keng Tschü Tu—Arabic and Chinese Trade in Walrus and Narwhal Ivory—A Naturalist in Western China—Eine Vegetationsskizze der Taihu-Berge—A Brief History of Early Chinese Philosophy—"Hua-feng Lao-jên"—Symbolism in Chinese Art—Chinese and Sumerian—New Terms and Expressions—New Terms and New Ideas—Giles' Dictionary—Chau Ju-Kua—A Mission to Heaven—Memoirs of Li Hung Chang—Unknown Mongolia.	
Notes and Queries:	171
Exhibit of Chinese Paintings and Tang Sculptures, Collection Jessel.—A Chinese Inscription from Ceylon—The Journal, re-issue of Early Volumes—Chinese Monuments Society—American School of Archeology.	
Books Presented to the Library	177
Additions to the Library	180

CONTENTS—*cont.*

PLATES.

	PAGE
Bamboos at night in Spring,—Yun Tao-yen	1
Palace Life,—Han Hsi-tsai	56
Dragon,—Yang Mo-hsien	64
Inscribed Bone-fragment	68
Inscribed Amulets	69
Chinese Wood-carving,—21 examples	76 <i>et seq.</i>
A Chinese Sun-dial	85
Two Foreigners—T'ang Sculpture	90

MAPS.

Sketch-map of Tibetan erosions	36
Sketch-map of An-tung in ancient times	46
Sketch-map of An-tung since 1856	52

PROCEEDINGS

ANNUAL GENERAL MEETING

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

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

The Honorary Librarian's Report.

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

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

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

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

F. AYSCOUGH.

The Editor of Journal's Report.

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

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

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

S. COULING.

The Honorary Treasurer's Report.

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

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

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

RECEIPTS.	\$		cts.		EXPENDITURE.		\$		cts.	
Balance at Credit May 31st, 1913	...	...	...	95	Museum	...	...	...	...	77 40
Fees of Members:					Library	...	...	...	...	483 74
Annual	...	1,962.99	...	...	Journal	...	...	...	...	715 98
Life	...	200.00	...	...	Salaries and Wages	...	...	...	...	899 86
	...	—	...	99	Stationery	...	...	...	...	66 27
Municipal Grants:					Postage	...	...	...	...	68 93
International	...	1,353.75	...	...	Public Meetings and Exhibitions	...	...	...	...	179 72
French	...	135.13	...	...	Building Maintenance	...	...	...	...	...
Interest on Bank Balances	...	—	...	88	(Light, Heat, Water)	...	...	...	...	175 30
Rent of Hall to May 31st	...	...	...	58	Building Repairs and Improvements	...	...	...	...	136 00
Sales of Duplicates, Discards, &c.	...	...	...	05	Apparatus	...	...	...	...	6 00
Account Museum	...	201.25	...	...	Taxes (part of year)	...	...	...	...	118 27
Account Library	...	49.80	...	...	Insurance	...	...	...	...	46 16
Account Gas-fittings	...	15.00	...	...	Interest on Recreation Fund Loan	...	...	...	...	33 97
	...	—	...	...	China Monuments Society	...	...	...	...	...
	...	—	...	05	(Bishop White's account)	...	...	...	...	10 00
	...	—	...	...	Sundries	...	...	...	...	50 95
	...	—	...	...	Balance to credit May 31st, 1914	...	...	...	...	1,509 95
Total \$	4,576	50			Total \$	4,576	50			

SHANGHAI, June 8th, 1914.

ROYAL ASIATIC SOCIETY, NORTH CHINA BRANCH,

Signed: R. R. HYND,

Hon. Treasurer.

Audited and found correct,

Signed: J. FERGUSSON.

The Honorary Curator's Report.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARTHUR STANLEY.

The Honorary Secretary's Report.

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

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

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

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

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

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

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

Thirteen members have resigned in the course of the year.

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

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

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

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

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

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

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

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

S. COULING.

Approval of Reports.

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

Election of Officers.

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

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

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



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

[Frontispiece.]

ON THE SOURCES OF CHINESE TAOISM

By RICHARD WILHELM, Dr. Theol.

I.

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

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

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

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

There was One supreme God acknowledged as the supreme Ruler and Judge of men. He was generally called *Ti* or *Shang Ti*. He was a personal Being, for prayers are offered to him by the princes. Lao-Tzū in the *Tao-Tê-Ching* does not think of denying this Being, though he proceeds to the idea that the immanent World-Reason, Tao, might perhaps be prior even to the personal God. But even about this idea there is no contradictory feeling between the *literati* and the Taoists. In the same way as Lao-Tzū thinks the Tao to be anterior to the personal God, Confucianism prefers the more general term Heaven (天 *t'ien*) to the term God (帝 *ti*), while the term "*Tao*" is used in the Doctrine of the Mean¹ very much in Lao-Tzū's sense. It is true, however, that "*Tao*" is generally a more definite conception with the *literati*. *Tao* is for them rather identical with the Path (*Tao*) of the ancient Kings than with the Sense (*Tao*) of the Universe. But there is no irreconcilable discrepancy in the two conceptions. Even the Taoistic ideal of non-action is praised very highly by Confucius. A further point of coincidence is the notion of Heaven 天 as the source of providence and moral order, the invisible world *vis-a-vis* the Earth 地, as the visible world. It deserves, however, some notice, that the character for *t'ien* Heaven in its ancient form seems to have represented also a personal god (cf. the Indian Dyaus). This personal conception is still of some influence in many expressions, which seem to require the translation "God" for instance "the Servant of God" (*t'ien li*) in *Mêng Tzū*, or, a still more striking example in *Chuang-Tzū* Book XI. 4. where the personified Yün Chiang calls the likewise personified Hung Mêng "T'ien"—God. The later Taoism therefore uses the term *t'ien tsun*—freely for the Indian Dewa *arya*. By and by the

¹ D.M. XII, 2.

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ Tao-Tê-Ching, chap. 14.

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

II.

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

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

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

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

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

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

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

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

But it is only natural that in the rude ages, which followed the great cataclysm of the old Chinese civilization, just these very primitive magic arts should get multitudes of believing adherents. Especially the princes who wanted to extend their power not only over the earthly Universe but also over the world yonder, became the ready prey of clever sorcerers. The famous Ts'in Shih Huang Ti as well as the Emperor Han Wu Ti are remarkable instances of this era of alchemy, which was repeated in Christian Europe so many centuries later. This kind of Taoism is connected with the mythical names of Wei Po Yang¹ and Ch'ih Sung Tzū, and found a literary expression in the book which the king of Huai Nan, Liu An, made his court *literati* write down in his name. That book, called Huai Nan Tzū, is on the dividing line of the old and new Taoism. The magic Taoism was to some extent anticipated in that dark and abstruse Yin Fu Ching, 陰符經, the time of which is very difficult to fix. It had a great number of followers in after ages down to the present time. The Eight Immortals, however, who are at present the foremost types of this kind of magic Taoism, did not—at any rate as a band of eight—come into existence before the Yüan dynasty. It is very strange that the Indian philosophy has produced very similar systems. The materialistic Pessimism of Yang Chu can be found in the doctrine of Cārraka. The Mysticism is to be found in the Vedānta philosophy and the Magic in the Yoga exercises, and there are other parallels.

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

III.

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

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

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

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

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

differences¹ between Buddhists and Taoists of course. But they are not very deep reaching. We may find Taoist temples with Buddhist monks in charge, and *vice versa*, without the religious feelings of the monks or of the people being hurt in the least.

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

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

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

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

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

“INK REMAINS,” by AN I-CHOU¹

JOHN C. FERGUSON, Ph.D.

The title of this book impresses a foreign reader as peculiar, but it has a most familiar sound in his own language to a native of China. Chinese speak of ink in phrases where we say pen. The power of the pen would be written by Chinese as the power of ink. Literary product is the product of ink—not of the pen. The title of An's book refers to the writings and paintings which came under his observation. These were the product of ink,—the ink of literary men. The copy of the book owned by me is in four volumes, two of which are devoted to records of writings—*shu*,² and two to paintings—*hua*.³ The association of writing and painting is taken for granted in the classification of *shu* and *hua* as common products of ink. In this association which is met with in all books on painting in the Chinese language we see at once that painting is linked with writing, *i.e.* calligraphy, and not, as in Europe, with sculpture or architecture. This distinction is fundamental in the study of the pictorial art of China. Only confusion and disappointment can come to one who approaches this study from the same view-point as he uses for understanding the productions of European artists. In China he must always remember that painting is the work of cultivated men of literary instincts, and not of men trained in Schools of Painting. Student, writer, poet, painter is the usual order in which a great painter rises to eminence in China. A few good students never become expert calligraphists. Chu Hsi⁴ is one instance of this. Some great writers have never been able to compose good poetry, and other poets have never painted, but when all of these qualities were combined in one man, as in Chao Meng-fu⁵ or Tung Ch'ich'ang,⁶ he becomes an ideal for all time. The poet and painter are men who, in addition to being students and calligraphists, have imagination and inspiration. They are not of a separate

¹ 安儀周著墨緣彙觀墨蹟

² 書 ³ 畫 ⁴ 朱熹 ⁵ 趙孟頫 ⁶ 董其昌

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

The author of this book was a Corean who became very wealthy as a salt merchant in Tientsin, and who had received a careful education in Chinese literature in his youth. He was a close friend and protégé of Ming Chu¹ during the reign of the Emperor Kang Hsi. His property attracted too much official notice and it was confiscated. His valuable collection of manuscripts and paintings was scattered. It is said that many of them were afterwards collected by Shên Tê-chien² (1673-1770) on behalf of the Emperor Ch'ien Lung to whose sons Shên was tutor. His seal "I Chou" is one of the most prized among collectors as a certificate of the genuineness of a painting. Copies of this book are rare. It was reprinted by the late Tuan Fang³ during his retirement in Peking before the Revolution, but a series of accidents overtook this worthy enterprise. The blocks were destroyed after only a few copies had been printed. These copies were removed by the owner to Wuchang for safe keeping, but only in time to be destroyed in the firing of that city in 1911. As far as I know, the only copies in existence of this issue are those which the generous Tuan Fang distributed among a few of us, his friends; other written copies exist but they are rare. It is one of the acknowledged authorities among Chinese connoisseurs and is highly prized. Tuan Fang told me that he placed it first among all his books of reference on pictorial art. I have made extensive use of it myself, and can testify to the carefulness of its record in the case of paintings which I have seen and which are mentioned in this book.

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

¹ 明珠 ² 沈德潛 ³ 端方

INTRODUCTION.

The origin of paintings is very remote. Among the pictures that have been preserved to the present time, although none go back to the time of Tsao Pu-hsing¹ or Wei Hsieh,² yet specimens of the Eastern Tsin, Sui, Tang and the Five Dynasties may be seen. Among these are Buddhistic and Taoist pictures, pictures of historical events,⁴ of human figures,⁵ of measured distances,⁶ of flowers,⁷ of birds⁸ and of animals.⁹ These show the genius of their authors according to their different styles.

From the time of General Li (Li Ssu-hsun)¹⁰ and Minister Wang (Wang Wei)¹¹ of the Tang Dynasty there arose the Southern and Northern Schools.¹² The brilliance of the Northern School shone brightest in the works of Ching Hao,¹³ Kwan Tung¹⁴ and Tung Yuan,¹⁵ but these great geniuses followed the model of the Minister, painting in a free natural style which was replete with literary instinct. In the Cheng Ho period much attention was paid to linear drawing, and it continued down to the time of the two Chao,¹⁶ Ma Yuan,¹⁷ Hsia Kwei¹⁸ and Li T'ang,¹⁹ who all painted landscapes in the style of General Li. In their painting of human figures, flowers, dwellings, birds and animals, insects and fish, they showed the best use of their abilities. They introduced new ideas which succeeded for a time but were found to be in reality a perversion of earlier canons. At this time Mi Yuan-chang²⁰ and Chiang Kuan-tao²¹ were the only ones who followed the style of Tung Yuan and Chü Jan,²² and they were succeeded by Yang Pu-chih,²³ and Chao Tzū-ku.²⁴

In the Yuan Dynasty, Chao Meng-fu²⁵ came forward as a man of great natural talents and profound scholarship. He was a careful student of literature. Not only in penmanship did he follow close upon the best models of the Han, Wei, Tsin and Tang Dynasties, but also in pictorial art he drove out the formalism of the academicians. He followed Tang in the painting of Buddhistic and Taoist scenes and of human figures; Han Kan²⁶ was his model in the painting of horses; and in landscape he patterned after the style of Tung Yuan. He caught the real spirit of his masters and excelled in the painting of flowers, rocks and bamboos, and of small scenes. Chao may be called the united perfection of painting and calligraphy. Others, such as Kao Fang-shan,²⁷

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

Hwang Tsu-chiu, Wang, Wu, Ni¹ and the renowned artists of the later Yuan period, were distinguished for the high standard of their artistic attainments. Each had his own individual style, but as a class they were pupils of Tung Yuan, and their works are properly placed in a rank next to the highest.

Coming to the Ming period, this same style was followed by Hsü Yu-wên,² Wang Mêng-tuan,³ Liu Wan-ang,⁴ Shen Shih-tien,⁵ and Wên Chêng-chung.⁶ These artists handed down the early traditions. In the last years of this period Tung Chi-chang brought about a revival of the natural delicacy and beauty of the conventional school, and he would not sanction slipshod methods of work. It was due to him that the classic traditions were handed down to Wang Fên-ch'ang⁷ of the Ching Dynasty. Wang, who lived at T'ai-ts'ang,⁸ was a refined admirer of the products of the brush. He had a rich collection and was a careful critic. After him came the two masters, Wang Yuan-chao⁹ and Wang Shih-ku,¹⁰ so that in the Wu district there arose the name of "The Three Wangs." To these men belong the credit of preserving to our day the traditions of Ni, Hwang, Tung and Chü.

In the painting of human figures, of birds and animals, and of measured pictures, there have been few artists since Wang Ku-yun,¹¹ Chang Shu-hou,¹² Wang Jo-shui¹³ and Jên Yueh-shan¹⁴ of the Yuan Dynasty, and there was danger of the traditions dying out, but it was preserved by Chiu Shih-fu,¹⁵ who became famous in the Wu district. In landscapes, human figures, flowers and trees, birds and animals, he copied from early masters with great diligence, and caught some of their spirit. He was an artist of great ability, but in reality he found it difficult to reproduce ancient models.

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

List of Pictures.

TSIN DYNASTY.

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

SUI DYNASTY.

A Springtime Ramble,

by Chên Tzŭ-chu.¹⁷

¹ 黃公望 王蒙 吳鎮 倪瓚
² 徐幼文 ³ 王孟端 ⁴ 劉完菴 ⁵ 沈周 石田 ⁶ 文徵仲
⁷ 王季常 ⁸ 太倉 ⁹ 王圓照 ¹⁰ 王石谷 ¹¹ 王掇 孤雲 ¹² 張叔厚
¹³ 王淵 著水 ¹⁴ 任月山 ¹⁵ 仇英 實父
¹⁶ 晉—顧愷之書畫女史箴卷 ¹⁷ 隋—展子虔遊春圖

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

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

Studying Inscriptions,
Forest in Winter
Wintry Hills,
Autumnal Hills,
Light on the Hills,
Looking down the Valley,
The Dark Valley,
Autumnal Hills,
Wind-blown Bamboos,
The Drunken Priests,
A Dream Journey,
Fog on the River,
Snow Scene,
A Flowery Glen,
by Li Ch'eng⁹
by Fan Kuan.¹⁰
11
by Hsü Tao-ning,¹²
by Yen Kuei.¹³
14
by Kuo Hsi.¹⁵
by Sung Ti.¹⁶
by Wen Tung-hsiu.¹⁷
by Li Kung-liu.¹⁸
by Wang Shen.¹⁹
20
by Chü Jan.²¹
22

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

1 唐一李思訓江帆樓閣圖 2 戴嵩鬥牛圖 3 唐人摹六朝人觀鵝圖
 4 五代一陸淝捕魚圖 5 關仝寒山行旅圖 6 董元風雨出鰲龍圖
 7 潘湘圖卷 8 趙幹江行初雪圖卷 9 北宋一李成讀碑窠石圖
 10 范寬雪景寒林圖 11 雪山行旅圖 12 許道寧嵐嶺秋峯圖
 13 燕貴匡廬曉濤圖卷 14 溪山樓觀圖 15 郭熙幽谷圖
 16 宋迪秋山圖卷 17 文同秀石風竹圖 18 李公麟醉僧圖卷
 19 王詵夢遊瀛山圖卷 20 煙江疊嶂圖卷 21 釋巨然雪圖 溪山蘭若圖
 22 南宋一米友仁大姚村妹家所作雲山圖卷 23 潘湘白雲圖卷
 24 雲山墨戲圖卷 25 趙伯駒江天客舫圖 26 趙伯駒萬松金闕圖卷
 27 李益攜衣圖卷 28 趙孟堅墨蘭圖卷

CHIN DYNASTY.

Pines in a Snow-storm,

by Li Shen.¹

YUAN DYNASTY.

Waiting for the Ferry,

by Chien Hsuan.²

Pear Blossoms,

,, ,, ,, ³

Jasmine Blossoms,

,, ,, ,, ⁴

Twin Pines,

,, Chao Mêng-fu.⁵

Shakymuni,

,, ,, ,, ⁶

Seven Scholars in a Bamboo Grove,

,, ,, ,, ⁷

The Beauty of the Clouds;

,, Kao K'o-kung⁸

Four Clear Things,

,, Li K'an.⁹

A Dry Tree,

,, Li Ssu-hsing.¹⁰

Rain in the Valley,

,, Hwang Kung-wang.¹¹

Eighteen Worthies,

,, Ts'ao Chih-pai.¹²

The Solitary Angler,

,, Wu Chên.¹³

The Four Friends

,, ,, ,, ¹⁴

Bamboo Ink Sketches,

,, ,, ,, ¹⁵

A River Anchorage,

,, ,, ,, ¹⁶

Bamboos on a River-bank,

,, ,, ,, ¹⁷

Bamboo Ink Sketches,

,, K'o Chiu-ssu.¹⁸

A Goose among Willows,

,, Wang Yüan.¹⁹

Copy of Hwang Ch'üan's

"Birds and Bamboos,"

,, ,, ,, ²⁰

Nine Sonnets,

,, Chang Wu.²¹

A Winter Storm,

,, Tang Ti.²²

A Mountain Pavilion,

,, Chu Teh-yün.²³

Winter Bamboos,

,, Ku An.²⁴

Autumn Hues,

by Ni Chan.²⁵

Mountain Views from a River Bank,

,, ,, ,, ²⁶

Bamboos and Rocks,

,, ,, ,, ²⁷

A Deserted Grove after Rain,

,, ,, ,, ²⁸

Wooded Ravines,

,, ,, ,, ²⁹

Bamboo Branches,

,, ,, ,, ³⁰

A Thatched Hut,

,, ,, ,, ³¹¹ 金一李山風雪松杉圖卷 ² 元一錢選秋江待渡圖卷 ³ 梨花圖卷⁴ 來禽梔子圖卷 ⁵ 趙孟頫雙松平遠圖卷 ⁶ 釋迦牟尼佛像⁷ 竹林七賢圖卷 ⁸ 高克恭雲橫秀嶺圖 ⁹ 李衍竹梧圖石四清圖卷¹⁰ 李士行古木叢篁圖 ¹¹ 黃公望溪山雨意圖卷 ¹² 曹知白十八公圖卷¹³ 吳鎮釣隱圖 ¹⁴ 梅松竹意四友圖卷 ¹⁵ 墨竹卷 ¹⁶ 江雨泊舟圖¹⁷ 墨竹坡石圖 ¹⁸ 柯九思清閨閑墨竹圖 ¹⁹ 王淵柳荷鴈鷗圖²⁰ 摹黃筌竹雀圖 ²¹ 張渥九歌圖卷 ²² 唐棣朔風飄雪圖²³ 朱德潤秀野軒圖卷 ²⁴ 顧安歲寒竹石圖 ²⁵ 倪瓚秋林山色圖²⁶ 江岸望山圖 ²⁷ 梧竹秀石圖 ²⁸ 設色雨後空林圖 ²⁹ 虞山林壑圖³⁰ 竹枝圖卷 ³¹ 清閨草堂卷丑

YUAN DYNASTY—*Continued.*

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

MING DYNASTY.

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

¹ 王蒙青弁隱居圖 ² 雲林小隱圖卷 ³ 竹樹水石圖 ⁴ 夏日山居圖

⁵ 王冕贈雲峰上人墨梅圖 ⁶ 陳汝言百丈泉圖 ⁷ 趙原晴川送客圖

⁸ 張中鶴鴻圖卷 ⁹ 釋本誠詩畫合卷 ¹⁰ 道鄒復雷存消息圖

¹¹ 明—宣宗松雲荷雀圖 ¹² 王綬齋宿聽琴圖 ¹³ 秀石晴竹圖

¹⁴ 劉銓清白軒圖原闕 ¹⁵ 沈周廬山高隱圖原闕 ¹⁶ 祝知良晤圖原闕

¹⁷ 盆菊幽賞圖卷原闕 ¹⁸ 春江送別圖卷原闕 ¹⁹ 唐寅桐山圖卷 ²⁰ 松坡高士圖

²¹ 琢雲圖卷 ²² 高泉古樹圖 ²³ 女兒嬌圖 ²⁴ 孟蜀宮妓圖 ²⁵ 山靜日長圖冊

²⁶ 文徵明袁安臥雪圖 ²⁷ 真賞齋圖卷 ²⁸ 江山初霽圖卷 ²⁹ 畫冊

MING DYNASTY—Continued.

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

¹ 仇英玉洞仙源圖 ² 桃源仙境圖 ³ 秋江待渡圖 ⁴ 竹院逢僧別

⁵ 滄浪漁笛圖 ⁶ 空洞觀音圖 ⁷ 臨宋人山水界畫人物畫冊

⁸ 臨宋人花果翎毛畫冊 ⁹ 王穀祥水仙花圖 ¹⁰ 文伯仁江山禪寺圖

¹¹ 秋山遊覽圖卷 ¹² 陸治爲五湖畫卷 ¹³ 松壑閒居圖

¹⁴ 項聖謨松濤散仙圖卷 ¹⁵ 董其昌關山雪霽圖卷 ¹⁶ 秋山圖 ¹⁷ 婉孌草堂圖

¹⁸ 仿雲林山水圖 ¹⁹ 山居圖 ²⁰ 仿楊昇沒骨山水圖 ²¹ 山水高冊

²² 山水方冊 ²³ 畫畫小冊 ²⁴ 畫畫雙壁小冊

THE COLLECTION OF CHINESE REPTILES IN THE SHANGHAI MUSEUM

By **Arthur Stanley, M.D., Lond.**

Curator of the Shanghai Museum.

