

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

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JOURNAL OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
VOLUME LI—1920

CONTENTS

	Page
PROCEEDINGS	vii
THE RELATION OF CHINESE AND SIAMESE. By W. Clifton Dodd	1
GREEK AND CHINESE ART IDEALS. By Arthur Stanley	13
DESTINY, FATE. By Evan Morgan	25
CHINA'S PETRIFIED SUN-RAYS. By Herbert Chatley, D.Sc. (London)	45
CHINESE IDEAS OF ANTIQUES. By Rev. J. Hutson	51
NAMES AND NICKNAMES OF THE SHANGHAI SETTLE- MENTS. By George Lanning	81
CHINESE POETRY AND ITS CONNOTATIONS. By Florence Ayscough	99
NOTES ON THE AGRICULTURE, BOTANY AND THE ZOO- LOGY OF CHINA. By B. W. Skvortzow	135
A CHINESE LIFE OF MOHAMMED. By Isaac Mason	159
REVIEWS OF RECENT BOOKS	181
NOTES AND QUERIES	204
ADDITIONS TO THE LIBRARY	207
LIST OF MEMBERS	210

Application 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." The name should be proposed and seconded by members of the Society, but where circumstances prevent the observance of this Rule, the Council is prepared to consider applications with such references as may be given. 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. Papers intended for the Journal should be sent to the Editor.

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. Forms for payments may be obtained from the Secretary, by which members having a Bank account in Shanghai, can authorize a Bank to make the necessary payment at the appointed time every year. This is a great convenience to members, and to the Honorary Officers of the Society.

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 1920
VOL. LI.

SHANGHAI:
KELLY & WALSH, LIMITED
1920.

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:—

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VOL. LI.

SHANGHAI:
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1920.

OFFICERS FOR 1920-1921.

<i>President</i>	A. STANLEY, M.D.
<i>Vice-Presidents</i>	Rev. F. L. HAWKS POTT, D.D. SAMUEL COULING, M.A.
<i>Curator of Museum</i>	A. STANLEY, M.D.
<i>Librarian</i>	Mrs. F. AYS COUGH.
<i>Honorary Treasurer</i>	Mr. A. C. HYNES.
<i>Editor of Journal</i>	Rev. EVAN MORGAN.
<i>Councillors</i>	Mr. V. GROSSE. Rev. A. P. PARKER, D.D. H. P. WILKINSON, B.C.L. Mr. C. KLIENE. Mr. R. D. ABRAHAM. Rev. ERNEST BOX.
<i>Honorary Secretary</i>	Mr. ISAAC MASON.

VOL. LI.—1920.

EDITED BY EVAN MORGAN.

CONTENTS.

	PAGE
Proceedings	vii
The Relation of Chinese and Siamese. By W. CLIFTON DODD ...	1
Greek and Chinese Art Ideals. By ARTHUR STANLEY ...	13
Destiny, Fate. By EVAN MORGAN ...	25
China's Petrified Sun rays. By HERBERT CHATLEY, D.Sc. (Lond.) ...	45
Chinese Ideas of Antiques. By Rev. J. HUTSON. ...	51
Names and Nicknames of the Shanghai Settlements. By GEORGE LANNING ...	81
Chinese Poetry and Its Connotations. By FLORENCE AYS COUGH ...	99
Notes on the Agriculture, Botany and the Zoology of China. By B. W. SKVORTZOW. ...	135
A Chinese Life of Mohammed. By ISAAC MASON. ...	159
Reviews of Recent Books :—	
British Jurisdiction in China—Outlines of Chinese Art—Modern China—Old Tartar Trails—Recherches sur les Superstitions en Chine—Chinese Junks—The Isle of Palms—Examples of the Various Turki Dialects with Turki Text and English translation—Melanges sur la Chronologie Chinoise—More Gems of Chinese Poetry—Modern Japan : Social, Industrial, Political—The History, Customs and Religion of the Ch'iang—Vues du Honan—Educational Directory and Year Book of China, 1920—Sino-Iranica—Peking—English-Chinese Dictionary of the Standard Chinese Spoken Language—The China Review—The Foreign Trade of China—Etudes sur la Phonologie Chinoise—China of the Chinese ...	181
Notes and Queries ...	204
Additions to the Library ...	207
List of Members ...	210

CONTENTS—continued.

PLATES.

	PAGE
A Type of Tai Women : Kenglung Big Market-day : A Typical Siamese Buddhist Temple	<i>facing</i> 4
An Attendant of the Hsi Wang Mu : Lung Yu—a Hsien...	106
Ma Ku of the Western Paradise	107
Fêng Huang	108
Kuei on Floor below—Shên above	109
Divisions of a Chinese House	113
Li T'ai-po	117
Gentleman in his Travelling Carriage	118
Travellers in Ssuch'uan	119
Embroidery : " Looking Down upon my Mirror	120
The Red Sleeve Replenishes the Incense, etc.	121
Palace Ladies	122
Pan Chieh Yu	125
Miao Meng... ..	128
Tu Fu	129
Tu Fu and his Family	130
Plate A	134
Notes on the Agriculture, Botany and the Zoology of China	
The Cultivation of Water Vegetables at Foochow... ..	136, 137
The Water Cress (<i>Nasturtium officinale</i>)	140
The Large or Foreign Peanut	143
On some Varieties of Peanuts grown in China	144
The Horn-Cherry of North Manchuria	146
Wild Pears growing in North Manchuria	147
The Gourds, Melons, Cucumbers and their Cultivation by Chinese in North Manchuria	150, 151, 153, 154

PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on Thursday, June 17th, 1920, at the Society's hall, the President, Dr. Arthur Stanley, being in the Chair; he was supported by Mr. I. Mason, Hon. Secretary.

The President in his introductory remarks said:

A year of continuous progress may be recorded for the Society in its main work of "investigating subjects connected with China." Never has the membership been so large or the meetings so well attended, especially considering the absence of what is usually understood as popularity of the subjects presented.

The Library has been maintained in a state of practical efficiency—most books and periodicals connected with China can readily be found there and either read in the Library under comfortable conditions in summer, and in winter or they may be taken home and browsed on at leisure.

The Museum has materially gained each year and at the present time it is a live institution which can be of assistance to students of Chinese natural history old or young.

The Journal of the Society tends to get larger every year indicating no lack of original matter worth publishing and showing a somewhat broader interpretation of that hitherto rather narrow sinology.

Kindred societies, it may be noted with pleasure, are using our rooms for their meetings. Our Society is perhaps the only one, unconnected with particular professions, which contributes actively towards the amelioration of the intellectual life of foreigners in China.

The Society has traditions in keeping with its origin so far back as 1857. Among its past active members will be found the names of Harry Parkes, Robert Hart, Thomas Hanbury, Rutherford Alcock, John Bowring, Rockhill, Chavannes, Cordier, Edkins, Giles, Parker, Kingsmill, Bushell, Muirhead, Butcher, Legge, Alabaster, Meadows, Medhurst, Bastian, Wylie, Wade, Lockhart, Swinhoe, Styan, Timothy Richard, G. E. Moule and the Littles. Such names as these show that many of the best intellects who

have made China the main field of their labours have sought this Society as a common source of inspiration or a place for recording their original investigations into things Chinese.

Perhaps the most remarkable development of the knowledge of China during recent years by foreigners is that of its great primordial art. In this the Society has had its due share. Prior to 1908, save for music, the Society seems to have kept aloof from art. In 1908 a very successful loan exhibition of Chinese porcelain was held under the auspices of the Society which seems to have had a vivifying effect; for it was followed by several exhibitions of pictorial art and by a series of illustrated and practical studies of the sculpture and many of the art crafts of China. As the soul of a nation is most truly expressed in its art, it is good to be able to record this recent devotion to the study of the great art of China.

The Honorary Librarian's Report.

In the absence from Shanghai of Mrs. F. Ayscough, the Honorary Librarian, her report was read by Mr. Evan Morgan, and was as follows:—

I have the honour to present my twelfth Annual Report as Honorary Librarian of the North China Branch Royal Asiatic Society.

The year's work has largely consisted in preparation for the printing of a new catalogue, which it is hoped to undertake as soon as possible. This will of course be practically a "Class" or Subject Catalogue as it is unnecessarily expensive to print a full catalogue such as can be found in the library on cards.

The additions to the library have not been very numerous, though a fair number of books on China have appeared. Specimen copies of the Journal have been sent to a number of Publishers accompanied by letters requesting that such books as they publish, on Far Eastern matters, may be sent to the Society for review. Favourable answers have been received, stating that our name shall be put upon the exchange lists, but so far no books have arrived.

What is perhaps the most important work of the year, Laufer's *Sino-Iranian Studies* has just been received, and will be read with interest by all students of ancient Chinese history.

The set of beautiful plates taken by order of the Imperial University of Tokio, at Peking, just after the Boxer troubles, has been added to the books in possession of the Society. The plates which show different aspects of the Forbidden

City, the Summer Palace, Temple of Heaven, etc., in great detail have been re-arranged and it is the intention of the Librarian to write a new description of the whole. One may now in imagination enter the "Forbidden City" by the southernmost gate and proceed through the various Halls, in their correct order, finally leaving the city by the northern gate, that of the "Military Spirits." The details of the decorations are given very fully and from an architectural and historical point of view the plates are of value.

The thanks of the Society are due to Mrs. Maurice Price for very kindly making a classified index of the *Chinese Repository* which, when it is typed, will be available on the centre table. Unfortunately the enforced absence of the Librarian has stopped the progress of various undertakings which it was hoped to have completed before the Annual Meeting.

Mr. Wu and his staff have continued to give most satisfactory service, and the library is more generally used each year.

The Honorary Treasurer's Report.

In the absence of the Treasurer, Mr. A. C. Hynes, the Financial Statement for the year was read by the Secretary, and is printed herewith :—

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In Account with the Honorary Treasurer of the Society.

CASH ACCOUNT, JUNE 1ST, 1919, TO MAY 31ST, 1920.