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

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

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

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

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

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

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

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

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

EXPLANATORY INDEX OF SPECIES IN THE SHANGHAI MUSEUM.

ORDER EMYDOSAURIA (CROCODILES).

Alligator

1 *sinensis*, *Fauvel*. The Chinese Alligator.

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

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

Crocodylus, Laur.

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

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

ORDER CHELONIA (TORTOISES AND TURTLES).

FAMILY TRIONYCHIDÆ (soft-shelled tortoises).

Trionyx, Geoff.

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

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

- 4 **maachii, Brandt.**

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

FAMILY TESTUDINIDÆ (true tortoises).

Emys, Cuv.

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

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

FAMILY PLATYSTERNIDÆ (big-headed tortoises).**Platysternum, Gray.****6 megacephalum, Gray.** The Big-headed Tortoise.

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

FAMILY CHELONIA (turtles).**Thalassochelys, Fitz.****7 caretta, L.** The Indian Loggerhead.

China Seas.

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

China Seas.

ORDER SQUAMATA (SCALY REPTILES).**SUBORDER LACERTILIA (LIZARDS).****FAMILY VARANIDÆ (water lizards).****Hydrosaurus, Wagl.****9 salvator, Laur.** The Water Monitor.

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

FAMILY LACERTIDÆ.**Tachydromus, Daud.****10 septentrionalis, Gthr.**

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

Eremias, Wieg.**11 argus, Peters.**

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

FAMILY SCINCIDÆ (skinks).

Eumeces, *Wieg.*12 **sinensis**, *Gray*. The Chinese Skink.

The numerous specimens in the Museum collection are from Shanghai, Chinkiang, Hangchow, Taichowfu, Fokien, and Lamrock Island.

13 **elegans**, *Blgr.*

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

FAMILY GECKONIDÆ (geckos).

Gecko, *Gray*.14 **japonicus**, *D. & B.*

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

15 **verticillatus**, *Laur.*

From southernmost China.

Lygosoma, *Gray*.16 **laterale**, *Say*.

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

FAMILY AGAMIDÆ

Calotes, *Cuv.*17 **versicolor****Acanthosaura**, *Gray*.18 **lamnidentata**, *Blgr.*

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

Liolepis, *Cuv.*19 **reevesii**, *Gray*.

Two beautiful specimens from the Island of Hainan.

Ezernia20 **depressa**

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

FAMILY ANGUIDÆ (slow worms).

Ophisaurus, Daud.21 **harti, Blgr.** The Chinese Slow-worm.

Several specimens from Fokien having beautiful pale blue dorsal markings on a grey ground. They have a curious groove along each side of the body. First described from same locality by Boulenger (P. Z. S. 1899 p. 160).

SUBORDER OPHIDIA (SNAKES).

FAMILY TYPHLOPIDÆ (blind snakes).

Typhlops, D. & B.22 **braminus, Daud.**

Several specimens from Fokien.

FAMILY BOIDÆ (rock snakes).

Python, Daud.23 **reticulatus, Schneid.**

Specimens from Fokien. Largest, a skin measuring 20 feet.

FAMILY COLUBRIDÆ.

SERIES AGLYPHA (NO POISON FANGS).

SUBFAMILY COLUBRINÆ

Calamaria, Boie.24 **septentrionalis, Blgr.**

10 specimens from Wuhu, Weichow and Fokien.

Lycondon, Boie.25 **rufozonatus, Cantor.**

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

26 **setpentrionalis**, *Gthr.*

Specimens from Fokien.

Ablabes, *D. & B.*27 **major**, *Gthr.*

Numerous specimens from Yangtse valley, Chekiang and Fokien.

Coronella.28 **sp. n. ?**

A single specimen from Fokien.

Simotes, *D. & B.*29 **violaceus**, *Cantor.*

Specimens from Hainan and Fokien.

30 **cyclurus**, *Cantor.*

Specimens from Chinkiang, Wenchow, Nanchang and Fokien.

31 **vaillanti**, *Sauvage.*

Specimens from Yungchun and Ningteh in Fokien.

Zamenis, *Wagl.*32 **Korros**, *Schleg.*

Numerous specimens from T'aichowfu, Fokien and Hainan.

33 **mucosus**, *L.*

Numerous specimens from T'aichowfu, Wenchow and Fokien.

34 **spinalis**, *Peters.*

From Chinwangtao and Peking.

Zaocys, *Cope.*35 **dhumnades**, *Cantor.*

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

Coluber, *L.*36 **taeniurus**, *Cope.*

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

37 **rufodorsatus**, *Swinhoe*.

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

38 **mandarinus**, *Cantor*.

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

39 **dione**, *Pall*.

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

40 **schrenkii**, *Blgr*.

Four specimens from Manchuria, near Sungari river.

41 **climacophorus**, *Boie*.

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

42 **phyllophis**, *Blgr*.

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

43 **porphyraceus**, *Cantor*.

Four specimens from T'aipingfu, Chekiang and Fokien.

Tropidonotus, *Kuhl*.44 **annularis**, *Hall*.

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

45 **piscator**, *Boie*.

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

46 **tigrinus**, *Boie*.

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

47 **subminiatus**, *Schleg*.

Specimens from Fokien and Island of Hainan.

48 **stolatus**, *L*.

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

49 **craspedogaster**, *Blgr.*

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

Macropisthodon50 **rudis**

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

Trirhinopholis51 **styani**, *Blgr.*

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

Achalinus, *Peters.*52 **rufescens**, *Blgr.*

Specimens from Fokien.

53 **spinalis**, *Peters.*

Specimens from T'aichowfu, Chekiang.

Pseudoxenodon, *Blgr.*54 **macrops**, *Blyth.*

Specimens from Fokien.

SERIES OPISTHOGLYPHA

(POISON-FANGS BEHIND: HARMLESS TO MAN).

SUBFAMILY DIPSADINÆ.

Dipsas, *Boie.*55 **multimaculata**, *Schleg.*

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

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

Specimens from Fokien.

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

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

SUBFAMILY HOMALOPSINÆ (oriental fresh-water snakes).**Hypsirhina, Wagl.****58 plumbea, Boie.**

Specimens from Fokien.

59 sinensis, Gray.

Numerous specimens from Fokien.

SERIES PROTEROGLYPHA

(POISON FANGS IN FRONT : DEADLY)

SUBFAMILY ELAPINÆ (terrestrial).**Callophis, Gray.****60 maclellandii, Reinh.**

Specimens from Fokien.

Bungarus, Daud.**61 semifasciatus, Kuhl.**

South China.

62 candidus, Blgr.

Museum specimens from Chekiang and Fokien.

Naia, Laur.**63 naia atra, Cantor.** The Black or Chinese Cobra.

Numerous specimens from T'aichowfu, Wenchow, Chekiang; Kuatun and Ningteh in Fokien ; and Lammock Island.

SUBFAMILY HYDROPHINÆ (sea snakes).**Hydrus, Schneid.****64 platurus, L.**

A single specimen from Pratas Island.

Disteira, Lacep.**65 cyanocincta, Daud.**

A single specimen from Foochow.

66 melanocephala, Gray.

A single specimen from Wenchow.

FAMILY AMBLYCEPHALIDÆ (blunt-headed snakes).

Amblycephalus.**67 sp. n. ?**

Three specimens from Fokien.

FAMILY VIPERIDÆ.

SUBFAMILY CROTALINÆ (pit-vipers).

Ancistrodon, Beauv.**68 blomhoffii, Boie.**

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

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

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

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

71 mucrosquamatus, Cantor.

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

72 monticola, Gthr.

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

THROUGH THE LAND OF DEEP CORROSIONS¹

FROM BATANG TO MENKONG

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

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

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

¹Read before the Society Dec. 4, 1913.

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

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

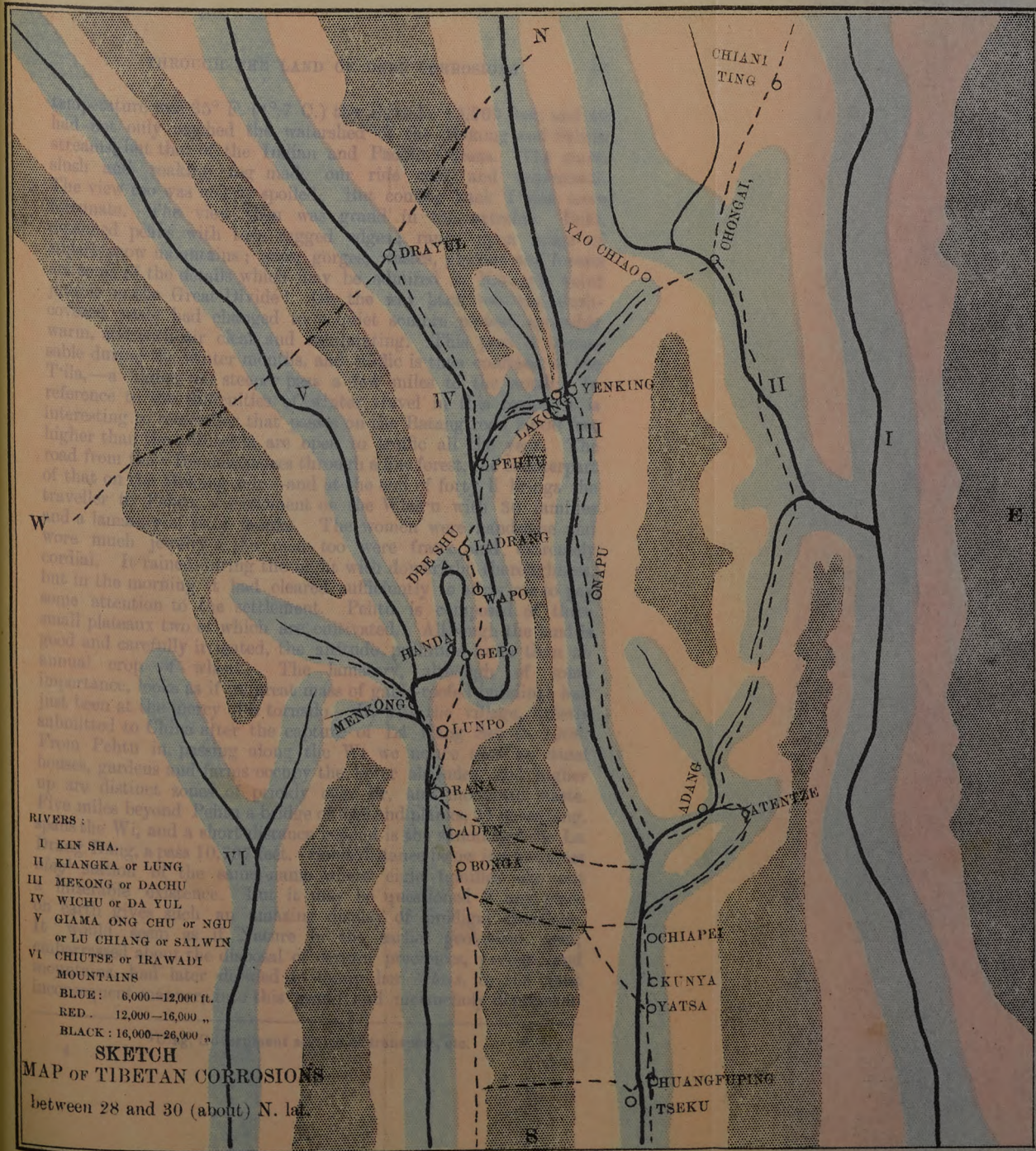
it. Some ignore it altogether or delete it from older maps; others make it the head waters of the Salwin; and some force it into the Mekong at various points. One otherwise clever map shows a theoretical river flowing straight into the Salwin, while another makes it cut the Salwin at right angles, and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

The writer went from Batang to Menkong in June 1911. On the way to Yenching we circled through Ranten in the Dalai's territory, but rejoined the main road some hours later. On the 9th we stood on the Ch'ala, 14,894 feet, where the feeders of the Yangtzu and Mekong enter their respective basins. Beyond us at no great distance were the stupendous barriers which form the Divide between the Indian and Pacific Oceans, and over which we must shortly find a path. We arrived at Yenching¹ the same day and taking the full responsibility on our own shoulders directed our caravan down a ravine, 1,500 feet deep, through which the turbulent Mekong has blustered and bellowed for ages. At a Salt Barrier probably about halfway down the ravine our carriers caused us some trouble by going on strike, but in due time all our baggage and animals were on a small platform close to the plaited bamboo ropes which spanned the boisterous waters of the Mekong. We knew that the feat of crossing these sagging ropes might easily baffle us at the very beginning. For not only were we unaccustomed to this mode of crossing rivers, but it was hard to forget that just here some years ago Major Davis and party found angry Tibetans, who not only threatened their lives, but by cutting the ropes at the right moment left them quite helpless. They eventually got across, but we had neither the "saddles" nor the experience to imitate them. Never in my life did defeat seem so easy; and never before, perhaps, were five men, four horses, eight loads, and one dog so absolutely at the mercy of certain Tibetan bridgemen who were preparing their meal in a cave on the other side of the river. But the possibilities of defeat did not interfere with the desire to get over; so we hailed the caretakers, and two weird unkempt creatures swung across to us with the alacrity of slaves and the abandon of monkeys! In a short time they were aware of our plans, and after the usual bargaining the matter was settled. But we had yet to cross; and the thought was not a pleasant one. A rope bridge is probably the worst way possible of crossing rivers. These "bridges" are simple, inexpensive, and perfectly adequate for most of the requirements

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

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

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



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

¹Ulag, Government service of transport, etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES.

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

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

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

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

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

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

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

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

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

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

THE GREAT WEAL :

OR

A CHRISTMAS JOURNEY TO THE HUANGHO MOUTH

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

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

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



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

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

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

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

In a conspicuous position in the centre of the marsh is an interesting old tower which tradition asserts was built in the Tang Dynasty and the traveller assumes was in existence before the advent of the Yellow River in Kiangsu, in 1080 A.D. The tower is in a low position below a ruined temple; the upper portion is smashed and on the opposite side an enormous section has been taken out from the base. Although it is now hanging by about half the masonry, there is no sign of the equilibrium being affected.

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

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

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

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

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

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

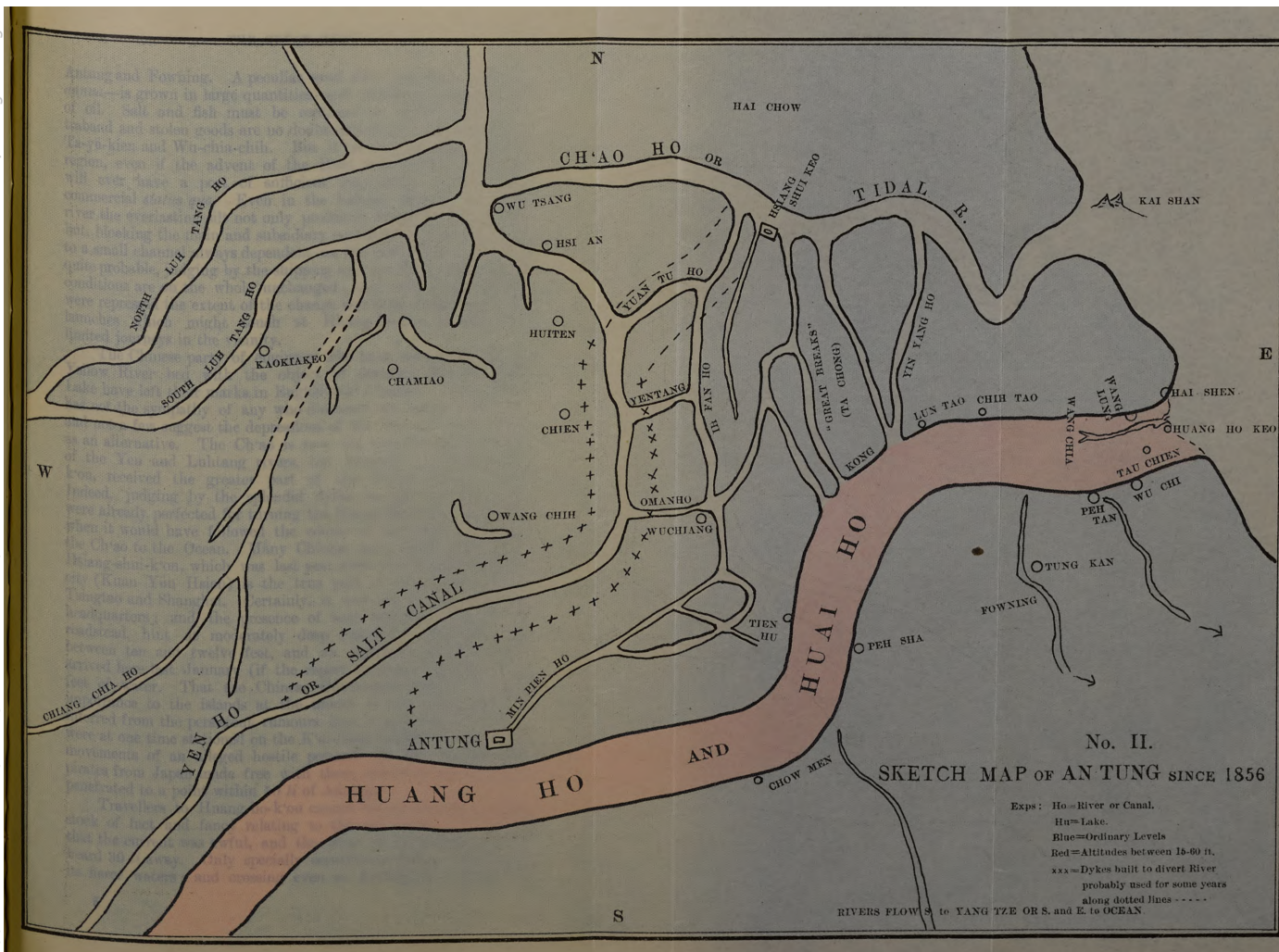
diversion, but when I nonplussed the "braves" by walking up to them, demanding in my most unconciliatory tones the meaning of this demonstration, an important point was gained, and the armed ruffians went off to explain the cause of the tumult to someone in authority. I too went off—I hope for ever!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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

[Collection Jessel, Shanghai.]

[Facing page 57]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

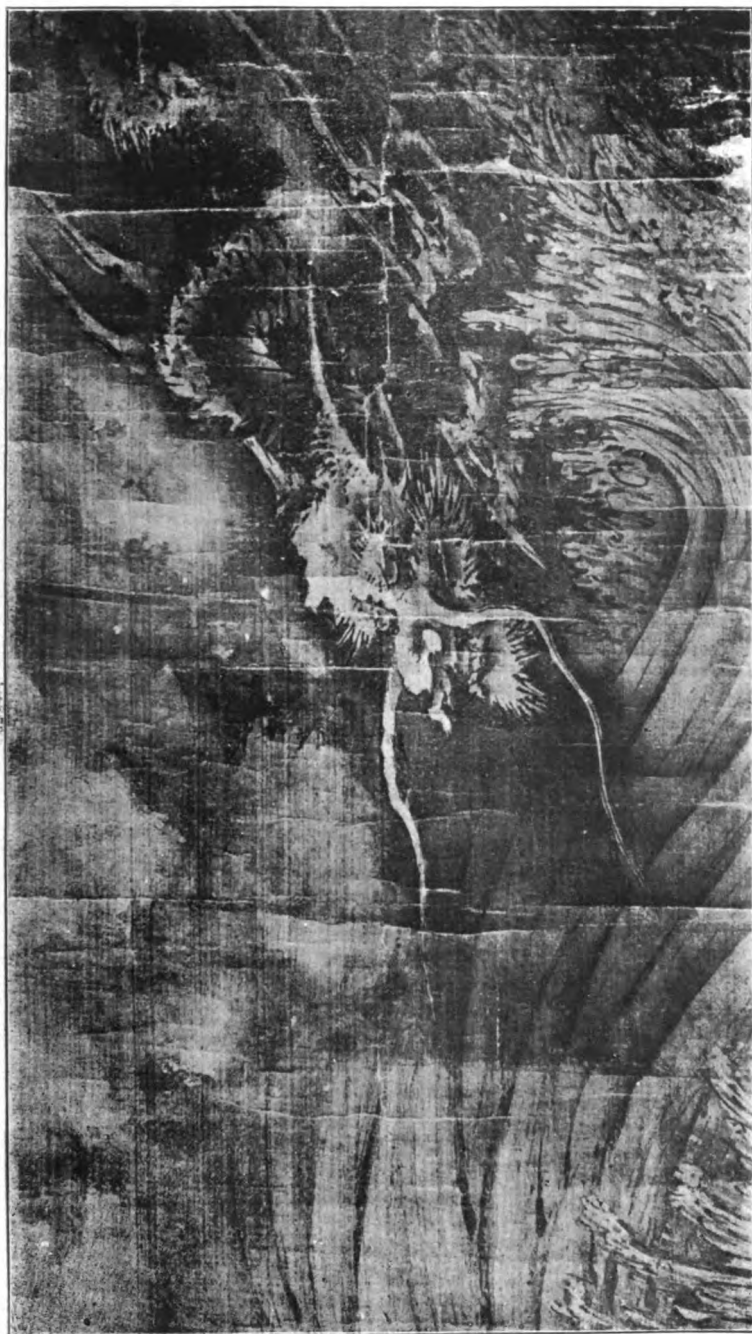
27th Hsigolo at 7 a.m. gave 18 F. (-7.7 C.); the Dangola, 14,500 feet, 28 F. (-2.2 C.) at 8.30 a.m.; the Derala at 1 p.m. 6 F. (or 3.3 C.)^o higher; the Ougila three hours later 30 F. (-1 C.). Hoch'u at sunset 32 F. (0 C.) and two hours later 24 F. (-4.4 C.). The Hoch'u "River" was as in January, frozen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

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

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

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

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



[Collection, Jesel, Shanghai]

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

[Facing page 66]

THE ORACLE-BONES FROM HONAN.¹

By SAMUEL COULING, M.A.

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

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

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

The Oracle-bones, to the number of several thousands, were dug up a mile or so west of An-Yang² in Chang-Tè Fu.³ This seems to be now settled definitely though other places in Honan have been mentioned, but it is unfortunate that no foreigner has enquired into the matter on the spot. It is said that all the bones have been found within a very limited area, presumably the site of an ancient oracle ; and it must not be forgotten that capitals of the Shang and Chou dynasties were in this neighbourhood.

The time of their discovery has never been in dispute,—it was 1899. Dealers carried the curious things to Peking the next year, but 1900 was a bad year for curios in Peking—for sellers at least ; and the bones were disposed of in Weihsien, Shantung. It was also a bad year in Shantung for foreigners, all of whom, myself among them, were driven to the coast ; and it was not till after 1

¹ Read before the Society February 20, 1914.

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

³ 彰德府.

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

Besides these collections in four Museums, we helped Mr. Lionel C. Hopkins to obtain his collection of eight hundred good specimens; over seven hundred pieces are in the Museum für Völkerkunde in Berlin; there is a small collection in the Anglo-Chinese College at Tientsin, Dr. Wilhelm of Tsingtau has seventy fragments, and I possess about a hundred amulets² belonging to the same find. These are all that I know of in the possession of foreigners, though there may be many collectors who have secured a few pieces. The larger numbers are in Chinese hands, where, with two honourable exceptions to be mentioned later, they are useless to science.

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

¹ See "A Royal Relic of Ancient China" *Man*, April, 1912.

² See plate II.

³ Fig. 12.

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

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

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

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

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

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

¹ 洪範

indications are seven; five given by the tortoise and two by the milfoil, by which the errors of affairs may be traced out." In the Book of Rites (Li Chi) in the section Ch'ü Li¹ formulæ are given for the consultation of the tortoise; and in the Chou Li² Book XXIV there is a list of officials for sacrifices and auguries, with the various duties of each office. But though the references are thus numerous they are often quite obscure and leave us uncertain on many details. Much later, though still twenty centuries ago, Ssü-ma Ch'ien in his Historical Records (Shih Chi)³ gives us a chapter⁴ on the value and the methods of divination by the tortoise; and chiefly from this chapter together with what is found in the Chou Li a modern writer Hu Hsü⁵ compiled a work some two centuries ago entitled "Detailed examination of divination methods;"⁶ the word for divination implying the use of the tortoise. It will be seen therefore, that with authorities so distant from us in time and often so enigmatical the discovery of the actual objects used in divination must be of supreme interest.

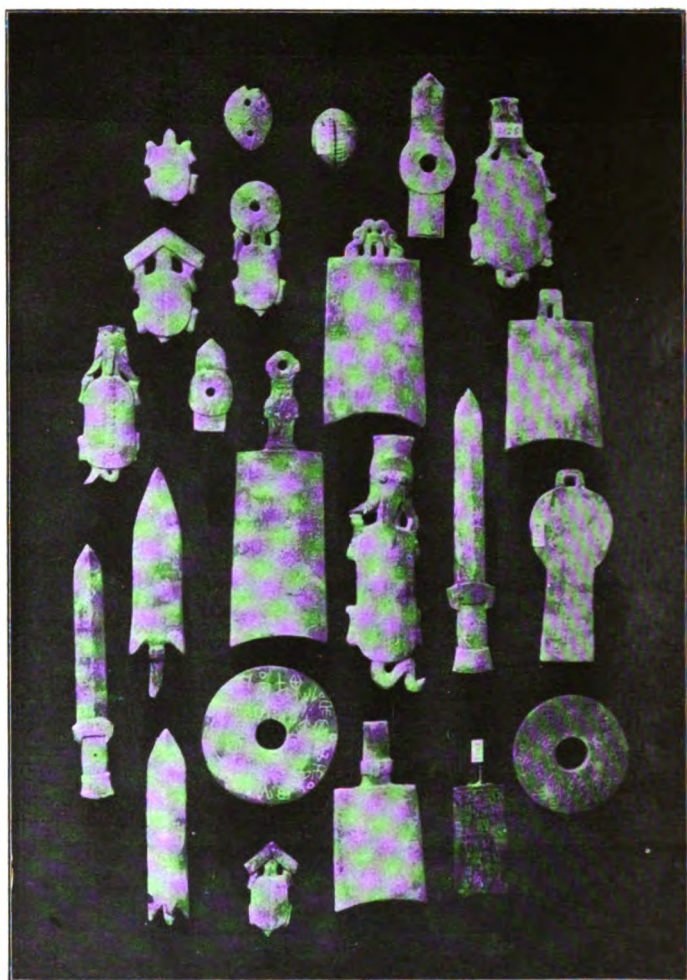
The details as learnt from books are these; first the tortoise-shell had something done to it which is expressed by the character *ch'i*.⁷ Now this character had the meaning "to hollow out, to bore a hole," etc., but a Chinese commentator thinking this interpretation not suitable in this connection,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

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



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

PLATE I.



AMULETS IN THE COLLECTION OF S. COULING

PLATE II

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

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

A further suggestion I would make is that the heat of the sun's rays may have been used. In one part of the Chou Li² we are told of officers whose duty it was "*de recevoir avec le miroir le feu brillant qui vient du soleil.*" They do this to furnish among other things the burning torches of the sacrifices. But elsewhere, in connection with divination, an officer is charged with the preparation of the combustibles, and "every time that an augury is taken he heats the shell with a clear fire."³ A note to this from a Chinese commentator says "this fire comes from the rays of the sun concentrated with a metallic mirror."⁴ The charred marks on the bones are exactly such as might be produced by the focussing of the sun's rays on the spot; and I suggest that either this was done directly, or else that the thorn branches were first kindled in this way by the sacred rays and then applied to the thinned bone as already mentioned.

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

¹ 儀禮，士裏禮。

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

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

⁴ Selon Tou-tseu-tchun ce feu vient des rayons du soleil, concentrés avec un miroir métallique; ibid. (杜氏子春曰，明火，以陽火取鑿於日)。

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

All these fragments of tortoiseshell or bone that we have seen bear inscriptions. In most cases these begin with a date, that is, the cyclical characters for the day; and then follows the enquiry for which a response is sought. It seems a very natural proceeding that before cracking the bone to get an answer, the bone itself should be inscribed with the question asked. But a difficulty appears when we find that some fragments contain not a question but a response. Chavannes suggests that these are incomplete sentences and that the entire sentence if we had it might be in question form; but this would only solve the difficulty in part, for we have other sentences complete enough which are neither enquiries nor responses but genealogical lists: the sooth-sayer was apparently the keeper of family registers also. We have, besides, questions cut on carved bones which from their shapes we should regard as amulets;¹ but what should unanswered questions do on amulets, especially questions beginning with the phrase "The King² asks"? We could well understand that amulets, carved for instance in the shape of little tortoises,—might be on sale at a temple, just as miniature silver shrines were sold in Diana's temple at Ephesus; and we might suppose we had unearthed some unsold stock: but not when they are inscribed with definite questions, which must have had a merely personal interest and which are not answered on the bones themselves. It might be suggested that these are specially carved mementoes for the richer class of questioners, just as wealthy Christians to-day may have bibles more richly bound than others have; but in that case why did not the rich and pious enquirers take their precious mementoes away with them instead of leaving them to puzzle us to-day?

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

¹ See plate II.

² 王

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

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

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

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

In spite, however, of all the patient toil of enthusiasts, and with all the help that native literature can give, I believe that out of the three thousand symbols not more than about seven hundred have been identified. Such innocent looking characters as 𠄎 and 𠄎 are, I believe, still unrecognised, while such fearsome wild-fowl as 𠄎 might disconcert the boldest.

Whether German students beginning later have been more successful I cannot say; but there have been two Chinese collectors who studied the bones and published works on them. The first was a Tao-t'ai, Liu T'ieh-yün,¹ who made the first great collection. In 1903 he had some hundreds of examples from his six thousand fragments phototyped and produced in six volumes. But he made hardly any attempt at the identification of the characters. In 1911 another Chinese scholar Lo Chên-yü² began the publication of a large and ambitious work on the subject, but his labours have been interrupted by his flight to Japan. The total result, therefore, so far as I know, is that after years of study and discussion three-fourths of the characters still remain unknown to us. It may be of course that many of them have no modern equivalents, but have been replaced in practice by entirely unrelated characters. As an example, we have characters which are written in several ways such as 𠄎 𠄎 𠄎 which are now replaced by 子; and 𠄎 which is supposed to be a nail seen sideways but which is also written 𠄎 where we must have a view of the nail's flat head. Now in these cases we are aware of the characters being related though so dissimilar in appearance; but it is

¹ 劉鐵雲.

² 羅振玉.

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

Mr. Hopkins expresses surprise that such variations could obtain contemporaneously¹; but I think that except where variants occur on the same fragment it is easier to accept them as proof that the bones belong to different periods. If they were reverently buried the oldest would be at the bottom of a pit and the newest at the top; or successive pits or trenches would be made side by side as required. When the bones were exhumed unhappily no foreigner was there to observe these things; but I cannot help thinking that if instead of their all being mingled together we had them in the separate layers or order in which they were buried, we should find that one variant of a character was in use at one time, and another, superseding it, at a later period, the latest being those which have passed into the language of to-day.

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

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

² 祖乙, 祖庚, 祖丁, etc.

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

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

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

¹ 象龜兆之縱衡也。

² Anna Bernhardt p. 25.

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

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

LITERATURE OF THE SUBJECT.

- Chalfant, F. H. Early Chinese Writing (pp. 30-5)
Memoirs of Carnegie Museum, Vol., IV No. 1, Sept. 1906.
- Chavannes, E. La Divination par l'écaille de tortue dans la haute antiquité Chinoise. *Journal Asiatique* 1911.
- Hopkins, L. C. Chinese Writing in the Chou dynasty in the light of recent discoveries. *Journal of Royal Asiatic Society* 1911.
- " A Funeral Elegy and a Family Tree inscribed on Bone. *Journal of Royal Asiatic Society*, October 1912.
- " & R. L. Hobson. A Royal Relic of Ancient China. *Man*. April 1912.
- " Dragon and Alligator, being Notes on some ancient inscribed bone carvings. *Journal of Royal Asiatic Society* July 1913.
- Bernhardi Anna, Frühgeschichtliche Orakelknochen aus China. *Baessler Archiv*, Band IV, Heft 1, 1913.
- Liu T'ieh-yün 殷虛書契 10 Vols. Shanghai. 1903.
- Lo Chên-yü 殷虛書契文字考 (64 pp.) Peking. 1910.
- " " 殷虛書契 Japan. 1912, 4 vols.
- Mueller, H. Mitteilungen zur Kritik der frühgeschichtlichen chinesischen Orakelknochen. *Zeitschrift für Ethnologie*, Heft 6; 1913.

CHINESE WOOD CARVING

By ARTHUR STANLEY

Curator of the Shanghai Museum

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

RELATION TO ARCHITECTURE

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



PANEL OF WILLOW WOOD

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

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



DOOR OF A CABINET

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

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



PARTS OF A LONG 'BLACK-WOOD' PANEL

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

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



PANEL OF A SCREEN

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

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

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

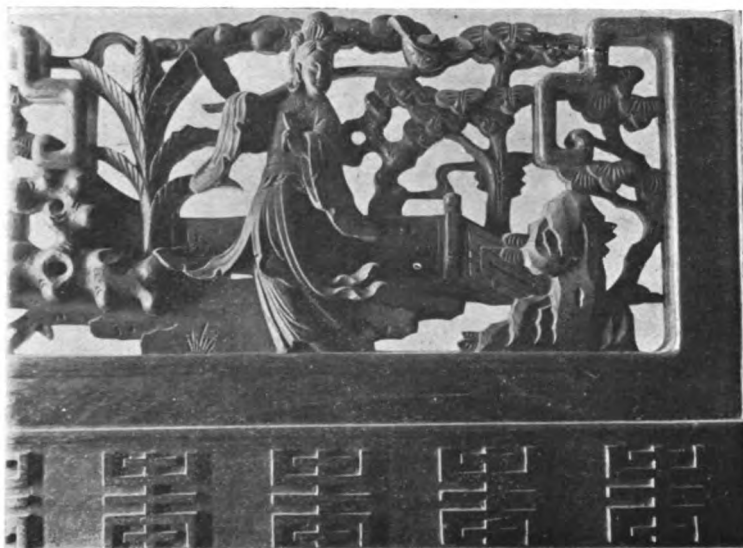
I have described this Ming building because it seems to show decorative woodwork of a noble type; but if one has the eye for beauty in line similar details can be found which just fulfil the lines of grace in many a farmer's dwelling or village temple in almost any part of China. Carefully considered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

DESIGN.

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

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

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



PANEL FROM A SCREEN

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

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



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

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

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

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

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

LATTICE WORK.

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

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

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

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

TREATMENT AND MATERIALS.

THE WOODS USED BY THE CARVER.

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

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



TOP OF A BOX FOR HOLDING TWELVE CUPS OF JADE

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

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



MEMORIAL TABLET

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

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



PANEL IN BLACK-WOOD FROM AN OPIUM COUCH

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

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

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

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

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

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

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

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

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

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

THE WOOD-CARVER'S OUTFIT.

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

CONSTRUCTION.

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



A GILDED SCREEN IN CHINESE PINE

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

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

The panel is shewn enlarged in the lower figure.

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



PART OF A 'BLACKWOOD' PANEL

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



A SMALL PANEL OF MOUNTAIN-PEACH WOOD

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

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

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

METHODS OF WORK.

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

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

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

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

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



THE CENTRE FEATURE OF A LATTICE WORK PANEL.

Made of one piece of Chinese pine, gilded. The circular decoration is perforated work of the finest type, the picture representing an incident taken from a work of fiction written by one Nyoen Tsung during the Tang Dynasty about A.D. 806, showing a scholar named Tsang Kyuin Zen sending a letter to a lady of high degree with whom he is in love through the agency of her handmaiden. The composition of the picture is well-nigh perfect, the pine tree and foliage being decorative work of a very high order. The figures of both the man and the woman are full of grace. The decorated circle is supported on a block on which is carved in relief a conventionalised butterfly, a symbol of happiness, treated in a most pleasing manner.

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



A door panel of Singapore wood in high relief depicting the scholar Tsang Kyuin Zen leaving in a Tang Dynasty rickshaw for the capital to take an examination amidst the admiring glances of his friends and relatives. The carving is lacquered.

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

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

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



PANELS IN BLACK-WOOD FROM AN OPIUM COUCH

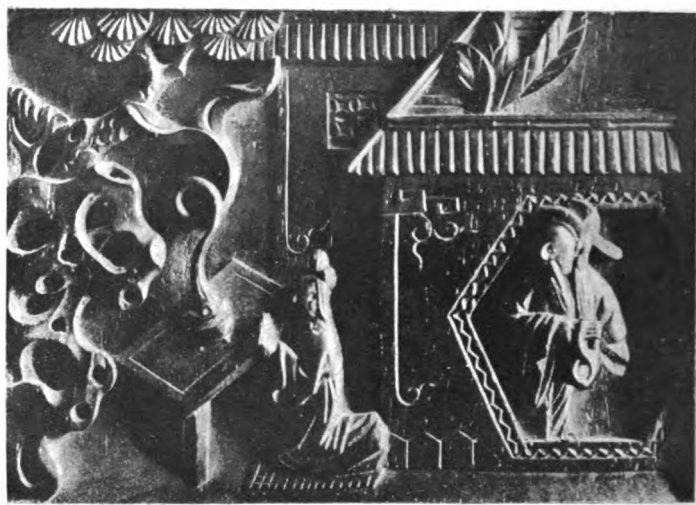
The subjects are taken from the wars prior to the rise of the Epoch of the Three Kingdoms, A.D. 222-265.



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

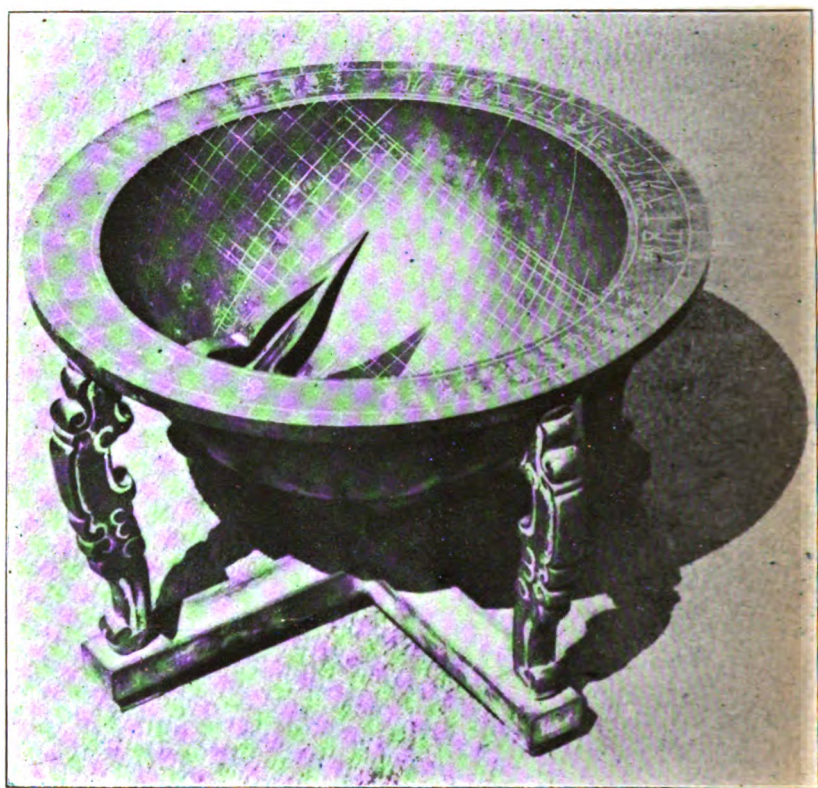


Shows bound to the breast of the warrior in the centre a child who has been handed over for protection during the wars. The child escapes and subsequently became the Emperor of the minor Han Dynasty.



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

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



A CHINESE SUN-DIAL.

Prof. Dr. C. du BOIS-REYMOND.

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

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

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

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

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

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

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

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

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

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

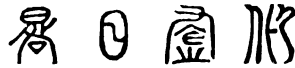
卅十式度方十式高壺穴
 邦五十式方

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

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

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

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



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

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

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

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

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

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

Table showing combination of cycles on the sundial.



[Collection Jessel, Shanghai.]

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

[Facing page 91]

REMINISCENCES

OF A

CHINESE VICEROY'S SECRETARY¹

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

TRANSLATED BY "ARDSHEAL"

PREFACE.

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

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

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

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

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

Mid-Autumn 1910.

I.

THE VICEROY'S YAMÊN AT NANKING.

My fellow provincial Sub-Prefect Li Wei-jên *alias* Lung-t'ien, who is a grandson of Li Ch'ang-kêng, once spoke disparagingly of Tsêng Kuo-fan,¹ applying to him the criticism of Kuan Chung which is given in Mencius, viz., that "though his Ruler had given him his entire confidence and he had so long directed the affairs of state, he had after all accomplished but little." To this I replied: "The great achievements and lofty patriotism of Tsêng Kuo-fan should not be spoken of lightly. Still if one considers his culture and his political sagacity as revealed in his statecraft, they cannot be regarded as altogether satisfactory. In his Diary he himself has made the following entry:—'Of the worthies of old who enjoyed fame equal to that which I have acquired, not one was so wanting in culture as I am'." Some one asked where such want of culture could be seen, to which I answered: "Look at the hideous, uncouth style of the Viceroy's yamên² at Nanking, with its common, coarse workmanship and materials. This building, with its entire absence of good taste, is a fitting illustration of the want of culture of Tsêng Kuo-fan."

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

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

II.

LOYAL TO THE MANCHUS.

Being asked in what I considered lay the special merit of Tsêng Kuo-fan, I replied: "In his not having been hostile to the Manchus." After the Taiping Rebellion had been suppressed, Tsêng Kuo-fan was practically in the position of a Military Dictator. Half the leaders throughout the country were his henchmen and under his control, whilst his own brothers, who were as daring as they were brave had such an overweening sense of their own merits that no imperial commendation or reward seemed to satisfy them, but appeared only to make them grumble and feel discontented. In fact the situation was almost identical with that at the end of the Han dynasty when the Yellow Turban rebellion broke out and Ho Chin¹ became generalissimo and was supported by leaders such as Yüan Shao² and Tung Cho,³ who behaved with great arrogance and violence. If at the time in question Tsêng Kuo-fan had shown any suspicion or dislike of the ruling power or had evinced the least sign of disloyalty, the Empire would have been broken up even more disastrously than when China was divided into three separate Kingdoms. If this break-up of the Empire had taken place, is it likely that the other powers, surrounding it and watching for their opportunity, would have been content to remain disinterested spectators and would not have created the same disorder as arose when Tartar hordes overran China? Confucius once said: "But for Kuan Chang⁴ we should now be barbarians with hair dishevelled and coats buttoned on the left side." I now say: "But for Tsêng Kuo-fan we should now be like foreigners with hair cropped short and tight-fitting garments."

III.

A REMINISCENCE OF P'ENG YÜ-LIN.

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

¹ See Giles' B. D. No. 644.

² See Giles' B. D. No. 2561. ³ See Giles' B. D. No. 2090.

⁴ See Giles' B. D. No. 1006.

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

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

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

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

IV.

THE FOLLY OF PLAYING 'FOLLOW MY LEADER.'

Liang Ch'í-ch'ao² has compared Li Hung-chang³ with Ho Kuang,⁴ the great General and Prime Minister of the Han dynasty as being without any mental culture and having no ideas beyond ordinary routine. In my opinion he should rather be compared with Ts'ao Ts'an⁵ of the Han dynasty (who blindly followed in the footsteps of his predecessor Hsiao Ho⁶). During

¹ See Giles' B. D. No. 1642.

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

³ See Giles B. D. No. 1148

⁴ See Giles B. D. No. 653.

⁵ See Giles B. D. No. 2012.

⁶ See Giles B. D. No. 702.

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

V.

A FAR-SIGHTED STATESMAN.

My old friend and fellow-provincial Taotai Ts'ai Hsi-yung *alias* Ts'ai I-jo when young went to Canton, where he studied English in the Tung Wên Kuan. Having been afterwards selected to go to Peking to continue his studies in the Tung Wên Kuan there, he and his fellow-students proceeded to the Capital and just as they alighted at the entrance to the Tung Wên Kuan, they saw a long-bearded old gentleman who warmly welcomed them and leading them inside, inquired most kindly how they had borne the fatigues of the journey. He then conducted them round the building, showing them the studies, the lecture rooms and dining

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

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

VI.