RECEIPTS.		EXPENDITURE.	
Balance at Credit, 31st May, 1919	\$585.46	Museum	\$321.00
Subscriptions of Members :—		Journal (two years)	2,242.17
Annual	\$1,673.96	Library	114.43
Life	250.00	Salaries	882.00
		Stationery	65.30
Municipal Grants :—		Postage	27.73
International	\$1,351.39	Public Meetings	120.85
French	136.43	Building Maintenance	192.12
		Building Improvements	64.38
Interest on Debentures :—		Furniture	13.50
Mackenzie & Co., Ltd.	\$56.86	Apparatus	31.50
Shanghai Waterworks Co., Ltd.	32.47	Taxes	291.76
Shanghai Municipal Council	62.04	Insurance	137.00
		Interest on Loan	34.20
Rent for Hall	151.37	Interest on Overdraft	1.38
Sale of Journals	341.50	Sundries	28.92
Interest on Current Account, H. & S. B. C.	340.00	Cash held by Secretary	\$200.00
	8.77	Balance at credit of C/A. with H. & S. B. C.	270.64
			\$4,838.88

Audited and found correct.

(Signed). V. HOLLAND.

Shanghai, 2nd June, 1920.

(Signed). A. C. HYNES,

*Hon. Treasurer,
 Royal Asiatic Society, North China Branch.*

Opportunity having been given for remarks, the Reports and Statement of Accounts were adopted on the proposal of Mr. H. P. Wilkinson, seconded by Rev. F. L. Hawks Pott, D.D.

A vote of thanks to the Council and Officers for their services during the past year was passed, on the motion of Mr. R. D. Abraham, seconded by Rev. Ernest Box.

The Honorary Editor's Report.

The Editor of the Journal, Rev. Evan Morgan, speaking of the forthcoming Journal which is Vol. LI, took the opportunity to refer interestingly to preceding volumes issued by the Society. He said:

In issuing the 51st volume of the Society's proceedings it is fitting to pay some sort of tribute to the preceding 50 volumes, which have steadily and unfailingly appeared, showing a continuity of aim through continuous change of minds and hands. A wealth of material has been produced and recorded during these years, and it would be well for students and general readers to look through these past volumes not only as a stimulus to our present effort, but also as a tribute to the memory of past workers of this Society.

Further it would be a most interesting occupation to review the past volumes at length and refresh our minds with the wide range of the Society's studies and the varied nature of the articles. Time will only permit of a brief mention of the first and fiftieth volumes.

No. 1 was first issued in June, 1858, just 62 years ago, so that really the 50th volume was not its semi-centennial one. This was reprinted in 1886 by Noronha and Sons. Its name was *Journal of the Shanghai Literary and Scientific Society*. But before No. 2 was issued, the Society had become connected by affiliation with the Royal Asiatic Society of Great Britain and Ireland. It is under that honourable name that the Journal has appeared ever since.

The object of the Editorial Committee as expressed in their preface, was a worthy one. "By combined effort," they say, "such an inroad may thus be made upon the field of research and observation which lies before us, as shall enable us to present a very acceptable contribution to Western Sinology." This object has been and is being worthily fulfilled as the pages of the Journal will testify. Dr. Edkins must have been the first Secretary and the work of his industrious pen is seen in the very first number, a translation of a Buddhist Shashtra. Mr. Wylie contributed an article on the Ta Tsing Coins. Sixty-one years later we have republican coins in Vol. 48. The blocks of the 1st copy

are better and clearer than those in the 48th volume : showing that advancement in mechanical processes does not always mean better artistic work. Sir F. W. Nicolson, Captain of the "Pique" wrote on Cyclones and Captain Foote of the U.S. "Portsmouth" wrote on a visit to Simoda and Hakodate. Dr. MacGowan wrote on Ethnology. You will at once see that the Editorial Committee took their business seriously.

The fiftieth volume is of such a recent date that there is no need to recall either the names of the writers or the subjects. It is sufficient to say that whilst the quantity has increased the quality has not deteriorated. Speaking of this volume Dr. Arthur Smith said in a review, "This Semi-Centennial issue of a hardy annual is a conspicuously interesting one." So with that encouraging word from Dr. Smith we venture to go forward in the spirit of hopefulness to introduce Vol. LI to you. And it is interesting to find that the first paper in the new volume is by Mr. Clifton Dodd on "The Relation between the Siamese and Chinese," thus in a special manner linking up Vol. I with Vol. LI: for in the first volume the President in his "Inaugural Address" said, "Among all the inhabitants both on the continent and on the islands, none are more interesting than the tribes long known to us as Miautsze, seemingly identical with the Karens, or 'aborigines,' of Burmah, who, on account of their ready reception of Christian truth, are at the present moment especially worthy of our consideration."

The volume is almost ready and will soon be distributed and thus help you to spend some pleasant hours in the hot weather.

The Honorary Secretary's Report.

The Hon. Secretary, Mr. Isaac Mason, then read his report as given below :—

In the Reports of a Society like this there is bound to be something of repetition, and perhaps it is one of the proofs of continued healthy existence that we can tell of the usual activities without having to chronicle anything abnormal.