A MAN OF THE FIRST ORDER.

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

¹ See Giles' B. D. No. 2304.

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

When I visited Europe I noticed that at every capital there were many large theatres, the magnificent architectural proportions and splendid ornamentation of which it is unnecessary to describe. But when a play was being performed, the audience, which numbered thousands, watched it in dead silence without uttering a sound. Now in China, in the new buildings which are beginning to be erected for the representation of the reformed drama, the desire to imitate the Western style in externals is evident. But inside the theatre I always find that the audience is so noisy in its movements and so loud in its talk that, however excellent the piece and however fine the music may be, their effect is almost entirely spoiled. From this it may be seen in a general way whether China, as compared with European countries, is really civilised or not. I have heard that Kuo Sung-t'ao¹, who was the first to go as Chinese Minister to Europe, was so struck by the evidences of superior refinement and good manners he saw in the various European countries that on his return to China, he exclaimed: "Our Confucius and Mencius are failures!" A man like Kuo Sung-t'ao may be said to have been one who is ready to acknowledge the good qualities of others without being sensible of any good quality whatever in himself and may, therefore, be considered to be a man of the highest moral quality.

VII.

THE BUMPTIOUSNESS OF THE LITERATI.

In 1884 when the French bombarded and destroyed the Chinese fleet at Pagoda Anchorage near Foochow, Chang P'ei-lun² (who was one of the Military Commissioners appointed to superintend the coast defences of the Province of Fuhkien) ran away from the fight. He subsequently became the son-in-law of Li

¹ See Giles' B.D. No. 1072.

² See Giles' B.D. No. 94.

Hung-chang. Both of these incidents were generally and severely reprobated. I think bumpiousness has always been the characteristic of the *literati*. Now the criticism and denunciation of Li Hung-chang by the leading *literati* at that time were very similar to the criticism and denunciation of the practical statesmen of the time, General Chou P'o¹ and others, by the famous scholar Chia I² of the Han dynasty. Chou P'o and the other statesmen were undoubtedly vulgar functionaries without any culture, whilst Chia I was a scholar of culture and refinement. But if the Emperor of that time, abandoning his old policy for a new one, had appointed Chia I to be commander-in-chief, would he have been able to have led captive the Chief of the Huns³ or would he not rather have collapsed in much the same manner as did Chang P'ei-lun? As to Chang P'ei-lun having become the son-in-law of Li Hung-chang, that fact showed the broad-mindedness of Li Hung-chang and his high regard for talents. I should like to ask whether anyone can imagine Chou P'o or any of his party being willing to make Chia I their son-in-law.

VIII.

DEGENERATION.

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

IX.

A MAN OF GREAT EXCELLENCE.

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

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

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

practical statesman, but not a statesman with moral ideas. To propound and carry out moral principles is the function of a statesman with moral ideas. To maintain order and secure the safety of the Empire by attending to the proper and effective administration of affairs is the function of a great practical statesman. A country that has no great, practical statesman can have no efficient administration: a country that has no statesman with moral ideas can have no moral principles. The prosperity and safety of a state depend upon an efficient administration. The welfare and existence of the human race depend upon moral principles. Moreover a government without moral principles must eventually and inevitably end in no government. During the reigns of the Emperors Tung Chih and Kuang Hsi the dissatisfaction of the flower of the intellectual aristocracy in China with Li Hung-chang was really not dissatisfaction with him but with the principles adopted by Tseng Kuo-fan in directing the national policy of the Empire. For the policy of Li Hung-chang was really that which had been determined by Tseng Kuo-fan, whose footsteps he followed, blindly carrying out, without any ideas of his own, the views of his predecessor. Now, why was the intellectual aristocracy dissatisfied with the national policy adopted by Tseng Kuo-fan? Simply because he only thought of practical administration without paying attention to moral principles: and Li Hung-chang, following in his footsteps, had even still less than Tseng Kuo-fan any idea of moral principles. As a result, in directing the policy of the administration and in the employment of men, attention was confined to the material success of the administration, not to the spirit which animated it, and to the cleverness of the executive, not to its character. This is what led to loud and bitter expressions of dissatisfaction and discontent among the intellectual aristocracy of the country, who loudly demanded change and reform so as to save the civilisation of the country from further deterioration. For at that time many of the best of the intellectual aristocracy were men who like Chia I¹ and Tung Chung-shu² of the Han dynasty, being possessed of a knowledge of the moral principles contained in their sacred books, considered it their duty to make use of such knowledge in order to maintain uncorrupted the civilisation of their country. Thus when Chang Chih-tung was a metropolitan official at Peking, he devoted all his learning and energy solely to the attainment of this object. Even afterwards when he was appointed to the responsible offices of Governor and Viceroy, his administration was animated by the desire to attain the

¹ See Giles' B.D. No. 321.

² See Giles' B.D. No. 2092.

same end. But after the *débarde* at Pagoda Anchorage, near Foochow, during the French War, the whole face of affairs throughout the Empire was changed and with that change came also an alteration in the guiding principle of Chang Chih-tung. He then thought that unless European methods were adopted so as to enrich and strengthen China, the country could not be saved, and if the country could not be saved its civilisation could not be preserved. But Chang Chih-tung though he then wanted to adopt European methods, was not an admirer of European civilisation, and his desire to make China rich and strong was not due to his valuing material prosperity and power for themselves, but to his wish to use them to save China, and by saving China to preserve its civilisation. And this is why I have said that Chang Chih-tung was a statesman with moral ideas. Subsequently his followers, K'ang Yu-wei¹ and others, misunderstood his motive, not realising that it was only by force of circumstances that he was compelled to advocate change and reform which finally led to the disasters of 1898 and 1900. As Su Tung-po² says: "The father kills a man to avenge a wrong and his son (who does not understand the motive) is likely to become a murderer and robber." That was the reason why Chang Chih-tung wrote his tract on the Need of Education in China. Alas, he was driven to write it in order to dissociate himself from K'ang Yu-wei and Liang Ch'i-ch'ao and to make his apology to the world (for his connection with them). The philosopher Han Fei³ said: 'The philosopher Hsün⁴ was right in his fundamental principles though wrong in the detailed application of them.' And to Chang Chih-tung I would apply the same words."

X.

THE TEACHING OF CONFUCIUS.

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

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

² See Giles' B. D. No. 1785.

³ See Giles' B. D. No. 614.

⁴ See Giles' B. D. No. 807.

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

XI.

THE NEW ARITHMETIC.

Mr. Ku Hung-ming¹ told the following anecdote. "In 1894, after the war with Japan, Marquis Ito resigned his office of Prime Minister and travelled in China. When he came to Wuch'ang, it happened that my translation into English of the *Sayings of Confucius* had just been printed so I presented the Marquis with a copy. He then said to me :—'I have always heard that you are well versed in Western learning. Have you not, then, realised that however suitable as a guide the teaching of Confucius may have been during the long centuries of the past, it is impossible to follow them as a guide in the 19th century?' I replied: 'The teachings of Confucius may be compared with the rules of subtraction, addition and multiplication in Arithmetic. Three times three have always made nine and still continue in this 19th century to make nine and cannot be changed to make eight.'"

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

¹ See Giles' B. D. No. 991.

XII.

AN IMPROVED MENCIOUS.

A poem of T'ao Yuan-ming¹ says :

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

These lines refer to the burning of the books in the time of the despotic Ch'in dynasty, and to the revival of learning which commenced during the Han dynasty, when real scholars, who for the first time dared to show themselves and breathe more freely began to collect the fragments of the old writings. But most of these scholars were old men, and the true sense of mutilated documents collected by them was in many instances lost. Besides, it is not improbable that bigoted reactionaries of that time, like Tung Chung-shu², wishing to give currency to their selfish reactionary ideas, have made alterations in the original texts.

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

XIII.

FORMALISM.

Tzû Chang, one of his disciples, asked Confucius what constituted a good man. Confucius answered: "A good man does not follow the beaten track." Chu Hsi³ explains 'a good man'

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

as one who is innately good but without education, and quotes the explanation of following the beaten track given by Ch'eng Tzū¹ who says it means 'to follow the usual way and not to get out of the rut,' and adds that a good man though he does not necessarily follow the beaten track never does what is evil. In my opinion to 'follow the beaten track,' means moral conduct which is not inspired by an inward impulse from the heart but which regards the outward form of such conduct, or what the Sung scholars call mere formalism. For example, 'when there is any work to be done, one's elders are relieved of the toil, or when there are wine and food, the old folk are allowed to enjoy them.' This is a mere external discharge of one's duty which Confucius does not reckon as true filial piety. Tseng Tzū (another disciple of Confucius), in discussing Tzū Chang said "what airs that man puts on! It is impossible with such airs to be a good moral man." Chu Hsi explains the word 'airs' as an air of grandeur, meaning that he gave his attention to externals and was full of self-conceit. A person paying attention only to externals and filled with self-conceit can never succeed in his attempt to attain true moral culture; for not understanding the inward meaning of culture, he can only 'follow the beaten track' and be a mere formalist. So when Tzū Chang asked what constituted a good man, Confucius replied: "He is not a mere follower of the beaten track," thus touching the really weak spot in the character of Tzū Chang. Now if a formalist, however much he may wish and desire, cannot become even a good man, how much less can he become a truly moral man? In later times Hsün Ch'ing² was a man who also tried to attain true moral culture, but his attempt resulted in imperfection, which was also due in his case to his devotion to externals and to self-conceit. Su Tung-po³ in discussing Hsün Ch'ing said: "As a man he must have been arrogant, self-willed, pugnacious, with far too high an opinion of himself;" which is a testimony to the evil results of self conceit. Chang Chih-tung was one of the intellectual aristocrats of his day, who made it the object of his life to serve the cause of true moral culture; but when his disciples K'ang Yu-wei⁴ and Liang Ch'i-ch'ao⁵ appeared, they nearly succeeded in their attempt to make a clean sweep in a day of the culture and civilisation of China which had been matured during thousands of years. Su Tung-po said: "Hsün Ch'ing preached the moral principles of the Ancient Kings and tried to transmit the civilisation founded by them, but Li Ssu⁶ (a pupil of Hsün Ch'ing) used the teaching of his masters to destroy all civilisation in China." Alas! that such terrible

¹ See Giles' B. D. No. 278.

² See p. 100, Note 4.

³ See p. 100, Note 2.

⁴ See p. 100, Note 1.

⁵ See p. 91, Note 2.

⁶ See Giles' B. D. No. 1203.

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

XIV.

OUTWARD SUCCESS.

The philosopher Hsün Ch'ing³ in his chapter on the benefits of education says: "If being lowly, I wish to become exalted; being ignorant, to become wise; and being poor, to become rich, how can this be effected? The answer is, by education only. When one sees a person who was once the lowliest of the lowly in a short space of time become the equal of kings, is not this a case of the lowly becoming exalted? When one sees a person who was once crassly ignorant of the most common things, in a short space of time revealing an ability that can fathom the principles of virtue and righteousness and distinguish between right and wrong, and proving himself the ready saviour of the state, with high discernment and clearness of vision, is not this a case of the ignorant becoming wise? When one sees a person who was once an ordinary wage-earner or hireling, in a short space of time displaying a capacity which proves him worthy to govern the Empire, is not this a case of the poor becoming rich?" Now it cannot be denied that the philosopher Hsün in his praise of education shows great zeal but still he cannot avoid holding out, as the inducement to learning, mere material benefit and worldly success. Now Hsün Ch'ing himself inveighs against the teaching of the philosopher Mo Ti⁴, declaring that it is overshadowed by the idea of utility and does not take into consideration art and refinement in true culture. In my opinion the teaching of the philosopher Hsün is also overshadowed by the same idea of utility, and he does not comprehend what true education means. Now what is the object of true education? Its object is to attain a true standard of right conduct without seeking for any material benefit, and to understand the law of life

¹ See Shu Ching, Legge, p. 81.

³ See p. 100, Note 4.

² See Shu Ching, Legge, p. 261.

⁴ See Giles' B.D. No. 1637.

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

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

XVI.

THE NEW ALTRUISM.

In a famous drama entitled the *Mon-Tun-Ting* or *Peony Pavilion* the heroine says, "I have through all my life loved and liked with the natural love and taste that God gave me." The idea here expressed is the same as that in the passage in the *Classic of Higher Education* where it is said: "One should love virtue as one loves beauty." The extent to which the taste of men of the present day has become unnatural and false may be seen even in their vices, such as their love of women, gambling

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

XVII.

PUBLIC AND PRIVATE INTERESTS.

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

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

XVIII.

JUDGMENT.

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

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

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

XIX.

AN UPRIGHT BUT UNPRACTICAL FUNCTIONARY.

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

not reaching down to the root of things. I replied: "Ever since the Franco-Chinese War in 1884 Chang Chih-tung devoted all his energies to endeavouring to make China rich and powerful, but he himself, when he died, left a load of debt which could not be paid and a family of more than eighty persons who were almost totally destitute." *The Classic on Higher Education* says: "In nature there is cause and effect and in human affairs there are springs of action and consequences. When you know that you must first deal with the causes and springs of action before you can deal with their effects and consequences, then you are on the way to a true moral life. . . . If the springs of action are disordered, it is impossible for their effects and consequences to be well-ordered." Now, the life of the individual is the root from which the State springs and it is impossible for the State to be rich if the individuals that compose it are poor. If there is to be no attempt to make China rich and powerful, there is an end of the matter. But if the attempt is to be made, men of the type of . . . should be employed for that purpose, for he and his like in their efforts to enrich the country will take good care to contrive to enrich themselves first, thus affording what is called a personal example for others to follow. *The Classic on Higher Education* says: "Yao and Shun led the Empire by setting an example of morality; and the people followed and became moral. Chieh and Chou led the Empire by setting an example of violence and the people followed and became violent." Chang Chih-tung tried to lead the Empire to wealth and power, but so far from there being any sign of wealth and power, the Empire is now reduced almost to a state of destitution. This was because he only thought of the nation and neglected the individuals composing it, concerning himself about the State and paying no attention to its people. From this one can see that the scholarship and culture of the late Viceroy Chang Chih-tung were superficial and shallow—not reaching down to the root of things. Yang Hu¹ said: "He who wants to be rich cannot be moral; he who wishes to be moral cannot be rich." If a good man wishes to establish a truly moral government and makes its material resources his chief concern in order to gain wealth and power for the nation, such a man thus shows that his philosophy and ideas are false and that even Yang Hu is preferable to him.

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

A BIBLIOGRAPHICAL INTRODUCTION TO THE STUDY OF CHINESE LAW

BY CHARLES SUMNER LOBINGIER, Ph.D., L.L.M.,

Judge of the United States Court for China.

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

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

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

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

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

THE LAW-GIVER OF CHINA.

Probably the best beginning for an outsider who would know something of the jurisprudence of China, or for that matter of almost any other feature of her marvellous and complex civilization, would be a study of the discourses of Confucius, or rather those fragments of them which have been preserved. For, contrary to popular western conceptions, Confucius was not a teacher of theology¹; much less was he the founder of a religion. He was primarily a moralist and seems to have approached from the ethical standpoint every subject which he discussed. Nevertheless his teachings have profoundly affected Chinese thought on all subjects and particularly on law. "A quotation from Confucius has settled many a quarrel, arbitrated many a dispute."²

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

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

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

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

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

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

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

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

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

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

² Holcomb, "The Real Chinaman" p. 45.

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

"Confucius, referring to the state of government in his native State and that in a neighbouring State, remarked 'If T'ei would only reform, she would have as good a government as Lu (Confucius' native State), and if Lu would only reform she would have a perfect government.'"²

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

A disciple of Confucius enquired of him, "what should be done in order to conduct the government of a country?"

Confucius answered, "In the conduct of government there are five good principles to be kept in mind and respected, and there are four bad principles to be avoided."

"What are the five good principles to be respected?" asked the disciple.

Confucius replied, "First, to benefit the people without wasting the resources of the country; secondly, to encourage labour without giving cause for complaint; thirdly, to desire the enjoyments of life without being covetous; fourthly, to be dignified without being supercilious; Fifthly, to inspire awe without being severe."

"But," again asked the disciple, "What do you mean by 'To benefit the people without wasting the resources of the country?'"

"It is," replied Confucius, "to encourage the people to undertake such profitable labour as will best benefit them, without its being necessary to give them any assistance out of the public revenue; that is what is meant by, 'To benefit the people without wasting the resources of the country.'"

Confucius then went on to say, "In the employment of the people in forced labour on works for the public good, if you select those who are most able to bear it, who will have any cause for complaint? Make it your aim to wish for moral well-being and you will never be liable to be covetous. A wise and good man, whether dealing with a few people or with many, with great matters or with small, is never presumptuous and never regards anything as beneath his notice or as unworthy of serious and careful attention; that is what is meant by being dignified without being supercilious. And, finally, to inspire awe without being severe, a wise and good man has only to watch over every minute detail connected with his daily life, not only of conduct and bearing, but even in minor details of dress, so as to produce an effect upon the public mind, which, without these influences, could only have been produced by fear."

"Now I understand," said the disciple, "But what do you mean by the four bad principles of which you have spoken?"

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

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

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

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

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

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

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

THE CHINESE CORPUS JURIS.

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

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

¹ Id. Ch. XX, sec. 2, pp. 180-182.

² Id. Preface, viii.

³ "Staunton only translated the original kernel or ancient 'statute' part of the law, much of which is obsolete; he left entirely untranslated what may be termed the judge-made or case law, which really forms the most important part of the work."

Edward H. Parker in "Law Quarterly Review," XXII, pp. 210-211.

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

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

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

COMMENTS ON THE CODE.

In his preface its famous translator said of it ;

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

Elsewhere ⁵ he is quoted as observing :

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

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

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

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

⁴ Staunton's Translation, Preface, xxxviii.

⁵ Holcomb, "The Real Chinaman" p. 40.

A later investigator ¹ says :

"The Code, as we all know, is divided into six portions, dealing with Civil or Government, Fiscal or Popular, Ritual or Religious, Martial, the so-called 'Criminal,' and Public Works Law. . . .

"In all there are 427 articles, and, in my edition, about 2,000 Supplementary Laws. All classes are provided for, from high official to peasant; the note of the Code is indeed comprehensiveness combined with exactness. There is in this general connexion a point to remark, *i.e.*, the sovereignty of the Law. Military interference, for example, is not tolerated, and many cases bearing on the matter are quoted."

CHINESE LEGAL HISTORY.

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

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

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

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

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

Chinese"¹, and law was included². His son, Ernest Alabaster, a barrister of the Inner Temple, has utilized and compiled this material, in a treatise on special phases of Chinese law,³ but with apparently little historical matter. Subsequently, however, the same author, apropos of the then contemplated changes in the law, contributed a rather lengthy review of Chinese legal history in the form of a paper for the North China Branch of the Royal Asiatic Society.⁴ We are also indebted to another Englishman, Mr. Edward H. Parker, for an interesting general sketch, containing much historical matter relating to Chinese law, which appears in the leading legal periodical of his country.⁵

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

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

1 The Chinese translator of the Sayings of Confucius observed :

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

2 "Added to his knowledge and his mental endowments, Sir Chaloner Alabaster had also a lengthened experience of the East—extending from the middle fifties until the early nineties. During his life-time, Sir Chaloner, among his other literary enjoyments, made very many miscellaneous notes upon the Chinese legal system and its working, principally relating to the criminal portion of law, and the result not only of study but of observation."

Alabaster (Ernest) "Notes and Commentaries on Chinese Criminal Law and Cognate Topics" (London, 1899), Preface, vi.

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

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

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

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

CHINESE LEADING CASES.

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

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

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

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

¹ "China in Law and Commerce," (The Macmillan Company 1905). ✓

² The Nation, Vol. 81, p. 84.

³ "Chinese Law; Translation of Leading Cases," China Review, XVIII, 33. ✓

⁴ "Notes and Commentaries on Chinese Criminal Law and Cognate Topics," (London, 1889) pp. 575-605.

THE CHINESE FAMILY LAW.

Foreign investigators appear to consider that they find the *crux* of the legal situation of China in the family. One author¹ observes :

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

Mr. Jernigan says :

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

In 1878, P. C. Von Möllendorff, a German Consul, read an essay before the North China Branch of the Royal Asiatic Society³ at Shanghai, on the "Family Law of the Chinese." Nearly a score of years later this was amplified and reprinted separately in

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

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

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

German¹ and English.² The same year in which Von Möllendorff's essay first appeared, a work of analogous but less comprehensive scope was published in French by F. Scherzer.³ Both of these works are written from the standpoint of Comparative Law, the first being arranged on the basis of the Roman Law "which, owing to its logical structure and general completeness, has become a typical system." The author further says in his preface:

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

M. Scherzer, in concluding his monograph, observes:

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

Shortly after the appearance of these works, Mr. Edward H. Parker of the British Consular Service⁵ contributed⁶ an extensive sketch of the Chinese Family Law from the comparative standpoint. More elaborate than any of the foregoing is a later work in French, but with ample use of Chinese texts, on the general subject of marriage in China.⁷

PROPERTY LAW.

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

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

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

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

4 Id. pp. 77-78.

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

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

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

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

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

"The Court administers the law of England (1865 Order-in-Council, Art. 5); but what is the law of England in regard to immovable property situated within the dominions of the Emperor of China? Undoubtedly that rights in respect of such property shall be governed by the *lex situs*, that is by the law of China (Story's 'Conflict of Laws,' ch. X; Heffter, 42, V; Dicey's 'Conflict of Laws,' Rule 138: Wushishan case, North China Herald, XXIII, p. 90.)

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

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

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

Unfortunately, however,

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

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

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

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

per Mao Tien-lai P.

¹ Id.

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

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

CRIMINAL LAW.

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

"The term 'Criminal Law' has in China a more comprehensive import than is the case with us. The Code for instance has a distinct division marked off as 'Criminal Law', consisting of the discussion of such offences as homicide, larceny, etc. This division is of itself sufficiently comprehensive and bulky: but the Criminal Law is not only to be found herein, but is also stored away in all corners of the Code, in the Supplementary Laws, and in authoritative treatises.

Indeed to style the aforesaid division in the Code 'Criminal Law' is confusing—and I have only done so in deference to custom." ¹

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

"An Ch'i-so held, on lease from one of the Imperial Princesses, 99 *mu* of land, which had been allotted to her by Imperial Decree and was thus Government property, so to speak. He was repeatedly called upon by the Prefect to give up the land and pay the due rent and on being arrested made his escape. After a few years he returned and again took possession of the land, alleging it to be his own property and refusing to pay rent for it, at the same time inducing the other tenants to pursue a similar course. In accordance with the punishment due to all those who take possession of land in a Government settlement, if it be over 50 *mu* in extent, he was sentenced to transportation to the nearer frontier." ³

"Sien I-Yüeh took possession of land which had formed in the middle of a river and proceeded to sell the same. On the appearance, however, of a proclamation by the District Magistrate forbidding such practices, he discontinued to sell. As his case differed from that of those who fraudulently take permanent possession of Government and other people's property, his punishment is reduced by one degree." ⁴

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

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

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

⁴ Id. Par. 5, p. 35.

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

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

A TABLE OF THE EMPERORS OF THE YÜAN DYNASTY.

By A. C. MOULE.

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

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

A TABLE OF THE EMPERORS OF THE YÜAN DYNASTY.

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

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

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

³ Recognized in South China in 1280.

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

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

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

REVIEWS OF RECENT BOOKS

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

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

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

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

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

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

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

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

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

C. D. B.

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

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

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

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

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

ANON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. B. M.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. S. M.

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

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

The book has thirteen chapters which occupy 389 pages.

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

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

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

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

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

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

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

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

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

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

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

T. R.

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

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

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

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

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

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

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

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

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

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

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

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

L'empereur Nan Wang se rend auprès du roi de Ts'in, s'agenouille devant lui, lui offre 36 villes; le roi ne s'en contente pas, il enlève à Nan Wang ses trésors et le palladium de l'Empire, les neufs trépieds sacrés. Alors commence la période dite 戰國, des Etats en lutte, au cours de laquelle les rois de Ts'in détruisent les six royaumes de Yen, Tchao, T'ei, Wei, Han et Tchou (255-221). Le roi Tcheng, vainqueur, se proclame Hoang-ti;—comme il estime incouvenant, dit-il, que le fils juge son

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

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

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

Tsin comprenait le territoire actuel du Chan-si 山西, une partie du 河南 Ho-nan et du 直隸 Tche li. Les princes étaient de la famille impériale des Tcheou et le premier d'entre eux connu dans l'histoire reçut son fief en l'an 1106 av. J.-C.; ce fief, appelé d'abord 唐 Tang, reçut ensuite le nom de Tsin; les premiers temps (p. 14-22) finissent en 677 et c'est à cette époque que commencent "les temps vraiment historiques" et que le royaume prend rang parmi les grands états. C'est à peu près à cette époque aussi, comme nous venons de le voir à propos du pays de Tsin, que l'autorité impériale commence à décliner et que la maison des Tcheou est réduite à assister, impuissante, aux progrès de ses vassaux. Nous voyons donc une série d'événements analogues à ceux qui composent l'histoire de Tsin: luttes contre les Tartares, contre les autres fiefs. L'apogée de la famille prend place sous le règne de Wen kong 文公 (635-628), prince prudent, généreux et loyal, qui rétablit l'ordre à la cour impériale et devient chef des princes féodaux. La fortune de Tsin ne fut pas de longue durée: le successeur de Wen kong maintint encore le royaume au degré de prospérité où l'avait porté son père, mais il mourut après six ans seulement de règne, laissant un fils en bas âge. Compétitions, rivalités entre les seigneurs, guerres avec Tsin, avec Tcheou, avec les Tartares; alternatives de succès et de revers; l'autorité du prince est souvent méconnue par les seigneurs vassaux. Parmi ceux-ci, il faut citer le duc du pays de Lou, où Confucius naquit en 551, dans la ville de Tcheou dont son père était gouverneur: le nom du Sage apparaît plusieurs fois dans cette histoire, soit que le P. Tschepé cite

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

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

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

M.

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

By H. GOTTWALDT.

Chinese emigrants were found in great numbers in Java as early as 1520; they came from Fokien and Kwangtung, provinces which derived much profit from trade with the countries in the south. After the fall of the Ming dynasty in 1644 many discontented Chinese emigrated to Formosa, but driven from there by the Dutch, became pirates and waged war with the mother country under the leadership of Koxinga. The Imperial troops being unable to suppress this disorder, Shun Che decreed that emigration to Formosa was forbidden and all Chinese returning from there should be decapitated. Kanghi, his successor, in 1718 published a decree forbidding emigration to the southern countries and ordering all Chinese living in foreign countries to return. In 1728 Yung Cheng exiled all those that had not returned for ever, ordering them to be put to death if they were caught returning home. This policy, evidently intended to prevent as far as possible all intercourse with foreign nations, had little effect, the stream of emigration ran on, and when in 1812 Amoy was opened and foreign vessels traded on the coast, it greatly increased, but was still considered unlawful.

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

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

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

C. d. B. R.

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

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

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

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

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

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

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

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

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

A. A. M.

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

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

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

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

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

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

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

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

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

G. R.

The Chinese People. By the VENERABLE ARCHDEACON MOULE, D.D.
(London, Society for Promoting Christian Knowledge.)

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

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

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

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

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

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

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

A. S.

Ars Asiatica. I.—La Peinture chinoise au musée Cernuschi. Brussels. By E. CHAVANNES and R. PETRUCCI. BRUSSELS: G. VAN OEST et C^{ie}. 1914.

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

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

A. S.

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

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

A. S.

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

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

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

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

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

Arabic and Chinese Trade in Walrus and Narwhal Ivory.

BY BERTHOLD LAUFER.

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

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

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

S. C.

A Naturalist in Western China. BY ERNEST WILSON. (London : Methuen, 1913.)

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

A. S.

Eine Vegetationsskizze der Taihu-Berge. (Provinz Kiangsu, China)
von DR. W. LIMPRICHT.

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

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

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

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

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

M. d. B.-R.

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

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

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

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

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

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

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

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

The less pleasant part of our task remains, *viz.* to protest with all our energies against such matter being clothed in such English. Anyone who has corrected English essays written by Far Eastern students, perceives at once that the text is peppered with the old mistakes. Here are the well-known flounderings in the pitfall of the Conditional Sentence. Here are the telescoped expressions; thus, we are told on the very first page of Yao and Shun whose "reigns flourished" in the 21st century B.C. Here are the usual tautologies *e.g.* "a field whose virgin soil had not yet been touched by human hands." Sometimes, quite the wrong word is used, as "deliberate" for "deliberative," "research" for "search" and so on!

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

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

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

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

C. E. C.

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

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

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

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

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

F. S. A. B.

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

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

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

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

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

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

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

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

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

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

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

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

C. D. M.

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

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

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

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

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

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

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

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

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

R. W.

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

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

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

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

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

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

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

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

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

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

Page 1, 阿堵 is surely never ‘pictures.’ In the *Liao Chai* it is “pelf.”

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

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

- „ 6, 倡 is surely "to advocate, promote" in all the phrases given.
- „ 9, 鎮魂 cannot mean "ghost appearing" but "to control the spirit."
- „ 10, 正式 is "regular in form" and sometimes "the original."
- „ 11, 政體 is "the body of administration," "the constitution."
- „ 13, 徵兵 in history is "to levy troops," not "to volunteer."
- „ 15, 濟火以油 "to aggravate"—why not "to pour oil on the flames"?
- „ 16, 急進 "to advance radically" whatever that is. *Chi* is of course 'hastily, urgently.'

集矢的 "the target of every arrow"—why not translate the words?

- „ 18, 棲流所—流 should be 留—is any reformatory or place of detention.
- „ 18, 祈禱 "to pray," dates back to Confucius.
- „ 18, 契合法 "method of agreement" does not help one much. The expression is, I believe, a Japanese rendering of "the law of contract."
- „ 19, 技士 "public worker"! The words mean an expert simply.
- „ 19, 歧字 "synonyms" would imply in Chinese a novel *lucius a non lucendo* principle: the meaning should surely be "divergent terms."
- „ 19, 家庭革命 "family revolution" not "reform." This and the phrase next but one are examples of a frequent disregard of grammar—for of course Chinese has as strict a grammar as English and on the same principle of order of words—that the reader must beware of:—and why 主義 correctly translated on page 38 should here be distorted into "to advance the interest of" is a puzzle. The two words mean "the ruling principle, the policy," and never, I think, "view" or "spirit" or "theory."
- „ 20, 假住所 must mean "lodgings, borrowed abode," not "quarters," "address."
- „ 21, 槍林彈雨 is simply "in the thick of the fight."
- „ 21, 態度 "methods" while on page 130 it is "conditions," "aspect," "intentions." This seemingly omnibus expression, wherever we have met it, means "behaviour."
- „ 22, 絞盡汁腦 "squeezed a lot of brain juice," that is, "was a hard nut to crack"—a semi-colloquial expression inadequately rendered by either "profound thinking" or "deep consideration," which again are grammatical mistranslations.

These are a few blemishes noticed on a cursory reading of the first score of pages. Let us dip into the Vocabulary further on.

Page 50 and page 146, 法定團體 "legal institutions," 團體 "group, unity." Surely the author must see these two renderings cannot both be correct. The first means an association or body fixed by law.

.. 51, 法治國 cannot possibly mean "government by law:" it is simply "a constitutional state": and 法人 is a legal person, a person in law and not "legal status."

.. 52, 藩閥政治 is not "aristocracy" but "aristocratic government."

.. 53, 妨訴 "a plea," rather "a plaint, declaration of damage or tort."

.. 55, 風潮大起 "there was a mighty storm," not "great wave of opinion."

.. 57, 海禁大開 "open to trade" is grammatically impossible and 海運業 is not "maritime enterprise"—but "the ocean transport business."

.. 58, 號外 "a special edition" requires authority and explanation.

.. 60, 習慣法 is surely not "common" but "customary" law.

We had marked other phrases for comment; but perhaps enough has been shown to convince our author of the need for thorough and careful revision. In a work of this class it is essential that there be uniformity of translation and a scrupulous accuracy. Such a rendering of 世界觀念 as "to have the whole world in view" is absolutely unworthy of a student with any claim to scholarship, and such faults unfortunately are far from rare.

The whole progress of sinology has been marked by abandonment of the old theories that Chinese was a loose language incapable of conveying exact thought and devoid of grammar, as though writings which needed no marks of punctuation could be anything but constructed under strict rule. We trust that Mr. Morgan will in due time give us an edition free from the blemishes noted above and consistent with itself throughout.

Mrs. Mateer's preface and her introductory chapter suggest that the literary language is still a fresh study to her in which she finds, as one is apt to find what one expects, many bugbears. Thus to her the use of "suffixes" is novel, and she appears to date the new terms from the Revolution, whereas they began to appear two generations at least earlier. The latest flood of neologisms has of course appealed only to a very small fraction of educated Chinese, and to the bulk of newspaper readers these terms convey very misty ideas. The better-class newspapers continue to write much as they used to in fairly easy *Wên-li* and their leaders are usually as literary in style as of yore. We venture to suggest that the newspapers to which our author has gone are unusually colloquial and it is not safe to treat them as average. The nine "black beasts" of Mrs. Mateer's introductory chapter are not very serious. Our own language has, when

used in literature, a vastly greater vocabulary than we use in talking: and it is not so diffuse, although we have not the reason, which Chinese has, in its limited number of sounds, for such comparative brevity. We thought sinologues had long ago recognized that obscurity in Chinese decreased as knowledge grew. In English also we have words which with different sounds become different parts of speech, and lots of our words have many senses. The order of words written is in most languages more strictly logical than ordinary talk. The example given at the top of page 7 is unfortunate, since it means "these farmers are the depended on." *Wên-li* like other literary vehicles uses many synonyms with fine distinctions of meaning. "Punctuation particles" and "grammatical particles" are unfortunate terms for what correspond in most cases to auxiliaries in other tongues. It is very rarely that they can be ignored by a conscientious translator. Even 且說 in novels means "to resume" and 豈 corresponds to the Latin *num*. The word 請 selected by the author is simply 之於 elided and in her example 做請 is "copied it from."

The general impression produced on us by the introductory chapter and the lists on pages 8 and 9 is that literary Chinese is in fact as extraordinary in the author's eyes as it was in those of the students of last generation, and that unfamiliarity with this vehicle of expression found adequate by many generations of cultivated scholars is the real justification for her audacious attempt to pronounce on it such judgments as "Chinese has syntax when one would not expect it"!

The best guide for a beginner, so far as we know, is still Dr. Hirth's modest *Notes on Documentary Chinese*, provided the beginner has learned Latin at school: but we venture to exhort all students to study the *Four Books* at least, if they would not remain at the mercy of the Chinese scribe as Mrs. Mateer appears content to remain. Surely it is late in the day of Chinese study to accept a position which would be held grotesque by the serious student of any other language.

We have examined the first five pages of the exercises and have to offer the following criticisms:—

Page 1. Vocabulary, column 2. 幼稚時代—雅 should of course be 稚

" " " 2. (bottom) 實行時代 "period of actual doing"—not "achievement."

" " " 1. 閻少派 rather, reading *shao*⁴ instead of *shao*³ "the gilded youth": "hereditary aristocracy" seems an impossible translation.

Page 2, example 2, why ignore the characters 真是 'truly it is a case of'?

" " 6. 向 being 'hitherto,' the sentence is "Woman has hitherto been without independent livelihood."

Page 2, example 8. we suggest the translation:—"Would that philanthropists would quickly devise a scheme to succour their brethren and render needless their division into party groups."

Page 2, Lesson II, 思想 and examples under it. "Conception," "idea," "train of thought" are the meanings. Theory is 說, interest 心念 conviction 心志 主義 is surely rather the policy than the system, of education, etc.

Page 3 市井主義 seems to answer better to "parochialism" than to "commercialism" which might correspond to 金錢主義 although, as a fact, this last term is surely a translation of "monometallism." A possible rendering might be 壟斷主義.

軍衆主義 should mean "collectivism."

報復主義 is "a policy of *revanche*"; it might also mean "the doctrine of retribution."

從新主義 is "modernism."

專制 is exact equivalent of "autocracy" not of "tyranny."

愚弄術 is "dodges, to bamboozle, trickery."

example 1, why "moral purpose"? The phrase is "the idea of human morality."

" " "The highest thought" and "the most exalted virtue" are very audacious renderings of 優美之思想, 高尚之道德; surely grammar requires "the conception of Excellence, the morality of Virtue."

" " 2, "Weighed according to the systems of educationalists the policy of universal military service, . . . are all formal principles, utilitarianism is a policy of actuality. in moral training the two are included."

" " 3, "The Munroe policy is the idea of safeguarding oneself and not interfering in the affairs of others." There is not a word about "advocating" anything.

In a work for students we must repeat that looseness in translating is uncalled for and the Chinese order of words should be retained, if possible.

Page 4 Vocabulary 垂涎 "dripping saliva," greedily waiting.

虎視 surely "to glare at," as a tiger does, not to "watch stealthily."

瓜分 is of course "partition, to divide up."

棋分 and 布 are also terms for partition—as players arrange the chessmen between them.

瓦解 "tiles loosening"—collapse without resistance and by one's own failure.

隔 (should be 隔) 膜 "absence of sympathy, indifference."

一盤散沙 "a dish of loose sand"—disunion, want of any cohesion.

狐假虎威 "the fox borrowing the tiger's majesty" is a pregnant phrase to which we find no exact parallel, whether in Æsop or in Uncle Remus. The ass in the lion's skin has a different application and the story of the fox going before the lion and enjoying the terror of the beasts is not quite apt. The idea is not that of "bluff" but rather of the great man's great little man with the additional suggestion of the tender mercies of the wicked.

牛馬 is "contented slaves, spiritless serfs."

Page 5, example 1, 時代 is "a period."

„ 3, 同歸於盡 "alike result in extinction."

„ 5, 一途 "the one way or path."

„ 6, 也不顧惜 "even [collapse and partition] they do not regard, are not affected by;"—not "do not shrink from."

example 7. 聯合 "union" not "unity."

„ 10, 吞 is "to gobble up" not to "devour."

„ 8, 魚肉 "to treat as fish and flesh, to prey on."

„ 11, 響應於後 "fell into line behind."

„ 12, last line, 送給人家分開來吃 "make a present (of it) to folk to divide up and eat;" not "pass it around for others to eat."

We have also dipped into the book here and there further on and collected a good many points for comment; but this review is already long enough and we had rather at leisure respond to Mrs. Mateer's invitation to supply suggestions to her direct.

On reading over what we have said, we fear it may give an impression of inconsistency in pointing out many apparent faults in works to which has been given general commendation. The inconsistency is of course only apparent. We recognize gratefully the hard work done and the excellence of the authors' intentions; but in the execution, whether from haste or from lack of patient study, there occur to our genuine disappointment more blemishes than the student should meet with, and he must beware of accepting their *dicta* too readily.

Φ

Giles' Dictionary, Second Edition. Kelly & Walsh, Ltd., 1913.

The first Edition of this large dictionary had become such a daily necessity to foreign students of Chinese that a second edition created but little stir. Many took it for granted that the publishers had sold off the first and had now printed a second edition from the same plates. Everyone who had used the book must have been glad to hear of its successful sales and we are afraid that a very large number found the first edition covered their needs so fully that they were at little pains to enquire as to whether or not the second contained new material. To all such it is necessary to say that the new edition is a revised one, that it is not printed from the old plates and that a very large number of new definitions and phrases have been added.

The good points of the first, and it must be confessed some of the weak points, have been conserved in the new edition. Among the good points were the clear printing, the ease with which characters were found, the large

number of phrases given under important characters and the clearness of the definitions. These form the chief requisites of a good useful dictionary, and it is only just to say that Giles' dictionary combines them all. While so much good can be said of the work there are other less important matters which we wish had been remedied. The useless waste of space involved by setting aside three long columns on each page for the printing of the characters has added needless bulk to the dictionary. It would have seemed an easy matter to place the character at the head in the same bold type that it is now printed in, then follow it with the definitions and phrases. This was the method of Williams' Dictionary. If we remember correctly a large number of the reviews of Giles' first edition called attention to this waste of space involving an added cost. We see no good reason why the changes should not have been made.

Another point in which an improvement could have been made would have been to follow the lead of all modern dictionaries in classifying the definitions and giving the illustrating phrases under each meaning. According to the plan of the present dictionary if one runs across a phrase in reading he may look through the whole list before he comes upon it, whereas if the definitions were numbered and classified the phrases under each meaning would be fewer and more easily found. The present dictionary seems without method in this respect. The phrases are not given in the order of their importance or of their frequent occurrence in literature, nor are they even divided into colloquial and literary. The student must make up his own mind as to the value of a phrase, for those quoted in the dictionary may be classical authors, public documents, dignified speech or mere colloquialisms. It leaves a student puzzled as to values, whereas a classification with the place from which the quotation is taken would tend to simplify matters for him.

The Chinese language has undergone more changes in the last fifteen years than in the previous thousand, and yet Dr. Giles takes no notice of it. We wonder why. Does he consider the present influences which have come in from Japan only temporary and does he think that they will not make any permanent place for themselves? If so, we venture to think that he is mistaken. The new style is not a passing fad of the newspaper writers, but a striking example of the power of an old language to absorb new phrases and new modes of expression to represent new ideas. Law, politics, military tactics, as well as quotations from foreign writers needed new methods of expression and China found many of these ready to hand in Japan where the new life had given birth to them. They have now become common-place in the Chinese written language as well as in daily speech. They can be found in Presidential Edicts, public documents, private letters and in all new books. Such popular writers as Liang Chi-chao always use them and no writer attempts to ignore them, bigoted and conservative though he may be. One may have his own private opinion as to whether these changes have been

an enrichment of the language or a corruption, but my only point is that they have come to stay and cannot be overlooked in modern dictionary making.

This new edition of Giles, notwithstanding what has been just said, is a decided improvement upon its predecessor and it is invaluable to the serious student of Chinese. One cannot avoid the necessity of having it by comforting himself that he has the first. He only needs to use the second for a few days to notice what a great improvement has been made in it.

J. C. F.

Chau Ju-kua, 趙汝适 By FRIEDRICH HIRTH and W. W. ROCKHILL, 1911, Imperial Academy of Sciences, St. Petersburg.

The name of the author rather than that of the book translated has been chosen as a title. Chau Ju-kua wrote the *Chu Fan Chi* 諸蕃志 in the latter part of the 13th century. He was a member of the illustrious family Chao which produced several famous men among whom Chao Meng-fu is most distinguished as statesman, poet, painter and calligraphist. The family was descended from the Imperial House of Sung. Judging from what is known of the varied scope of intellectual activity of this family it is little wonder that one member of it should have interested himself in the trade relations between China and the dimly-known lands beyond the sea. Little is known of the author himself as yet, though it is quite possible that new sources of information concerning him may be brought to light. Our interest, at present, must be centred in his book. This is a rich mine of knowledge but it could only be opened up by men of such ripe scholarship as Hirth and Rockhill. Hirth published many years ago his "China and the Roman Orient," and Rockhill wrote the account of his journey into Thibet. Both of these authors have continued their geographical studies in subsequent years and one of the results is this most valuable translation with its abundant notes.

In the Introduction the rise and development of the maritime intercourse between China and southern Asia is traced, commencing with that of the pilgrim Fa-hsien in the early part of the 5th century. Chau Ju-kua's narrative takes up the subject at the opening of the 12th century and tells of what the Chinese knew of the countries, inhabitants and products of eastern and southern Asia, of Africa and Europe.

Chau's information was derived from earlier books especially that of Chou Ch'ü-fei, and also from accounts of Chinese and foreign travellers. From his evident familiar acquaintance with foreign travellers it is probable that the author held an official position in Canton in connection with this foreign trade which he describes. As many of the facts which he gives are not to be found in any other known Chinese work they must have been made known to him directly by travellers whom he had had

occasion to meet. The description of the principal foreign products is most valuable, though not infrequently it is difficult to identify the names with entire certainty. But with all due allowances the *Chu Fan-chi* (Description of Barbarous People) must be regarded as the most valuable source of information in regard to the peoples known to China and their commercial products.

This book has been translated or referred to by Pauthier, Abbé Huc, de Rosny and recently by Pelliot and Schlegel. The world is chiefly indebted to Dr. Hirth, however, for full knowledge of this valuable account of China's information concerning foreign countries. In *China and the Roman Orient* he published a chapter on Ta Tsin taken from Chau's work and in several later publications he gave translations of other portions. It has been a splendid contribution to geographical knowledge and identification, and in this latest portion of it he must have been greatly assisted by Mr. Rockhill.