There have been eight meetings of the Council held during the year. The death of Mr. George Lanning, who for several years had sat on the Council, has been much regretted; as an occasional lecturer before the Society, and as a faithful attender at the meetings, Mr. Lanning has been a valuable member, and his genial presence is much missed. Mr. H. A. Wilden had to resign his seat in the course of the year, when going on home leave.

Nine public meetings have been held during the Session, at which the Papers and Lectures given were as follows :—

"Greek and Chinese Art Ideals," by Dr. A. Stanley.
(October 23rd).

"Destiny and Fate in Chinese Literature," by Rev. Evan Morgan. (November 20th).

"Shanghai Names and Nicknames," by Mr. George Lanning. (December 11th).

"An Expedition into Little-known Yunnan," by Mr. R. C. Andrews. (January 15th).

"China's Petrified Sun-rays," by Dr. H. Chatley, M.I.C.E.I. (February 26th).

"Tibetan Buddhism," by Mr. Theo. Sørensen. (March 4th).

"Chinese Poetry and its Background," by Mrs. F. Ayscough. (March 25th).

"Chinese Landscapists," by Dr. J. C. Ferguson. (April 1st).

"A Chinese Life of Mohammed," by Mr. Isaac Mason. (April 29th).

Fifty-seven new members have been elected during the year, four of whom have failed to respond; the names added are:—

T. Ibukiyama, J. B. Sawyer, C. A. Butland, O. Nordquist, D. M. Melnikoff, C. N. Gray, T. Suga, H. Gyles, Mrs. Southcott, J. M. Yard, H. R. Caldwell, Mysore University, J. G. Andersson, K. Albertsen, T. G. Baillie, Mrs. W. G. Hiltner, R. Barff, D. J. Lewis, Mrs. Lewis, R. Mortensen, P. W. Goldring, Mrs. Goldring, S. J. Williams, G. B. Carpenter, H. N. Steptoe, H. Barrie, G. S. Jones, Mrs. J. H. Brett, Mrs. L. Ward, E. W. Mills, E. T. Nystrom, Mrs. J. W. Baldwin, E. P. Boode, L. S. Dick, Miss E. M. Adlam, Mrs. Danner, S. Yates, R. M. Caudron, Mrs. H. G. Irwine, Mrs. H. A. Wilbur, S. M. Joseph, E. Dome, Miss M. Firth, P. Cardeillac, G. H. Himus, S. H. Rowbotham, H. F. Mohair, W. M. Porterfield, Miss Hunter, W. J. Davey, G. de Rossi, G. Boezi, R. Ferrajoh.

There have been eight resignations, and deaths have been notified as under:—T. Ibukiyama, H. R. Kinnear, T. R. Wheelock, W. Mesny, C. L. Ogilvie, W. Jessel, and Dr. G. E. Morrison.

We are glad to correct an error which crept in last year when the decease of Mr. H. W. Brazier was reported; this gentleman announces that he is very much alive, which his friends will be very pleased to know.

We have had an unusual number of names to prune from our list, leaving the present membership at 517. It is to be regretted that some who join the Society forget the rules of membership and require to be urged to pay the annual subscription, often failing to respond after repeated applications. Especially unfortunate is it that of late some have

been proposed and elected to membership, and after having been notified and Rules, etc., have been sent to them, they have still given no response. As the officers of the Society give voluntary service, all slackness in paying dues by the membership is regrettable, and we would urge members to assist by paying promptly, and by making sure that nominees really care enough about membership to justify their being proposed for election.

With regard to the Financial Statement, it may be mentioned that two heavy items for printing the Journal have been paid during the year instead of only one. In the past the bill for the previous year has been received subsequent to the Annual meeting, so that we closed with a credit balance which was absorbed soon after the meeting; we have now caught up, and all bills are paid within the current year. This results in a smaller credit balance being shown in the present Statement, but the financial state of the Society is satisfactory, as will appear more fully in future years.

The Librarian's modesty has not permitted her to say that the magnificent and valuable collection of views of Peking, was presented to the Society by herself; we are sure members will greatly appreciate this gift, and cordially thank Mrs. Ayscough for this additional evidence of her enthusiastic interest in the Society.

Election of Officers.

On the proposal of Dr. Howard Barrie, seconded by Miss Alice Ware, the following Officers and members of Council were elected to serve during the coming year:—

President—A. Stanley, M.D.; Vice-Presidents—Rev. F. L. Hawks Pott, D.D., Samuel Couling, M.A.; Curator of Museum—A. Stanley, M.D.; Librarian—Mrs. F. Ayscough; Honorary Treasurer—Mr. A. C. Hynes; Editor of Journal—Rev. Evan Morgan; Councillors—H.E. V. Grosse, Rev. A. P. Parker, D.D., H. P. Wilkinson, B.C.L., Mr. C. Kliene, Mr. R. D. Abraham, Rev. Ernest Box; Honorary Secretary—Mr. Isaac Mason.

The Honorary Curator's Report.