J. C. F.

A Mission to Heaven. By DR. TIMOTHY RICHARD, Shanghai, 1913.
The Christian Literature Society.

"Unless ye be converted and become as little children, ye shall not enter the Kingdom of heaven" is a phrase spoken by Him whose discourse was so often of the Kingdom of heaven. Whatever may be said of the mental requisites of one who follows the pursuit of literary studies, he who wishes to understand any religion must have the child mind—a mind open to see the good in all things and to receive impressions from all sources. It would not be in good taste for us who are accustomed to prophet-warning asses and prophet-swallowing whales to cavil at the reformed monkey or the evangelizing White Dragon Horse, though it might be fitting for us all to recognize frankly the allegorical character of such accounts. Sermons in stones or running brooks are no more impressive, though perhaps more dignified, than those conveyed to the human mind through the media of the lower animals. It would be interesting to follow the religious teachings of this latest book of our ever-optimistic friend, Dr. Richard, and to write appreciatingly of its liberal world-brother spirit, but this *Journal* is not a proper place to discuss religion. Our concern must be with the literary contents of this book, and here when one has recovered from the shock of the wholesale use of Christian terms in expressing Buddhist ideas one finds that the style of translation is clear and readable. It is not so literal as to have made its reading a burden and yet one feels that the author must surely have caught the real gist of the abstruse text which he has translated. Neither the title of the book nor the headings of the chapters are such as would attract a reader at first glance, but once the book is begun there are few who would lay it down without mastering the general ideas contained therein.

In the Introduction Dr. Richard gives a brief sketch of the author whose work he has translated. Ch'iu Ch'iu-chi was a native of Shantung province and lived in the thirteenth century. He was a great Taoist saint and his book contains many moral teachings of high value. So much is known of him from the historical records of the Yüan Dynasty, but Dr. Richard quotes from the text translated on page 359 to show that Ch'iu had been converted from Primitive Buddhism into the Higher Buddhism and later into a Nestorian Christian. This is all most interesting as a premise for the desirable conclusion of the value of religious toleration and of the universality of fundamental religious conceptions but we can see nothing in the text translated nor do we know of any other historical data which would lead us to the same deductions concerning Ch'iu as have been reached by Dr. Richard. We venture to think that it would have been well for Dr. Richard to have given further textual and historical proofs for his making Ch'iu a convert to Christianity unless language is stretched so that, whether conscious of it or not, anyone who lays emphasis, in any period of time or at any place far removed from Christian contact, on a single Christian truth or even on several Christian truths can be considered, in the ordinary use of language, a Christian. In this we ask only for historical, not religious, evidence and it is the literary record that attracts our attention.

Dr. Richard has come to be recognized as a leading authority on Buddhism and his work in laying open the historical sources of Higher Buddhism has been highly appreciated by leading scholars of comparative religion. While thankful for the light already thrown upon a subject in which he has done pioneer work we should be glad to have a solid historical basis of accurate statements upon which to rear the noble structure of brotherly love and mutual understanding to whose erection Dr. Richard's life and writings have been a lasting contribution.

J. C. F.

Memoirs of Li Hung Chang. Edited by WILLIAM FRANCIS MANNIX, with introduction by the HON. JOHN W. FOSTER. Boston and New York: Houghton, Mifflin Co.

These Memoirs have created a stir among those who thought, not without reason, that they had a fairly reliable idea of the life and character of Li Hung-chang. The book, so the editor tells his readers, consists of extracts from a translation of diaries and other documents written by the famous Viceroy; and though it is admitted that Li was anything but a careful and systematic diarist, there is no suggestion that the book contains anything but a straightforward and unadorned translation of what the great statesman actually wrote.

The death of Li Hung-chang occurred in November, 1901, but it was not until 1910 that the writings of this remarkable man were collected

from the various cities in China to which his official duties took him. Upon examination the translators found that, in the case of many of the entries, the date was either entirely missing, or recorded in a cryptographic style that defied solution. The editor does not claim to have acquired the whole of the written observations that Li Hung-chang left behind him, and it is more than probable that many manuscripts were lost or destroyed during the great man's lifetime. Under these conditions one can hardly expect to gain from these Memoirs a satisfactory and comprehensive account of the life of Li Hung-chang, a biography of whom would undoubtedly provide intensely fascinating reading. In spite of its limitations, however, the book grips the attention of the reader at the outset and retains it to the end.

In addition to the editor's preface, which should be carefully noted if one wishes to read the Memoirs intelligibly, there is an exceedingly illuminating Introduction by the Hon. John W. Foster, formerly American Secretary of State, who assisted Li Hung-chang in the peace negotiations at the close of the war between China and Japan.

It is evident that both Mr. Foster and Mr. Mannix have approached their tasks with an enthusiasm born of the deepest admiration and respect for the great Viceroy, who as scholar, soldier, statesman and diplomat was a veritable Colossus among his contemporaries.

Educational Directory of China 1914. (Educational Directory of China Publishing Co., Shanghai). \$2.00 Mex. net.

A Company would seem to have been formed to print this little hand-book. Such a work would have rather been expected from the Educational Association. It will no doubt be useful to many, but it needs considerable improvement. It is divided into 3 parts, a miscellaneous part on curricula, etc., a directory of teachers and list of schools and colleges; but each part is paged separately and confused with advertisements. Indeed considering there are about 30 pages of advertisement to about 90 of other matter the price seems unnecessarily high. We have no doubt that in future years an improved issue will become a necessary hand-book for all engaged in educational matters.

Unknown Mongolia. Carruthers, Douglas. London 1913: 2 vols. illust.

It is unfortunate that we cannot include a Review of this important and interesting work. The member from whom the Review was expected unhappily fell ill, and it was then too late for anyone else to undertake the important task.

Reviews of several other works were promised but the writers have delayed till we are obliged to go to press without their contributions.

S. C.

NOTES AND QUERIES.

Exhibition of Chinese Paintings and Tang Sculptures.

Collection Jessel.

Early in January of this year, on the 9th, 10th and 11th to be exact, members of the N. C. B. R. A. S. and the public were privileged to see, prior to its despatch for exhibition in Leipzig, the exceedingly interesting collection of Chinese Paintings and Tang Sculptures assembled, during his residence in China, by Mr. Jessel. At 5.30 p.m. on the opening day Mr. Jessel gave a short talk on Chinese Paintings, which betrayed a keen appreciation of the high aesthetic value of this branch of Oriental Art. The arrangement of the exhibit was excellent, evincing much thoughtful care and a true sense of values on the part of the owner.

In the main hall were hung a rich and varied collection of landscapes, studies of birds, beasts and flowers, while on the tables were laid several fine "Hand-scrolls." The library was devoted to "Art consecrated to the Cult of the Dead," and here Mr. Jessel had hung his really remarkable collection of ancestral portraits, Ta Shou as the Chinese call them, and had arranged to great advantage the pottery grave figures of the Tang dynasty.

These figures, executed with great virility, were extremely interesting in that they evince unmistakable traces of the foreign influence so strong at that period. They were originally placed in tombs that the spirit of the dead might not travel alone to the world of shades.

By courtesy of the owner we have the pleasure of reproducing a few specimens of his collection, which appear as frontispiece and facing pages 57, 65, and 91.

F. A. A.

A Chinese Inscription from Ceylon.

A discovery of considerable historical interest was recently made in the town of Galle, in Ceylon. While working on the Cripps Road, Mr. H. F. Tomalin, the Provincial Engineer, unearthed a carved stone which had been used as a cover to a culvert. On examination this tablet was found

to bear inscriptions in three languages—Chinese, Tamil and Persian. The Persian and Tamil inscriptions were badly defaced and in many parts indecipherable. The Chinese portion was, after considerable difficulty translated by Mr. Backhouse as follows :—

“His Majesty the Emperor of the great Ming dynasty has despatched the eunuchs Ching-Ho, Wang Ch'ing Lien, and others to set forth his utterance before Buddha, the World Honoured One as follows :

“Deeply do we reverence you, Merciful and Honoured One, whose bright perfection is wide-embracing, and whose way of virtue passed all understanding, whose law enters into all human relations, and the years of whose great Kalpa (period) are like the sand of the river in number, you whose controlling influence ennobles and converts, whose kindness quickens and whose strength discerns, whose mysterious efficacy is beyond compare !

Whereas Ceylon's mountainous isle lies in the south of the ocean, and its Buddhist temples are sanctuaries of its gospel, where your miraculous responsive power imbues and enlightens. Of late We have despatched missions to announce our mandates to foreign nations, and during their journey over the ocean they have been favoured with the blessing of your beneficent protection. They escaped disaster or misfortune, and journeyed in safety to and fro. In everlasting recognition of your supreme virtue, We therefore bestow offerings in recompense, and do now reverently present before Buddha, the Honoured One, oblations of gold and silver, gold-embroidered jewelled banners of variegated silk, incense burners and flower vases, silks of many colours in lining and exterior, lamps and candles with other gifts, in order to manifest the high honour of our worship. Do you, Lord Buddha, bestow on them your regard !” (Here follows a “list of alms bestowed at the Shrine of the Buddhist Temple in the Mountain of Ceylon as offerings.”)

“The date being the seventh year of Yung-Lo [1410 A. D.] marked Chi Ch'ou in the sixty years' cycle, on the Chia Hsu day of the sixty days cycle in the second moon, being the 1st day of the month. A reverent oblation.”

No definite conclusions can be reached until the Tamil and Persian portions have been more closely examined, and the Chinese chronicles studied in the light of Ceylon history ; but there can be little doubt that this trilingual inscription refers to the second visit to Ceylon, in the year 1410 A. D. of the eunuch Chêng Ho, a famous official in the reign of the Emperor Yung Lo. A full account of this interesting discovery, with a facsimile of the Stone, is given by Mr. E. W. Perera in Vol. VIII, Part XXX of the “*Spolia Zeylanica*”; and our own Journal may also be referred to for the Chinese invasion of Ceylon in 15th cent. (Vols. XX, p 66 and XXII, p. 63.)

**The Journal,—Re issue
of Early Volumes.**

Several of the earlier volumes of the Society's Journal have been long out of print. Vol. I of the New Series (1861) has now been reprinted, in a limited edition, and those whose sets are incomplete should make immediate application to Messrs. Kelly and Walsh for this volume. It is an exact reprint except that the type and paper are better than in the original. The papers include Notes on the City of Yedo, by Rudolph Lindau; Some of the Physical Causes which modify Climate, by J. Henderson, M.D.; Narrative of an Overland Trip from Canton to Hankow, Dr. Dickson; The Medical Practice of the Chinese, by Dr. Henderson; The Seaboard of Russian Manchuria, by J. M. Gann; and Events in North China, 1861—1861, by R. A. Jamieson. Arrangements have been made for the reprinting of other out-of-print volumes in the series; probably two more will be issued within a year.

**China
Monuments
Society.**

In the Journal for 1912 there was published the Report of the China Monuments Society. In the next year's Journal there appeared a note which criticised the Report as containing various inaccuracies. (R.A.S.—N.C.B. Journal XLIX, p. 193.)

It has been courteously pointed out to us that many (most) of these criticisms were incorrect and, as such, are likely to injure the work of the China Monuments Society. This would be most regrettable, and we take the first opportunity of examining the note in question, with a hearty desire to do justice to the valuable work of the C. M. Society and to its Report.

The Report consists of two parts: an introductory essay, and a detailed list of monuments. The first criticisms of the note in Vol. XLIV (p. 194) deal with the introductory essay and blame it for leaving out certain things which things are however certainly to be found in the detailed list. Thus it says "The paper fails to record that this tablet is found on the top of the Drum Tower," etc. This is true as far as the introductory essay is concerned but if the Report is taken as a whole it distinctly states in the detailed list that the tablet is in a temple at the summit of the Drum Tower (p. 172).

The succeeding lines of the note referring to the tomb of Confucius and the Colossus of Buddha are similarly incorrect criticism if the Report be taken as a whole, as will be seen on reference to XLIII, pp. 164, 169.

The remark the Xanadu should be placed under the heading 'Mongolia' is also incorrect: it is correctly given by the Report as being in Chihli.

The passage criticising the Report with reference to the Ming Tomb; and the tomb of Hung Wu is somewhat difficult to understand as it is printed: the Report seems clear and correct as it stands.

The assertion in the note that Little Orphan Island has no pagoda is also incorrect.

In some other points which are criticised it will be evident to the careful reader that the editor or proofreader of the Journal are to be blamed rather than the compiler of the Report.

This Branch of The Royal Asiatic Society is in entire sympathy with the work of the China Monuments Society, and would sincerely regret any misunderstanding whether due to a mistake of editor, critic or proofreader.

S. C.

Shanghai, March 17, 1914.

To the Hon. Secretary,

Royal Asiatic Society—North China Branch.

Dear Sir,

You have asked me for a brief statement concerning the aims and the plans of the proposed American School in Peking, in the future of which you were good enough to say that the North China Branch of the Royal Asiatic Society would be deeply interested.

Up to the present time the matter stands as follows:—a committee of gentlemen representing the Smithsonian Institution and the Archeological Institute of America have despatched me to China with instructions to report to them on the advisability of establishing an Archeological School at Peking more or less on the same lines as those already existing in Italy, Greece, the Holy Land and our own country. All of these are either directly controlled by the Archeological Institute of America or closely affiliated with it. The Institute, as you doubtless know, is an immense body with a large number of local branches in Canada and the United States. Any new activity inaugurated by it will be followed with close interest by many thousands of persons who are enrolled as its members.

While the proposed school is primarily American and entirely supported from America, it is in no sense limited to the service of Americans. The sole object of the committee is to found an institution which will work for the advancement of science and will publish its results in such form as to be available to scholars and to the general public. It is considered by them to be of no small advantage to America that a more complete knowledge of the arts and history of China should be disseminated through the widely read archeological journals, and by means of monographs and lectures both scientific and popular.

There will be no attempt at teaching in the usual sense of the term, hence the name "School" must be understood in its broader meaning

But there will be plenty of opportunities for learning, both from the library at Peking and from the activities in the field and the constant association with learned Chinese.

It is my hope that we may be the means of creating at Peking a centre of Far Oriental investigation, by which a truer knowledge of the East may be made the common property of the West.

The committee has asked me to request the Chinese government for its good-will and support, and to examine, so far as my short stay of a year and a half will permit, the fields of investigation which should be entered by the proposed school. During this necessarily cursory examination of the vast archeological problem, I am to collect such data as may be useful for the first few years of the life of the School on such subjects as the cost of living both in Peking and in the interior, and the feeling in different localities toward excavation by foreigners both among the peasantry and the Provincial officials. Last but not least I am to consult with the foreign residents of China and receive such suggestions as they may be willing to offer.

The committee have not yet received my report on all these matters, nor do I myself know what it will be in its entirety. But it is already decided that the School shall broaden its investigations in proportion with the growth of its staff, and it is hoped and confidently expected that it will not long be necessary to limit our scope to the pure science of archeology. One of the main purposes will be the study of the history of art, and it is expected that eventually there will be trained members who will undertake the allied subjects of epigraphy, ethnology, literature, history, folk-lore, etc., etc. This development may well be a matter of years, for the committee is determined that no work shall be done hastily or in an amateurish fashion.

Our lack of facilities for training Sinologues in America is the great drawback to the enterprise at the present time. Happily there is much work in China which can be done by the mere archeologist, trained in other fields, who will turn over his results to a Sinologue to be worked up. In this matter, and in many others equally important, the proposed American School is fortunate in the hearty co-operation offered by the learned staff of the Ecole Française d'Extrême-Orient in Hanoi. M.M. Chavannes and Pelliot have also been most generous in their offers of advice and assistance. Our hope is that the new school will be able from the very first to turn over material of value to these gentlemen and to other scholars who have not the opportunity to be continually in the field.

It is my personal opinion that nothing is more to be regretted by students in China than the lack of a government museum where antiquities and objects of art may be studied. As the American School will be prohibited

from bringing back actual collections to America, it will need a repository for any finds which are made in the course of excavations and other field work. A government museum is the only proper place for such finds, and I am glad to hear a rumor at least that the Peking government is planning to establish one. All students, Chinese and foreign alike, would profit enormously by an adequate modern museum with exhibitions and "study storage" such as is beginning to be found in Europe and America to-day.

In this same connection it may be said that the American School would naturally do all in its power to further the admirable aims of the China Monuments Society, and to protect and preserve the antiquities of China from the vandalism which strikes the traveller on every side. One is at a loss to explain this hideous waste of priceless material. The last few years have apparently surpassed the days of the Tai Ping rebellion and the Boxer war in the list of treasures destroyed and dissipated. Those outbreaks were confined to certain more or less restricted areas, but to-day no part of the utmost province is safe.

Through the long history of China there has hardly been a period of such disaster in the arts. Foreign dealers and native vandals have combined in this pillage—a national loss comparable only to the burning of the books by Ch'in Shih Huang Ti. The loot of the Summer and Winter palaces were nothing to this, only the conquest of China by the Khans approached it. Even the Enemy—Time himself—has hardly a more destructive record than that of the last five years, when sculptured gods as ancient as the hills have been mutilated for the pleasure of Parisian fanciers of *bibelots*, and the impoverished scions of the great Chinese families have been induced to part with their heirlooms to American millionaires.

If the American School of Archeology can have some part in the coming regeneration, if they can achieve and maintain a high level of scholarship and help to make the true China known to the West, you will agree that there is room for us in China to-day.

I am, with great respect,

Yours very truly,

LANGDON WARNER.

BOOKS PRESENTED TO THE LIBRARY

MAY 31st, 1913—May, 1914.

	AUTHOR
Chinese writing in the Chou Dynasty in the light of recent discoveries.	L. C. Hopkins
Histoire du royaume de Tsin (777-207 av. J. C.)	A. Tschepé
Histoire du royaume de Tsin (1106-452)	A. Tschepé
Shantung—the Sacred Province of China.	R. C. Forayth
China Mission Year Book 1912.	G. H. Bondfield
Concordance des Chronologies Néméniques Chinoise et Européenne.	P. Hoang.
Catalogue des tremblements de terre signalés en Chine d'après sources chinoises.	P. Hoang.
K'üen-Hio P'ien, Exhortations à l'Etude.	Tchang Tche-tong
"Hualeng Lao Jen" Letters on the Chinese Constitution	F. Figgott.
The Inner Life and the Tao Teh King.	C. H. A. Egerres- guard
Eine Vegetations-skizze der Tai Hu-Berge.	W. Limpricht
Northern China; the Valley of the Blue River; Korea (Guide Book)	Madrolle.
Descriptive account of the collection of Chinese, Tibetan, Mongol and Japanese books in the Newberry Library	B. Lauter
Chinese Pottery in the Philippines.	Fay-Cooper Cole
Annual Report of the Director of the Field Museum of Natural History to the Board of Trustees for the years 1911 and 1912.	
Report of the Imperial Oriental Society (in Russian).	A. Adanoff
Arab Village Life, past and present (in Russian)	R. Wilhelm.
Chinesische Spiegel.	C. E. Bradley.
The Proximate Source of the Siamese Alphabet.	W. K. Soothill.
The Three Religions of China.	J. D. Ball.
Early Russian Intercourse with China.	F. A. Swettenham
Vocabulary of the English and Malay languages.	O. Franke.
K'eng tshi tu, Ackerbau und Seidengewinnung in China	J. McCabe
The Existence of God.	F. Ferrer.
The Origin and Ideals of the Modern School.	L. Duran.
Raw Silk, a practical hand-book for the buyer.	G. R. Agassiz, Ed.
Letters and Recollections of Alexander Agassiz.	

- | | |
|--|------------------------|
| A Survey of Constitutional Development in China. | H. L. Yen. |
| The Spirit of Chinese philanthropy. | Yu-yue Tsu. |
| The International position of Japan as a Great Power. | S. G. Hishida. |
| A Mission to Heaven | T. Richard. |
| Buddhist China. | R. F. Johnston. |
| The Story of a Chinese Oxford Movement. | Ku Hung-ming. |
| Korean Folk Tales | J. S. Gale. |
| Oriental Numismatics, a catalog of the collection of books relating to the coinage of the East | J. Robinson. |
| Traité des Monnaies, Mesures et poids anciens et modernes de l'Inde et de la Chine. | J. A. Decourde-manche. |
| Arabic and Chinese trade in Walrus and Narwhal Ivory | B. Laufer. |
| Notes on Turquois in the East. | B. Laufer. |
| The Wild Tribes of Davao district, Mindanao. | Fay-Cooper Cole. |
| Chinese New Terms and Expressions. | E. Morgan. |
| The Legal Sufferings of the Jews in Russia | L. Wolf, <i>Ed.</i> |
| Notes on the relations and trade of China with the Eastern Archipelago and the coasts of the Indian Ocean during the fourteenth century. | W. W. Rockhill. |
| History of the Finger-print system. | B. Laufer. |
| The meaning of the word Shên 神 | C. W. Mateer. |
| The Chinese People. | A. E. Moule. |
| Some Early Russo-Chinese Relations. | G. Cahen. |
| New Terms for New Ideas. | A. H. Mateer. |
| Catalogue of Chinese Paintings in the Metropolitan Museum. | J. C. Ferguson. |
| First Report of the North Manchurian Plague Prevention Service. | Wu Lien-teh. |
| Report of Evangelistic meetings for Government Students in China. Jan. 30—March 29, 1913. | J. R. Mott. |
| Original Inscriptions collected in Upper Burma. | King Bodawpaya. |
| Indonesisch und Indogermanisch im Satzbau. | R. Brandstetter. |
| The Origin of the World. | R. McMillan. |
| Common Sense: an Analysis and Interpretation. | C. E. Hooper. |
| With the Russians in Mongolia. | H. G. C. Perry. |
| Chinese, Korean and Japanese Potteries. | Ayscough & Capt. |
| Jahrboek van het mijnwezen in Nederlandsch Oost-Indie | R. B. Otter-Barry |
| Ditto | R. S. Williams. |
| general affairs. | |
| "Al-Hilal" modern newspaper published in Hindustani at Calcutta—Vols. II-III, 1913. | |
| American Banking. | E. S. Fischer. |
| The Wilson Bulletin. Vol. XIII-XV, 1911-1913. | |
| The Autumn Manœuvres of the Imperial Chinese Army in 1908. | E. S. Fischer. |

- Overland from the Far East to Europe. **E. S. Fischer.**
U. S. Coast and Geodetic Survey. Special Publication
Nos. 13-14-16-17.
Jahrbuch des Städtischen Museums für Völkerkunde zu
Leipzig. Band 5. 1911-12. •
Archaeological Survey of India. Annual Report 1911-
1912. Part I.
A History of the First half-century of the National
Academy of Sciences 1863-1913.
The American Theosophist, a Journal of Occultism,
beginning July 1913.
The Review of Religions. Nos. 1-12, 1913.
Annual Report of the Superintendent, U. S. Coast and
Geodetic Survey, to the Secretary of Commerce for
the fiscal year ended June 30, 1913.
Educational Directory of China, 1914.