The Report of the Curator, Dr. A. Stanley, was next given, as follows:—

The collections have recently been thoroughly overhauled. For the assistance of future curators I should like here to record what I have found after long experience to be the essential details for safeguarding the valuable collections

of birds and mammals against the special dangers which occur in China. The condition of the cases is now such that a thorough biennial overhaul is best and under no circumstances should the cases be opened during the period intervening between the biennial overhauls. This does not of course apply to the skin collections which are kept in special drawers and are available for study during the winter months only. The main points of the overhaul are the examination of the cases for cracks in the woodwork, especially on the top and between the glass and its frame, which cracks should be filled with chunam or paint; a liberal supply of fresh naphthalene sifted on all the shelves; careful attention to locks and fastenings, closer apposition being obtained with the help of small nails and screws; and finally any remaining crevices and open keyholes should be plugged firmly with cotton wool from the outside. This trouble is well worth taking, and is indeed necessary for maintaining an insect-proof and dust-proof condition.

As regards the building, the roof is now in sound condition. The old Chinese tiled roof was replaced by water-proofed felt in 1909, but had to be covered with corrugated iron in 1915. Repainting of the roof should be done this year. The ground floor suffers from the absence of a proper damp-proof course. This defect has to some extent been remedied by laying solid rat-proof tarred stone floors with creasoted boarding. On the whole the building, though 50 years old, is sound, is maintained in good condition and is quite suitable for the purposes of the Society. It moreover has the advantage of a central position.

As regards the value of the collections, that of the birds, consisting as it does of some 3,000 Chinese specimens representing upwards of 500 species, is estimated at \$10,000. The duplicates available for disposal at an average sale price of \$2 per skin should more than cover cost of collection, which during the last 16 years has amounted to \$1,000. The collection of mammals is probably worth \$1,500. The reptiles and amphibians consisting of some 1,500 Chinese specimens representing 100 species may be valued at \$2,000. The minerals and fossils form a very interesting collection valued at \$2,000. The whole collection is worth approximately \$20,000 and would be extremely difficult to replace. It is well worth considerable trouble to maintain in good order.

The past policy has been to keep the Museum as a natural history Museum almost exclusively, with a definite educational purpose. The idea of a Museum as a mausoleum of curiosities is not worth considering. Children are born

scientists keenly enquiring into the nature of their environment. Nature study cannot be commenced at too early an age. This has ever been kept in view in describing the specimens with a minimum of unessential detail while emphasizing correlation and encouraging accurate observation and inference. The collecting habit should be early encouraged as it teaches in a pleasant way order, neatness and classification, which later in life is of great value in increasing general and business efficiency.

As regards acquisitions during the year the Museum Collector has made a useful addition to the natural history of China, including the preparation of articulated skeletons of a snake, a porpoise, a heron and an eagle. The list of presentations shows that the Museum has many friends who have confidence that their gifts will be properly cared for.

As the Museum has many specimens of the Giant Salamander (*Cryptobranchus Japonicus*), some of which have been kept alive under observation for long periods, it may be here recorded that, although previously described as inhabiting mountain streams in China and Japan, the species seems to have found in Shanghai a comfortable home in the silt below the Garden Bridge. It is also found in the fresh water creeks of other parts of the Yangtse Delta. It is interesting as being, like the Chinese Alligator, a species rapidly becoming extinct.

MUSEUM ACQUISITIONS.

FROM JUNE 1, 1919, TO MAY 31, 1920.

	PRESENTED BY
Lepidoptera collected at sea.	Capt. H. E. Laver
<i>Lycodon rufozonatus</i> (juv.) <i>Querquedula ciria</i> .	M. O. Springfield, Esq.
3 <i>Ancistrodon blomhoffii</i> , 5 <i>Lycodon rufozonatus</i> , <i>Calamaria septentrionalis</i> , <i>Coluber phyllophis</i> .	H. FitzGeorge, Esq.
Maritime deposits from submarine cable, including crustacea, crinoidea, coelenterata and mollusca.	J. P. Christiansen, Esq.
<i>Ursus tibetanus</i> , Tree civet, <i>Python reticulatus</i> , <i>Hydrus platurus</i> and <i>Eumeces sinensis</i> .	C. Talbot Bowring, Esq.
<i>Coluber taeniurus</i> from rigging of ship.	Dr. Patrick
<i>Lycodon rufozonatus</i> .	A. Oliver, Esq.
<i>Callophis maclellandii</i> .	J. D. La Touche, Esq.
Clutch of eggs of <i>Coluber taeniurus</i> .	Dr. Stanley
Two fossil crabs.	H. E. Thompson, Esq.

Two <i>Oligodon</i> Sp. ? <i>Tropidonotus stolatus</i> , <i>Ablabes major</i> .	Dr. Beatty
<i>Glareola orientalis</i> .	J. J. Paterson, Esq.
Tibetan Pheasant.	A. Clerici, Esq.
Ammonite with cast.	H. J. S. Jones, Esq.
<i>Manis aurita</i> .	Rev. J. Thompson,
Nest of Redstart.	W. A. Mace, Esq.
<i>Hippocampus brevirostris</i> and crustaceans.	Conyers Hewett.
Eight <i>Damonia reevesii</i> including var. <i>unicolor</i> .	Ho Ting-sho.
Miscellaneous insects, reptiles, amphibia, molluscs, echinoderms, crustacea, fish, <i>Felis tigris</i> , <i>Felis lynx</i> and 145 birds from Fokien Province.	Collected.
Articulated Skeletons of reptile, porpoise, monkey, heron and eagle.	Prepared by Collector.