ADDITIONS TO THE LIBRARY.

MAY 1913—MAY 1914

- | | | |
|---------------|--|--------------------------|
| 015 L 36 | Descriptive account of the collection of Chinese, Tibetan, Mongol and Japanese books in the Newbury Library. | <i>Laufer, B.</i> |
| 015.51-B 53 | Oriental Numismatics, a catalog of the collection of books relating to the coinage of the East. | <i>Robinson, J.</i> |
| 061 F 1 | Annual Report of the Director of the Field Museum of Natural History to the Board of Trustees for the years 1911 and 1912. | |
| 067-Or 1 | Report of the Imperial Oriental Society. (in Russian) | |
| 079 In 1 | "Al-Hilal" Modern Newspaper published in Hindustani at Calcutta. Vols. II, III, 1913. | |
| 152 H 76 | Common Sense. | <i>Hooper, C. E.</i> |
| 177.7-Y 9 | The Spirit of Chinese Philanthropy. | <i>Yu-yue Tso</i> |
| 178.8-St 5 | Opium Smoking among the Chinese. | <i>Stirling, W. G.</i> |
| 181-So 6 | The Three Religions of China. | <i>Seethill, W. E.</i> |
| 181.11 B 11 | The Inner Life and the Tao Teh King. | <i>Bjervegaard</i> |
| 181.11-G 37.1 | Chuang Tzū, Mystic, Moral and Social Reformer. | <i>Giles, H. A.</i> |
| 211-M 13 | The Existence of God. | <i>McCabe, J.</i> |
| 275.1-B 63 | China Mission Year book 1912. | <i>Bondfield, G. H.</i> |
| 275.1-M 72 | Report of Evangelistic Meetings for Government Students in China 1913. | <i>Mott, J. B.</i> |
| 290.1-P 11 | Studies in Chinese Religion. | <i>Parker, E. H.</i> |
| 291-V 65 | The Dragon in China and Japan. | <i>Vissers, M. W. d.</i> |
| 294.1-J 57 | Buddhist China. | <i>Johnston, R. E.</i> |
| 294.1-T 35 | Buddhist Scriptures. | <i>Thomas, E. J.</i> |
| 296 W 81 | The Legal Sufferings of the Jews in Russia. | <i>Wolf, L. (Editor)</i> |
| 328.12-Ch 26 | Further Correspondence respecting the affairs of China. No. 3. 1913. | <i>Blue Book</i> |
| 332.1-F 44 | American Banking. | <i>Fischer, E. S.</i> |

- 341-T 11 British Consular Jurisdiction in the East. *Tarring, C. J.*
 351.74-L 36 History of the Finger-print System. *Lauffer, B.*
 351.51-Y 3 A Survey of Constitutional Development in China. *Yen, H. L.*
 370-F 31 The Origin and Ideals of the Modern School. *Ferrer, F.*
 380.51-L 36.1 Arabic and Chinese trade in Walrus and Narwhal Ivory. *Lauffer, B.*
 380.51-R 53 Notes on the relations and trade of China with the Eastern archipelago and the coasts of the Indian Ocean during the fourteenth century. *Reckhill, W. W.*
 389-D 34 Traité des monnaies. Mesures et Poids anciens et Modernes de l'Inde et de la Chine. *Decourdemanche, J. A.*
 398.3-G 11 Korean Folk Tales. *Gale, J. S.*
 401-B 72 The Proximate Source of the Siamese Alphabet. *Bradley, C. B.*
 419-H 77 Chinese Writing in the Chou Dynasty in the light of recent discoveries. *Hopkins, L. C.*
 495.1-M 13 The meaning of the word Shên 神. *Mateer, C. W.*
 495.1-M 13.1 New Terms for New Ideas. *Mateer, A. H.*
 495.1-M 82 Chinese New Terms and Expressions. *Morgan, E.*
 499-B 72.11 Indonesisch und Indogermanisch im Satzbau. *Brandstetter, R.*
 499-Sw 3 Vocabulary of the English and Malay languages with Notes. *Sweettenham, F. A.*
 525-M 23 The Origin of the World. *McMillan, R.*
 529.3-H 65 Concordance des Chronologies Néméniques chinoise et européenne. *Hoang, P.*
 551.22-H 65 Catalogue des tremblements de terre signalés en Chine d'après sources chinoises. *Hoang, P.*
 553.8 L 11 Notes on Turquois in the East. *Lauffer, B.*
 572.91-L 63 The Wild Tribes of Davao district, Mindanao. *Cole, Fay-Cooper.*
 581.951 W 63 A Naturalist in Western China. *Wilson, E. H.*
 614.951-W 95 First Report of the North Manchurian Plague Prevention Service. *Wu Lien-teh*
 622-J 11 Jaarboek van het mijnuwezen in Nederlandch Oost-Indië.
 622-J 11.1 Ditto. General Affairs.
 630-L 11 Eine Vegetationsskizze der Tai Hu-Berge. *Limpriecht, W.*
 652-L 11 The New Chinese Writing. *Lam, T. F.*
 677-D 85 Raw Silk—a practical hand-book for the buyer. *Duran, L.*
 677-F 84 K'ong tschi tu. Ackerbau und Seidengewinnung in China. *Franke, O.*
 709.51-M 88.1 Influences occidentales dans l'art de l'Extrême-Orient. *Münsterberg, O.*

- 737-C 34 Ancient Chinese Coinage. *Chalfant, F. H.*
 738-W 63 Chinese, Korean and Japanese Potteries. *Williams, R. S.*
 738.51-C 63 Chinese Pottery in the Philippines. *Colt. Fay-Cooper*
 739.51-W 63 Chinesische Spiegel. *Wilhelm, R.*
 759.9-B 51.12 Painting in the Far East—2nd Edition *Binyon, L.*
 759.9-F 32 Catalogue of Chinese Paintings in the Metro-
 politan Museum. *Ferguson, J. C.*
 759.9-J 2 Art of Japan.
 759.9-P 31.1 La peinture chinoise au Musée Cernuschi. *Petrucchi, R. and*
Chavannes, E.
 780.51-G 75 Some Aspects of Chinese Music. *Green, G. P.*
 799-W 11 The Big Game of Central and Western China. *Wallace, H. F.*
 895.1-C 35 A Mission to Heaven. *Richard, T.*
 895.11-W 11 Lyrics from the Chinese. *Waddell, H.*
 895.2-M 13 Japanese Plays. *McClatchie, T. R. H.*
- 912.51-An 1.1 Map of China shewing Railways, Telegraphs
 and Treaty Ports.
 913.516-St 3.12 Les Documents découverts par Aurel Stein
 dans les Sables du Turkestan Oriental. *Chavannes, E.*
 910.2-F 44 Overland from the Far East to Europe. *Fischer, E. S.*
 913.59-B 63 Original Inscriptions collected in Upper
 Burma. *Bodawdaya*
 915.1-F 77.12 Two Visits to the Tea countries of China. *Fortune, R.*
 915.1-H 12 A German Scholar in the East. *Hackmann, H.*
 915.1-K 95 Sacred Places in China. *Kupfer, C. F.*
 915.1-M 12 The Treaty Ports of China and Japan. *Mayers, W. F.*
 915.1-M 71 The Chinese People. *Moule, A. E.*
 915.1-P 22 Ancient China Simplified. *Parker, E. H.*
 915.11-F 77 Yedo and Peking. *Fortune, R.*
 915.11-M 26 Northern China, the valley of the Blue
 River, Korea. (Guide book). *Madrolle*
 915.11-T 78 Der Tai-Schan und seine Kultstätten. *Tschape, P. A.*
 915.15-W 12 The Land of The Blue Poppy. *Ward, F. K.*
 915.17-C 11 Unknown Mongolia, record of Travel and
 Exploration in North-West Mongolia and
 Dzungaria. *Carruthers, D.*
 915.7-G 37 Among the Mongols. *Gilmour, J.*
 925-Ag 2 Letters and Recollections of Alexander
 Agassiz. *Agassiz, G. R.*
Editor
 931-T 78.12 Histoire du royaume de Tsin. (777—207
 av. J.-C.) *Tschape, A.*
 931-T 78.13 Histoire du royaume de Tsin (1106—452). *Tschape, A.*

- 950-C 63 L'Asie Centrale aux XVII^e et XVIII^e
Siècles, Empire Kalmonk ou Empire
Mantchou. *Courant, M.*
- 951-B 18 Early Russian Intercourse with China. *Ball, J. D.*
- 951-C 11 Some Early Russo-Chinese Relations. *Cohen, G.*
- 951.1-F 68 Shantung—the Sacred Province of China. *Forsyth, R. C.*
- 951.9-B 56.11 Annals and Memoirs of the Court of Peking. *Backhouse, F. and
Blond, J. O. P.*
- 951.9-C 47 The Autobiography of Chung Wang transla-
ted from the Chinese by W. T. Lay. *Chung Wang.*
- 951.9-D 53 The New Far East. *Diösy, A.*
- 951.9-F 31 The Autumn Manœuvres of the Imperial
Chinese army in 1908. *Fischer, E. S.*
- 951.9-K 95.1 The Story of a Chinese Oxford Movement. *Ku Hung-Ming*
- 951.9-M 31 Memoirs of Li Hung Chang. *Mannix, W. F.*
- 951.9-P 57 "Huafeng Lao Jên," Letters on the Chinese
Constitution. *Piggott, F.*
- 951.9-R 53.1 La Chine en Revolution. *Rottach, E.*
- 951.9-T 22 Kien-Hio Pien, Exhortations à l'Étude
par Tchang Te-hung. *Trans., Tohar, J.*
- 952-H 62 The International Position of Japan as a
Great Power. *Hishida, S. G.*
- 952.1-S 11 The Island Dependencies of Japan. *Salvey, C. M.*
- 953-Ad 1 Arab Village Life—Past and Present (in
Russian) *Adanoff, A.*

NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS 1914

Members changing address are earnestly requested to inform the Secretary at once.

Name	Address	Year of Election
------	---------	------------------

Honorary Members

Chavannes, Prof. Edouard ...	1 Rue des Ecoles, Fontenay aux Roses, Seine, France	1889
Cordier, Prof. Henri ...	Ecole speciale des Langues orientales vivantes, Paris	1886
De Groot, Dr. J. J. M....	Leyden, Holland ...	1887
Forke, Dr. A. ...	Windscheid Strasse 25, Charlott- tenburg	1891
Giles, Prof. Herbert Allen ...	Selwyn Gardens, Cambridge ...	1880
Hirth, Prof. F. ...	Columbia Univ., New York City	1877
Hosie, Sir Alexander, K.C.M.G.	Foreign Office, London ...	1877
Lanman, Prof. Charles R. ...	Harvard Univ., Cambridge, Mass.	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	Weihaiwei ...	1885
Martin, Rev. Dr. W. A. P. ...	Peking ...	1864
Morse, H. B. ...	Guntlen, Thuner See, Switzerland	1888
Parker, Prof. E. H. ...	14 Gambier Terrace, Liverpool ...	1877
Putnam, Herbert ...	Library of Congress, Washington	1908
Richard, Rev. Timothy, D.Litt.	Christian Literature Soc. Shanghai ...	1891
Rockhill, Hon. W. W. ...	Litchfield, Connecticut, U.S.A. ...	1885
Sampat Rao, H. H. the Prince ...	Gaekwar of Baroda, India ...	1898
Satow, Rt. Hon. Sir E., G.C.M.G.	Beaumont, Ottery St. Mary ...	1906
Warren, Sir Pelham, K.C.M.G. ...	Woodhead and Co., 44 Charing Cross, London	1904

Name	Address	Year of Election
------	---------	------------------

Corresponding Members

Fryer, Prof. John	Univ. of California, Berkeley, Cal.	1868
Gardner, C. T., C.M.G.	Foreign Office, London	1900
Jamieson, George, C.M.G.	110 Cannon Street, London	1863
Little, Mrs. Archibald J.	259 St. James's Court, Bucking- ham-gate	1906
Playfair, G. M. H.	Foreign Office, London	1885
Széchenyi, Count Béla	Zinkendorf, Hungary	1880
Volpicelli, Z. H.	Italian Consulate, Hongkong	1886
Williams, E. T.	Washington	1889
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut	1895

Members

(The Asterisk denotes Life Membership)

*Abraham, R. D.	63 Great Western Road, Shanghai	1914
Acheson, Guy	Customs, Santuao, Fokien	1908
Adams, Dr. H. C.	Michigan University, Michigan, U.S.A.	1914
Alemann, Otto von	Kirchner and Böger, Shanghai	1910
Ainscough, T. M.	Lindley Mt., Parbold, Nr. Wigan	1909
Ancell, Rev. B. L.	American Church Mission, Yang- chow	1911
Andes, Konrad J.	Nanning, West River	1903
Arnold, Julean H.	U. S. Consulate, Chefoo	1904
Ayscough, Mrs. F.	20 Gordon Road, Shanghai	1906
Backhouse, Edmund	Peking	1911
Bahnson, J. J.	G.N. Telegraph Co., Shanghai	1909
Bahr, P. J.	60c Range Road, Shanghai	1909
Bahr, A. W.	11 Upper Hamilton Terrace, London, N.W.	1909
*Ball, J. Dyer	23 Lancaster Avenue, Hadley Wood, Middlesex	1883
Barton, S., C.M.G.	British Legation, Peking	1906
Barton, H. B.	St. John's University, Shanghai	1913
Bauer, L.	Austro-Hungarian Legation, Pe- king	1911
*Bayne, Parker M.	Union Middle School, Chêngtu	1911
*Beauvais, J.	7 Rempart de l'Est, Angoulême, Charente, France	1900
Beebe, Dr. R. C.	Nanking	1889
Bell, F. Hayley	10 Peking Road, Shanghai	1908
Bell, H. T. Montague	Thatched House Club, St. James St., London, S. W.	1907

LIST OF MEMBERS.

iii

Name	Address	Year of Election
Bendixsen, N. P.	G.N. Telegraph Co., Shanghai ...	1913
Bergen, Rev. Dr. P. D.	Weihhsien, Shantung	1903
• Bessell, F. L.	c/o Mrs. A. P. Alderson, 34 Knight's Park, Kingston-on-Thames	1905
Betheke, Dr. M.	German Consulate, Chungking ...	1910
Betz, H.	German Consulate, Tsinaufu ...	1900
Baytagh, L. M.	Ilbert & Co., Shanghai	1910
Billinghurst, Dr. W. B.	8B Peking Road, Shanghai	1908
Black, S.	G.N. Telegraph Co., Shanghai ...	1910
Blake, C. H.	Standard Oil Co., Shanghai	1914
Blickle, K.	Slevogt & Co., Shanghai	1911
Bois-Reymond, Prof. Dr. C. du	41 Seymour Road, Shanghai ...	1907
Bollerup-Sorensen, A.	G.N. Telegraph Co., Shanghai ...	1913
Bondfield, Rev. Dr. G. H.	B. and F. Bible Society, Shanghai	1900
Bosustow, J. C.	Municipal Offices, Shanghai ...	1905
Bourne, F. S. A., C.M.G.	British Supreme Court for China, Shanghai	1885
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
• Box, Rev. Ernest	Medhurst College, Shanghai ...	1897
Bradley, H. W.	Maritime Customs, Hankow ...	1912
Brandt, Carl M.	Customs House, Swatow	1896
Brandt, W. R.	11 Peking Road, Shanghai	1913
Brandt, Mrs.	19 Medhurst Road, Shanghai ...	1913
Brazier, Henry W.	Hongkong & Shanghai Bank, London	1905
Brazier, James R.	Hongkong & Shanghai Bank, London	1906
Bredon, Sir Robert E., K.C.M.G.	Peking	1885
Bremner, Mrs. A. S.	19 Yates Road, Shanghai	1909
Bristow, H. B.	H. H. Bristow, British Consulate, Shanghai	1897
Bristow, H. H.	British Consulate, Shanghai ...	1909
Bristow, J. A.	U.S.A. Consular Service, Shanghai	1914
Browett, Harold	22 Yuenmingyuen Road, Shanghai	1891
• Brown, Sir J. McLeavy, C.M.G.	Chinese Legation, 59 Portland Place, London, W.	1865
Brown, Thomas	La Roque, Sutton, Surrey	1885
Bruce, Col. C. D.	20 Route des Soeurs, Shanghai ...	1900
Brune, H. Prideaux	British Consulate, Shanghai	1914
Burdick, Miss S. M.	Baptist Mission, West Gate, Shanghai	1909
Burkill, A. W.	2 Kiukiang Road, Shanghai	1912
Burkill, Mrs. A. W.	2 Kiukiang Road, Shanghai	1912
Buri, Paul von	German Legation, Bangkok	1909
Byrne, P. L.	American Trading Co., Shanghai	1913
Campbell, C. W., C.M.G.	Great Hollenden, Underriver, Sevenoaks, England	1890
Candlin, Rev. G. T.	United Methodist Mission, Tang- shan	1911

Name	Address	Year of Election
Carl, Francis A.	Maritime Customs, Hankow	1906
Carruthers, A. G. H.	26 Old Queen St., London, S. W.	1908
Carter, Lieut. A. F.	Shanghai	1911
Carter, J. C.	Mactavish & Lehmann, Shanghai	1912
Charnley, J. R.	Chinkiang	1914
Ch'ên Kuo Ch'uan	192 Bubbling Well Rd., Shanghai	1913
Cheshire, F. D.	American Consul-General, Canton	1906
Christiansen, J. P.	G.N. Telegraph Co., Shanghai	1913
Claiborne, Miss Elizabeth	4 Thibet Road, Shanghai	1903
Clark, J. D.	Shanghai Mercury, Shanghai	1895
Clementi, C.	Govt. Secretary's Office, George Town, British Guiana	1905
Coales, O. R.	British Consulate, Shanghai	1906
Connell, C. C.		1914
Cornaby, H. A.	Brunner, Mond & Co., Shanghai	1914
Cory, Rev. A. E.		1908
Couling, S.	Shanghai	1894
*Cousland, Dr. P. B.	10 Hermitage Gardens, Edinburgh	1908
Cox, Dr. S. M.	39 N. Soochow Road, Shanghai	1908
Craig, A.	The University, Manila	1911
Crow, C.	Methodist Publishing House, Shanghai	1913
Cucheroussett, Henri	69 Rue du Consulat, Shanghai	1912
Cunningham, Rev. R.	China Inland Mission, Tachienlu	1913
*D'Anty, Pierre Bona	French Consulate, Chungking	1889
Davis, Dr. Noel	Municipal Offices, Shanghai	1910
Dennys, H. L.	The Elms, Thames Ditton, England	1877
Dent, V.	14 Kinkiang Road, Shanghai	1912
Dodson, Miss S. L.	St. Mary's Hall, Jessfield, S'hai	1909
Donald, William H.	Far Eastern Review, Shanghai	1911
Donovan, J. P.	"Cathay," Bognor, England	1891
Dorsey, W. Roderick	American Consul, Jerez la Frontera, Spain	1911
Douglas, J. C. E.	1A Peking Road, Shanghai	1905
Dowie, Robert G.	Ellis Kadoorie School, Shanghai	1906
*Drake, F. E.	Peking University, Tientsin	1911
Drake, Noah F.	Fayetteville, Arkansas	1904
*Drew, E. B.	Cambridge, Massachusetts	1882
Edgar, Rev. J. H., F.R.G.S.	China Inland Mission, Chongtu	1910
Edwards, Mrs. Martin		1912
Eliot, Sir Charles, K.C.M.G.	Hongkong University, Hongkong	1913
Engel, Max M.	38 Seymour Road, Shanghai	1911
Essex Institute, Librarian	Salem, Massachusetts	1906
Fearn, Mrs. J. B.	122 Rue Palikao, Shanghai	1911
Federow, Captain E.	18B Burkill Road, Shanghai	1914
*Ferguson, Dr. John C.	Peking	1896
Ferguson, J. W. H.	Chinese Maritime Customs, Harbin	1910
Ferguson, T. T. H.	Chinese Maritime Customs, Peking	1900
Fischer, Emil S.	Tientsin	1894

LIST OF MEMBERS.