ARTHUR STANLEY,
Honorary Curator.

THE RELATION OF CHINESE AND SIAMESE

W. CLIFTON DODD

The Editor has asked me to write on some such topic as the above. These terms are popular rather than scientific, as the Editor doubtless intended them to be. For the names Chinese and Siamese are more strictly national and political terms than racial. It is well known to Sinologists that the name Chinese is popularly applied to many millions of people who are racially alien to the *Peh Sing* or original Chinese immigrants and their descendants. On the other hand the people of Siam constitute but a part of an ethnological family. In modern times this family calls itself Tai, pronounced like the English word "tie," not like "die." This family scarcely ever gets its proper family name, outside a circle of ethnologists, chiefly because it is no longer a political unit. Those of the family living in Siam are known to the rest of the world as Siamese; those in Burma are called Shans: while those in China and Indo-China go mostly by tribal names, such as *Chùng-chia*, *Lùng*, *Nùng*, *T'o*, *Lào*, and some less complimentary Chinese nicknames. For racial purposes the name Chinese is too big: and the name Siamese is too little.

Perhaps I shall be carrying out the Editor's intention if I treat this subject racially, confining myself in this paper to the historic relation of the Chinese and the Tai. And as the Tai are far less known than the Chinese, I shall let the relationship appear chiefly through an attempt to trace up the Tai historically. Separate articles would be required to treat adequately the present-day distribution of each race and their linguistic and sociological differences and agreements. Suffice it to say in passing that the Siamese constitute only about one half of modern Tai speakers. South China alone gives home to more than five millions of them. The languages and characteristics of both races shew close relationship. Both languages are monosyllabic, and hence "tonal:" while many of the chapters of Dr. Arthur H. Smith's "*Chinese Characteristics*" could have been penned of the Tai with but slight modifications.

For both races are Mongolian, and for millenniums have been neighbors. The late Professor Lacouperie says, in his Introduction to Colquhoun's "*Amongst The Shans*":—

"One, if not the most striking, discovery of modern researches is the comparative youth of the Chinese as a great homogeneous and powerful people. . . . The Bak tribes, or *Peh Sing* (name of the Chinese immigrants), were overpowered by the numerous populations which had preceded them to the Flowery Land. . . . So that, under cover of Chinese titles and geographical names, large regions occupied by populations entirely non-Chinese were included (in the historical Annals of China) as homogeneous parts of the nation. . . . The mixture of the Ugro-Altaic early Chinese immigrants with the native populations of China (of which the primitive Tai, or Shan, was not the least important) was not confined to the area of their political power. This deep mixture which has produced the Chinese physical type and peculiar speech . . . had begun outside long before the extension of the Chinese political supremacy."

Mr. Holt S. Hallett, M.T.C.E., F.R.G.S., writing of the Shan or Tai Race says:—

"Not only do they stretch away far to the eastward, perhaps as far as the China Sea, but they actually form one of the chief ingredients that compose the so-called Chinese race. Mr. Colquhoun, in his journey through the south of China, came to the conclusion that most of the aborigines whom he met, although known to the Chinese by various nicknames, were Shans; and that their propinquity to the Chinese was slowly changing their habits, manners and dress, and gradually incorporating them with that people."

Repeated journeys which I have taken through various sections of southern China enable me to confirm Mr. Colquhoun's deduction, so far as the plain-dwellers of south-western China are concerned. Most, not all, of these are Tai in all the low-lying plains. But, still another quotation as to the close relation of the Chinese and Tai racially. Major Davies, in his standard work on Yünnan, says:—

"The Yünnan Chinaman in fact says that the Cantonese are Shans by race; and the facial resemblance between the Shan and the southern Chinaman is certainly remarkable. . . . It is probable they (the Tai) at one time inhabited a great part of China south of the Yangtze, but many of them have been absorbed by the Chinese. The physical resemblance between the Shan and the Cantonese Chinaman is remarkable, and it seems likely that the latter is chiefly Shan in blood, though now pretty thoroughly imbued with Chinese customs and ways of thought."

In tracing the detailed history of the Tai I am indebted chiefly to translations from the Annals by the late lamented Professor Lacouperie. But for the analysis into successive migrations southward and for incidental sidelights from personal exploration and investigation, I shall have to take individual responsibility. This is done with fear and trembling in the presence of an audience of learned Sinologists, but with a considerable degree of confidence in the various lines

of confirmation of all in the Annals that relates to the Tai Race.

The first mention of the Tai Race in the Annals, as cited by Professor Lacouperie, occurs in the time of the Great Yü, who began to reign 2208 B.C., Mr. Hallett tells us. In a geographical survey which goes under the name of this ancient ruler we hear of the "Ta Mung," which Lacouperie translates "Great Mung," in what is now the northwestern part of Szechuan Province, i.e., in western central modern China. True, the name Mung does not sound much like Shan or Lao or Siam or Tai. But it does sound like Lung and Chung and Nung. As we shall see, the very next mention of the Tai in the Annals is under the name form of Lung, and it occurs in the same region as that inhabited by the Great Mung. And Professor Lacouperie tells us that the Mung formed the leading family in the agglomeration of tribes which united to form the well-known Ai-Lao Kingdom at Talifu, in the seventh century A.D. He also says that they did the same for several other agglomerations in later times. And Mr. Holt Hallett states that in a slightly modified form this is the name by which the race is still known to the Annamese.