V

Name	Address	Year of Election
Fleischer, B. W.	The Japan Advertiser, Yokohama	1912
Fowler, J. A.	The China Press, Shanghai ...	1913
Fox, Harry H., C.M.G. ...	British Consulate-General, Chéngtu	1907
Fraser, Sir Everard, K.C.M.G.	British Consul-General, Shanghai	1907
Fraser, Miss Jean	St. John's University, Shanghai	1912
Freer, Charles L.	Detroit, Michigan	1910
Fry, E. C.	c/o E. Brook, Esq., Country Club, Shanghai	1912 1901
Fryer, George B.	Institute for Chinese Blind, S'hai	
Fultord, H. E., C.M.G. ...	British Consul-General, Tientsin	1885
Gale, Esson M.	Singer Sewing Machine Co., S'hai.	1911
Gardner, H. G.	Hongkong & Shanghai Bank, H'kow	1906
Garner, Dr. Emily	Margaret Williamson Hospital, West Gate, Shanghai	1911
Garritt, Rev. J. C.		1907
Ghisi, E.	Via Carducci 30, Milano, Italy...	1893
Gillis, Capital J. H.	American Legation, Peking ...	1911
Gimbel, C., M.Sc.	Foreign District Inspector of Hwaipei, Hsipa, via Chinkiang	1914
Giolma, A. de Bretton ...		1909
Gipperich, H.	Tientsin	1909
Godfrey, C. H.	Municipal Offices, Shanghai ...	1909
Goffe, H.	H.B.M. Consulate General, Yün- nanfu	1905
Göhring, A.	Carlowitz & Co., Hankow ...	1913
Goodnow, Dr. Frank J. ...	President, Johns Hopkins Univ., Baltimore, U.S.A.	1914
Greaves, J. R.	Butterfield & Swire, Shanghai ...	1913
Green, O. M.	North China Daily News, S'hai.	1909
Greenfield, J. A.	Chinese Post Office, Swatow ...	1910
Grodttman, Johans	10 Kiangse Road, Shanghai ...	1898
Grosse, V.	Russian Consul-General, Shanghai	1912
*Gunsberg, Baron G. de ...	32 Avenue Kléber, Paris... ..	1908
Gwynne, T. H.	Directorate-General of Posts, Pe- king	1913
*Hackmann, H.	15 Windsor Rd, Denmark Hill, S.E.	1903
*Hall, J. C.	British Consul-General, Yokohama	1888
Hancock, H. T.	Standard Oil Co., Shanghai ...	1914
Handley-Derry, H. F. ...	British Consulate, Ichang ...	1903
Harding, H. I.	British Legation, Peking ...	1904
Hardy, Dr. W. M.	Batang, via Tachienlu	1912
Harpur, C.	Municipal Offices, Shanghai ...	1908
Hay, Mrs. John	66 Route Doumer, Shanghai ...	1911
Hayter, H. W. G.	Oriental Press, 55 Yang King Pang, Shanghai	1912
Healey, Leonard C.	Public School for Chinese, S'hai	1913
Hemeling, K.	Chinese Maritime Customs, Wuhu	1912
Henke, Prof. Frederick G. Ph.D.	108 Eighth Avenue, Charles City, Iowa, U.S.A.	1912

Name	Address	Year of Election
Hers, Joseph	General Secretary, Lunghai Railway, Chengchow	1907
*Hildebrandt, Adolf	Oliva, Westpreussen, Waldestrasse 7 part	1907
Hilton-Johnson, Capt. A. H. ...	Municipal Offices, Shanghai ...	1908
Hinckley, F. E., Ph.D.	United States Court for China, Shanghai	1907
Hindson, A. E. C.	20 Foochow Road, Shanghai ...	1914
*Hippisley, A. E.	Hongkong & Shanghai Bank, London	1876
Hiscock, F. H.	Harvey and Co., Hankow ...	1905
Hobson, H. E.	St. Michaels, Glastonbury, England	1868
*Hodous, Rev. L.	Foochow	1913
Hoettler, A.	20 Foochow Road, Shanghai ...	1910
Hogg, E. Jenner	10 Peking Road, Shanghai ...	1908
Houghton, Charles	3 Peitaiho Lane, Shanghai ...	1908
Howell, E. B.	Customs, Tengyueh, Yunnan ...	1909
Hudson, Mrs. Alfred	Ningpo	1909
Hughes, A. J.	China United Assurance Soc., Shanghai	1909
Hummel, R. Ure	Bisset & Co., Shanghai ...	1911
Hynd, R. K.	Hongkong & Shanghai Bank, Shanghai	1913
Ibsen, Th.	Chinese Telegraphs, Shanghai ...	1913
Imada, T.	Mitsui Bussan Kaisha, Shanghai	1912
Irvine, Miss Elizabeth	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irvine, D. A.	Chungking... ..	1913
Jackson, Rev. James	Boone University, Wuchang ...	1908
Jameson, C. D.	Peking	1911
Jameson, J. N.	3 Kiukiang Road, Shanghai ...	1908
Jamieson, J. W.	British Consul-General, Canton	1888
Jeffreys, Dr. W. Hamilton ...	University Club, 1510 Walnut St., Philadelphia	1908
Jenks, Prof. J. W.	13 Astor Place, New York ...	1903
Jernigan, T. R.	3 Hongkong Road, Shanghai ...	1906
Jessel, W.	Giesel and Co., Shanghai ...	1912
Jesus, C. Montalto de	...	1902
Johnson, N. T.	American Consulate, Shanghai ...	1912
Johnston, R. F.	Wei-hai-wei	1907
Joly, P. B.	Maritime Customs, Shanghai ...	1913
Jones, Edward P.	H.M.S. Newcastle, c/o Naval Agent, Shanghai	1910
Jones, Loftus E. P.	24 Yuenmingyuen Road, Shanghai	1908
Jorgensen, O.	G. N. Telegraph Co., Shanghai ...	1913
Jöst, A.	Sulzer, Rudolf and Co., 8 Peking Road, Shanghai	1912
Justesen, M. L.	G. N. Telegraph Co., Shanghai ...	1913

LIST OF MEMBERS.

vii

Name	Address	Year of Election
Kahn, Gaston	Consul-General for France, S'hai.	1913
Kano, Dr. N.	Kyoto University, Kyoto	1902
Kanzaki, S.	Mitsui Bussan Kaisha, Shanghai	1906
Kelley, Miss A. S.	Public School, Shanghai...	1910
Kemp, G. S. Foster	Public School for Chinese, S'hai.	1908
Kent, A. S.	Price's Patent Candle Co., S'hai.	1913
Kern, D. S.	Chungchou, Szechuen	1912
Kilner, E.	Municipal Offices, Shanghai ...	1909
King, Louis M.	British Legation, Peking ...	1911
King, Paul H.	Maritime Customs, Foochow ...	1886
Kinnear, Henry R.	Gibb, Livingston and Co., S'hai.	1907
Kirton, Walter	Peking	1911
Klimanek, P. H.	Austro-Hungarian Consulate, S'hai	1909
Kloevekorn, Dr.	German Medical School, Shanghai	1914
Klubien, J.	Chinese Maritime Customs, Canton	1913
*Kranz, Rev. Paul	Grünenwald Str. 6, Steglitz, Berlin	1897
Krapf, Dr.	German Medical School, S'hai ...	1912
*Krebs, E.	German Legation, Peking ...	1895
Krill, Joseph	Austro-Hungarian Consulate, Tientsin	1912
Kring, K. G.	Koolongsu, Amoy	1911
Krisel, A.	American Legation, Peking ...	1914
Kronenberg, F.... ...	106 Bubbling Well Road, Shanghai	1912
Kronenberg, Mrs. F.	Do. do.	1912
Krumling, F.	Shênchowfu, via Changtê, Hunan	1912
K'ung Tien-cheng		1912
Kurokawa, S.	Nippon Yusen Kaisha, Yokohama	1911
Kurz, Dr.	German Medical School, Shanghai	1911
Ku Hung-ming	Austro-Hungarian Legation, Pe- king	1906
Lacy, Rev. Dr. W. H.... ..	10 Woosung Road, Shanghai ...	1909
Lamb, Prof. W. H.	Department of Agriculture, Washington	1911
Landesen, Arthur C. von	H. T. R. M's Vice-Consul, Kobe...	1909
Langley, Capt. J.	3 Thorburn Road, Shanghai ...	1909
Lanning, George	14 Medhurst Road, Shanghai ...	1908
Latourette, K. S.	Oregon City, Oregon, U. S. A. ...	1912
*Laufer, Berthold	Field Museum of Natural History, Chicago	1901
*Laver, Capt. H. E.	13 Kungping Road, Shanghai ...	1912
Lawford, L. H.... ...	Laneborough, 27A Dale St., Lea- mington Spa, England	1913
Lay, W. G.	Commissioner of Customs, Swatow	1902
Leach, W. A. B.... ...	Municipal Offices, Shanghai ...	1914
*Leavenworth, Chas. S.... ..	Brown, Shipley & Co. 122 Pall Mall	1901
Lee, A. W.	Chinese Post Office, Peking ...	1910
Leveson, W. E.... ...	Municipal Offices, Shanghai ...	1905
Liddell, C. Oswald	Shirenewston Hall, near Chep- stow, Monmouthshire	1908
Limpricht, Dr. W.	German Medical School, Shanghai	1911
*Lindsay, Dr. A. W.	Chêngtu, Szechuen	1910

Name	Address	Year of Election
* Little, Edward S.	12 Kiukiang Road, Shanghai ...	1910
Lockwood, W. W.	2 Barchet Road, Shanghai ...	1913
Lowder, H. G.	Chinese Maritime Customs, Antung	1914
Lucas, S. E.	Chartered Bank, Peking ...	1906
Lütgens, Alfred	German Consulate, Shanghai ...	1913
Luthy, Charles	Municipal Offices, Shanghai ...	1910
* Lyall, Leonard	Chinese Maritime Customs, Peking	1892
Mabee, Fred C.	Baptist College, Shanghai ...	1912
MacDonald, W.	Chinese Maritime Customs, S'hai	1912
MacGillivray, Rev. Dr. Donald	143 N. Szachuen Road, Shanghai	1908
MacGregor, D.	Municipal Offices, Shanghai ...	1913
Mackinnon, J. B. A.	Municipal Offices, Shanghai ...	1905
Macoun, J. H.	66 Wellington Park, Malone Road, Belfast	1894
MacRae, J. D.	Changtê-fu, Honan	1914
MaGrath, C. D.	Mustard and Co., Shanghai ...	1910
MaGrath, Mrs. C. D.	Do. do.	1910
Mahnfeldt, R.	16 The Bund, Shanghai	1912
Main, Dr. Duncan	Hanchow	1900
* Marsh, Dr. E. L.	8B Peking Road, Shanghai ...	1908
Marshall, R. Calder	1A Jinkee Road, Shanghai ...	1908
Marshall, Miss M. C.	24 The Bund, Shanghai	1912
Mayers, Sydney F.	British Legation, Peking ...	1907
Maybon, Charles B.	247 Avenue Paul Brunat, S'hai	1911
McEuen, K. J.	Municipal Offices, Shanghai ...	1908
McInnes, Miss G.	Municipal Offices, Shanghai ...	1913
McInnes, Miss L.	H'kong and S'hai Bank, Shanghai	1913
McNeill, Mrs. Duncan	Snod Hill, Alton, Hants, England	1913
Medhurst, Rev. C. Spurgeon ...	102 Bubbling Well Road, S'hai	1911
Mell, Rudolf	German School for Chinese, Canton	1911
Mencarini, J.	13a Nanking Road, 3rd floor, S'hai	1884
Mengel, E.	Supt. Chinese Telegraphs, Yün- nanfu	1913
Menzies, J. M. Rev.	Changtêho, Honan	1914
Merklinghaus, Dr. P.	H.I.G.M.'s Consul, Changsha ...	1906
Merrill, H. F.	c/o Hongkong & Shanghai Bank, London	1910
Merriman, Mrs. W. L.	15 Ferry Road, Shanghai ...	1910
Mesny, H. P.	British American Tobacco Co., Hankow	1911
Mesny, W., General, (Wên Kao)	9 West End Lane, Shanghai ...	1914
Millard, T. F.	The China Press, Shanghai ...	1911
Miskin, Stanley C.	Asiatic Petroleum Co., Tientsin ...	1913
Moffett, Rev. L. J.	Kiangyin, Kiangsu	1910
Monzel, A. M. J.		1913
* Moore, Dr. A.	Municipal Offices, Shanghai ...	1913
Moore, Rt. Rev. David	Indianapolis, Indiana, U.S.A. ...	1901
Morocma, Y.	Yokohama Specie Bank, Shanghai	1913
* Morgan, Rev. Kvan	Christian Literature Society, Shanghai	1909
Morris, Dr. H. H.	St. Luke's Hospital, Shanghai ...	1914

Name	Address	Year of Election
Morriss, Mrs. Hayley	20 Weihaiwei Road, Shanghai ...	1914
Morrison, Dr. G. E.	Peking	1897
*Morse, C. J.	1825 Ashbury Avenue, Evanston, Illinois	1901
Mortensen, W.	G. N. Telegraph Co., Shanghai	1913
Moulé, Rev. A. C.	Littlebreedy, Dorchester ...	1902
Mowjee, A. M. J.	Pabany and Co., Shanghai	1913
Münter, L. S.	G. N. Telegraph Co., Peking	1910
Newel, Fritz	Daily News, Hankow	1913
*Nielsen, Albert	Maritime Customs, Kashing ...	1894
Nishiyama, T.	Yokohama Specie Bank, Bombay	1910
Nixon, F. A.	Chinese Postal Service, Peking...	1913
Nord, Dr. H.	German Consulate, Hankow ...	1904
Norman, B. B.	Russo-Asiatic Bank, Shanghai ...	1912
Norman, H. C.	The China Press, Shanghai ...	1912
Norton, J. R.	St. John's University, Shanghai	1914
Nuttall, G. K.	Butterfield and Swire, Shanghai	1912
*O'Brien-Butler, P. E.	British Consulate, Mukden ...	1886
Ogilvie, Rev. C. L.	Am. Presbyterian Mission, Peking	1913
*Ohlmer, E.	Tsingtau	1885
*Okamatsu, Dr. Santaro	South Manchurian Railway Co., Tairen	1910
Oliver, Dr. A. E.	Rue d'Autremer, Hankow ...	1910
Oppe, H. S.	11 Peking Road, Shanghai ...	1908
Orchardson, T. H.	Reiss and Co., Shanghai...	1910
O'Shea, J.	Shanghai Times, Shanghai ...	1910
Ottewill, H. A.	H. B. M. Consulate, Wuhu ...	1913
Ovesen, H. E.	Chinese Telegraphs, Chefoo ...	1910
Ozorio, C. E. L.	International Bank, Shanghai ...	1911
Pagh, E. K.	G. N. Telegraph Co., Shanghai ...	1908
Parker, Rev. Dr. A. P.	Anglo-Chinese College, Shanghai	1901
Patrick, Dr. H. C.	5 Hongkong Road, Shanghai ...	1912
Pearson, C. Deane	69 Kiangse Road, Shanghai ...	1908
Pearson, G. W.	British Consulate, Wuhu ...	1908
*Peiyang University, Librarian	Tientsin	1911
Pelliot, Paul	52 B'd Edgar Quinet, Paris ...	1901
Pernitzsch, Dr. Gerhard	German Consulate, Shanghai ...	1910
Perry-Ayscough, H. G. C.	58 Southover, Lewes, Sussex ...	1913
Petersen, A.	East Asiatic Co., Hankow ...	1913
Petersen, V.	Chinese Telegraphs, Tientsin ...	1906
Phillips, H.	British Consulate, Shanghai ...	1912
Pilcher, H. W.	5 Jinkoe Road, Shanghai ...	1914
*Plancey, C. Colin de	160 Avenue du Suffren, Paris 15e	1877
*Poletti, P.	Chinese Maritime Customs, S'hai	1912
Pott, Rev. Dr. F. L. Hawks	President, St. John's University, Shanghai	1913
Pott, W. S. A.	St. John's University, Shanghai	1914
Pratt, J. T.	British Consulate, Tsinanfu ...	1903
Prentice, John	47 Yangtzepoo Road, Shanghai	1885

Name	Address	Year of Election
Quien, F. C.	Netherlands Harbor Works, S'hai	1913
Raaschou, T.	Danish Consul-General, Shanghai	1912
Rappenecker, Dr. K.	378 Avenue Paul Brunat, S'hai	1914
Ravens, T. Bülow von	Chinese Maritime Customs, S'hai	1903
Rayner, S.	Public School for Chinese, S'hai	1912
Rees, Rev. Dr. W. Hopkyn	Christian Literature Soc., S'hai	1914
Reeves, Capt. J. H.	War Department, Washington ...	1910
Reid, Rev. Dr. Gilbert	International Institute, Shanghai	1907
Reis, E. O.	...	1906
Reisnyder, Dr. Elizabeth	Margaret Williamson Hospital, West Gate, Shanghai	1913
Reinsch, Dr. Paul	United States Minister, Peking	1914
Remer, Carl	St. John's University, Shanghai	1913
Richardson, J. W.	Maritime Customs, Peking ...	1889
Ridge, W. Sheldon	National Review, Shanghai ...	1912
Ritchie, W. W.	Postal Commissioner, Hankow ...	1907
Ros, G.	Italian Consulate, Shanghai ...	1908
Rose, Archibald	King's College, Cambridge ...	1908
Ross, A.	Hongkong & Shanghai Bank, London	1910
Rössler, W.	German Consul-General, Canton	1904
Rost, S.	Shanghai	1913
Rowe, E. S. B.	Municipal Offices, Shanghai ...	1907
*Sahara, T.	Shanghai Mercury, Shanghai ...	1908
Sayer, G. Burtou	North-China Daily News, S'hai ...	1908
Schab, Dr. von	20 Whangpoo Road, Shanghai ...	1901
Schaeffer, S.	G. N. Telegraph Co., Shanghai ...	1913
Schirmer, Kurt	German Consulate, Shanghai ...	1903
Schlettwein, Ulrich	German Club, Shanghai ...	1911
Schmidt, K. *	Shantung Eisenbahn Gesellschaft, Tsingtau	1888
Schwabe, E.	Reiss and Co., Shanghai ...	1909
Seaman, John F.	3 Kiukiang Road, Shanghai ...	1908
Seigne, J. W.	c/o Senior Naval Officer, Shanghai	1913
Selke, O.	Nössler and Co., Shanghai ...	1910
Shaw, Norman	Maritime Customs, Shanghai ...	1912
Shengle, J. C.	23 Ferry Road, Shanghai ...	1905
Shields, Dr. E. T.	American Baptist Mission, Yachow, Szechuen	1913
Shipley, J. A. G., Rev.	18A Quinsan Road, Shanghai ...	1911
Silsby, Rev. J. A.	Presbyterian Mission, South Gate, Shanghai	1911
Simpson, B. Lenox	Peking	1908
Simpson, Cecil	...	1907
Skottowe, A. B.	...	1912
Sly, H. E.	British Consulate, Harbin ...	1900
Smart, J. D.	Hongkong & Shanghai Bank, Shanghai	1910
Smith, A. E.	Mactavish & Lehmann, Shanghai	1913

LIST OF MEMBERS.

xi

Name	Address	Year of Election
Smith, J. Langford	British Consulate, Hangechow ...	1908
*Stanley, Dr. A.	Municipal Offices, Shanghai ...	1905
St. Croix, F. A. de	5 Kiukiang Road, Shanghai ...	1893
Stephen, Alex. G.	Hongkong and Shanghai Bank, Shanghai	1912
Stewart, K. D.	Maitland and Co., Shanghai ...	1911
Strehlneek, E. A.	45 Haskell Road, Shanghai ...	1912
Streib, U.	Rohde and Co., Shanghai ...	1914
Strewe, M. Y.	18A Kiangse Road, Shanghai ...	1913
Suter, Hugo	Deutsch-Asiatische Bank, S'hai...	1909
Tachibana, M.	Maritime Customs, Tairen ...	1900
Talbot, R. M.	Maritime Customs, Nanking ...	1914
Tanner, Paul von	...	1881
*Taylor, C. D. Brewitt	Maritime Customs, Foochow ...	1885
Taylor, F. E.	...	1885
Tenney Dr. T. C.	American Consul, Nanking ...	1911
Teesdale, J. H.	3A Peking Road, Shanghai ...	1908
Thayer, Judge R. H.	...	1909
Thomas, J. A. T.	Mustard and Co., Shanghai ...	1913
Throop, M. H.	St. John's University, Shanghai	1913
Thwing, Rev. E. W.	Peking	1912
Ting I-hsien	Chinese Maritime Customs ...	1890
Toller, W. Stark	H.B.M. Consulate, Pakhoi ...	1912
*Tochterman, Karl	Maritime Customs, Kiaochow ...	1902
Touche, J. D. la	Maritime Customs, Chinwangtao	1907
*Trollope, Rt. Rev. Bishop M. N.	Seoul, Korea	1900
Tucker, G. E.	5 Peking Road, Shanghai ...	1911
Tucker, Mrs. G. R.	Do. do.	1911
Twentyman, J. R.	24 Yuenmingyuen Road, Shanghai	1894
Twyman, B.	British Consulate, Chinkiang ...	1907
Unwin F. S.	Chinese Maritime Customs, S'hai	1914
Van Corback, T. B.	c/o A. E. Algar, Shanghai ...	1913
Van Norden, Warner M.	7 West 57th St., New York City	1910
Verbert, L.	20 The Bund, Shanghai ...	1913
*Vouillemont, E. G.	Luzy, Haute-Marne, France ...	1888
Wakefield, C. E. S.	Maritime Customs, Samshui ...	1912
Wang Chung-hui, Dr.	92 Carter Road, Shanghai ...	1913
Ward, F. Kingdon	...	1910
Warner, Mrs. Murray	Perkins B. Bass, 1221 Marquette Building, Chicago St., Chicago	1909
Warren, Rev. G. G.	Wesleyan Mission, Changsha ...	1909
Washbrook, H. G.	...	1908
Watkins, Miss J.	Soochow	1914
Webster, Rev. James	Liu Yang-hsien, Hunan ...	1911
Weiss F.	German Consul, Yünnanfu ...	1907

Name	Address	Year of Election
West, J.	Kelly and Walsh, Ltd., Shanghai	1901
Wheelock, T. R.	Wheelock and Co., Shanghai	1914
White, Rt. Rev. Wm. C.	Anglican Bishop of Honan, Kaifeng-fu	1913
Whitewright, A. R.	Asiatic Petroleum Co., Chinkiang	1913
Wilhelm, Rev. Dr. Richard	Tsingtau	1910
Wilkinson, E. S.	North China Insurance Co., Shanghai	1911
Wilkinson, F. E.	18 Carlisle Road, Hove, Sussex ...	1909
Wilkinson, H. P.	3 Balfour Buildings, Shanghai ...	1909
Wilson, A. Sidney	36 Peking Road, Shanghai ...	1908
Wilson, Rev. J. Wallace	London Mission, Hankow ...	1901
Wilton, E. C.	British Legation, Peking ...	1900
Witt, Miss E. N.	Hongkong & Shanghai Bank, Peking	1912
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1879
Woodhead, H. G. W.	Peking	1906
Wu Lien-teh, Dr.	Customs Buildings, Harbin ...	1913
Wu Ting-fang, Dr.	3 Gordon Road, Shanghai ...	1913
Wurmb, Baron O. G. von	Royal Automobile Club, Pall Mall, London	1911
Yetts, Dr. W. Perceval	British Legation, Peking ...	1909
Young, R. C.	Municipal Offices, Shanghai ...	1912
Young, Rev. R.	Am. Mission, Chihchow-fu, An. Via Tatung	1913

TOTALS

CLASSIFIED AS

Honorary Members	18
Corresponding Members	9
Life Members	43
Annual Members	387

457

RESIDING IN

Members resident in Shanghai ...	222
" " elsewhere in China ...	115
" " outside of China ...	90

457

UNIVERSITY OF CHICAGO



13 256 147

15452
.R7
N.S.
V. 43-45
(1912-1914)

Royal Asiatic Soc. 889928
N. China - Branch
Journ. v. 43-45 (1912/14)
889928

The University of Chicago
Chicago 37, Illinois

CHI



13256147