We are not ignorant of the objection of a certain school of critics that the Annals are untrustworthy at so early a date. And there is good ground for rejecting some statements of these early chronicles: some are manifestly mythical. But with Ball, author of "*Things Chinese*," we hold that where there is so much chaff there must be some wheat for the chaff to come from. The task of the discriminating student of history is to segregate these precious grains of truth, not to dump wheat and chaff alike into the waste heap. Now, one of the certainties in Chinese history is the presence of aborigines in what is now China when the *Peh Sing* or Chinese first came from the west into The Flowery Land. Another certainty is that members of the Tai Race, whether known to the Chinese of to-day as Chûng-chia, Tûng-jen, Lûng-jen, Tû-jen, T'ò-jen, Pai-i, or what not, are universally called "aborigines" by the Chinese. A third historic certainty is a general migration in very early times from a western Asiatic center outward in all directions. Most modern writers do not hesitate to put that migration as early as 3000 B.C., that is early enough to allow of the development of the Ta Mung *in situ* before the time of the Great Yü. For example, Mr. Hallett says, "In the earlier hymns of the Rig Veda (about 3000 B.C.) we find the Aryans on the north-west frontiers of India." And Dr. Arthur H. Smith tells us that "the important fact is that, thirty-five, forty, or perhaps

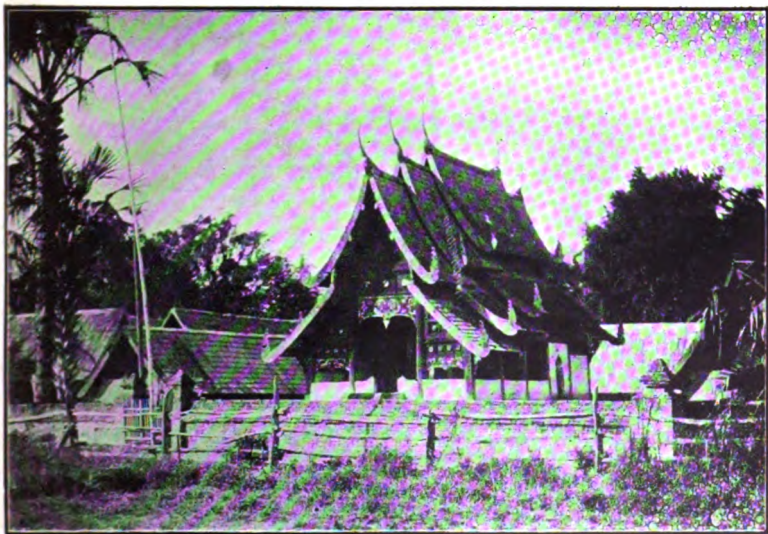
even forty-five centuries ago the institutions of the Chinese people, their language, arts, government and religion, had begun to develop on lines from which no departure has ever been made." A fourth historic certainty is that the earlier migrations of that section of the Tai known in early times as the Ai-Lao, which occurred well within what all critics recognize as historic times, were from this same region where the race is located in the first mention in the Annals, and under the same name as given in the first mention.

Putting these four historic certainties together we may say that if the Annals did not mention the Tai under the name Mung about this time and in this locality, they would be inconsistent with the whole later history of the race. Incidentally it is worthy of note also that the very name given in the Annals is a further mark of credibility. The race is called a "Great" one. While it is perfectly natural to find these early chroniclers calling one of their own rulers the Great Yü, it would have been inconsistent with Chinese custom and their well-known assumption of superiority for the chroniclers of that early time to have called a small and unimportant tribe of "aborigines" Great; and it is doubtful if more modern chroniclers would have given that title to the Tai. It seems a legitimate inference that the Tai, then known as Mung, must have been already an important people, and that the Annals of that date were really compiled by very early compilers. Now, races do not attain greatness at a bound. Racial development is slower than is national development. The inference from this application of the title "Great" to the Mung is that they must be *much* older as a race than the date of their first mention: that is much older than the time of the Great Yü, 2208 onward.

We do not swear by Bishop Ussher as a chronologer. But it is at least interesting to note that according to him, at about 2200 B.C. Babylonia and Assyria were less than twenty years old, and Menes or Mizraim had not yet founded Egypt! This would make the Tai Race not only older than the Chinese, but older than the Babylonians, Assyrians or Egyptians! The saner conclusion would seem to be that while these three great nations were developing farther west, possibly the same wave of migration from the common center as brought the Aryans to the northwest frontiers of India brought the Great Mung to the extreme west of China. There, simultaneously with the Babylonians, Assyrians and Egyptians, they were being differentiated into a separate race—the one which the Chinese found when a later wave of migration brought them also, with a higher degree of civilization, from the same western center to China. As a



KENGLUNG BIG MARKET-DAY.



A TYPICAL SIAMESE BUDDHIST TEMPLE.

[To face page 4]





A TYPE OF TAI WOMEN.



A TYPE OF TAI WOMEN.

race the Tai were in at the beginnings of history, whenever that was.

The second mention of tribes belonging to the Tai Race which Professor Lacouperie cites from the Chinese Annals occurs some two hundred years later than the first. The Chinese ruler Ki of Hia is therein reported to have sent his minister, Mang Tu, to the Pa people in western Szechuan. Near the Pa lived the Lúng. This time the Annals give a definite date, corresponding to our 1971 B.C. According to the Ussher chronology this was fifty years before Abram entered the land of Canaan.

The Lúng and the Pa play an important part in the subsequent history of the race. Anticipating our narrative a little, I found the tribe calling themselves Lúng in eastern Yünnan in A.D. 1910, or 3881 years after their mention in Chinese History. Modern Chinese call them Lúng-jen. And it may well be that the Chinese derogatory name, Pai-i, given to many Tai tribes in Yünnan, is a characteristic punning corruption of "Pa"-i. At any rate the speech of all the "Pai-i" as well as the Lúng is such good Tai that a man fresh from Siam can get nearly all of it at first blush, as I have demonstrated more than once.

Moreover, no matter what the Chinese call the Tai, they were not barbarians, from our viewpoint, 4000 years ago. For the Pa were living under a government of their own: a Chinese minister was sent them.

It was not long, as historic ages go, after the second mention of the race under two tribal names before the third mention occurred. Kieh, the last ruler of the Hsia dynasty, was exiled among the Chao or Tchao, by the new Shang (Shan?) dynasty, in 1558 B.C.: thus the Annals *a la* Lacouperie. The name Chao or Tchao is one of many cognate forms of the word Lao (Laos the French romanize it), the term which gave name to the Ai-Lao kingdom, and the name by which a large section of the race is still called. These Chao lived at a long distance from western Szechuan, in what is now Anhui province. Yet it was at the eastern terminus of an almost continuous mountain range, connecting the two foci of the race. The Lao Shan, i.e., the Lao Mountains, at the intersection of the modern provinces of Honan, Hupei and Anhui, are said by tradition to be named for the Lao people. And cognate forms of the name Lao, such as Leao, Chao, Shen-lao, Ngai-lao, etc., were common, we are told, all along the whole range from Szechuan to Anhui. Evidently by 1558 B.C. the race had spread itself over territory extending nearly across the whole width of modern China, from west to east, following the impulse and direction of their

original migration from western Asia. This was before Moses was born, or Troy or Athens had been founded, not to speak of the founding of Rome, some eight hundred years later.

It is worthy of note that this wide home of the race was in what has been so aptly termed "the belt of power." In that rugged clime this hardy, virile race not only solved its own problems and wrought out its own destiny, but both then and later it furnished, as Mr. Holt Hallett says, "one of the chief ingredients that compose the so-called Chinese race."

No mention is made in any of the authorities I have consulted—Chinese, Burmese and Siamese—of the cause or the exact date of the first great southward migration of the Tai race, then known as the Ai-lao. Speaking in general terms, the cause was the constant feuds, often amounting to real warfare, between the Ai-Lao and the growing power of the Chinese. Lacouperie says that under the Shang-yin and Chou dynasties, 1766-255 B.C., the Chinese

"dominion, though not extending more than midway between the Huangho and Yangtze-kiang, was an area much too large for their own race; it was in fact interspersed with the aborigines who were kept in check by the higher culture which the newcomers endeavoured to impart to them" . . . "When the yoke happened to be heavier under the pressure of the extraordinary growth of the Suzerain people, who required a more positive territorial extension, the feudal states had to yield, and their population was mixed with and absorbed by the Chinese, or else they objected to the complete assimilation. In the latter case they either migrated, or, if strong enough, resisted bodily."

The first great migration from China southward was undoubtedly caused by an armed "objection" to assimilation—which proved ineffectual: hence the migration. Any one who has travelled extensively in southern China with open eyes and ears must have seen this double process of assimilation and migration going on still. Only this last year I found Tai people, calling themselves Tai, living on the southern bank of the Yangtze in northern Hunan, who well illustrate the process of assimilation. They told us that a few generations ago all their women wore the characteristic Tai skirt. A few of the older women among them do so still, but the younger women had all adopted the Chinese trousers. All the older people were bilingual, although they spoke the Chinese possibly a little more purely than they did their own Tai. But in one village we visited, several of the young people could speak only Chinese. We were given the names of several villages and towns in that region whose inhabitants were Tai by race but who had left off all attempts at keeping up their Tai speech, and were passing as Chinese. Lest it be thought that all the Tai in China will soon be absorbed and

assimilated, let me give an example per contra. In 1913 a Joint Commission of missionary exploration, of which I was a member, found in western Kwangsi that just the reverse of the Yangtze condition was the rule. In the larger towns along the course of the West River and its tributaries many Chinamen from farther east—possibly themselves of mixed Tai and Chinese origin—had come in and settled as merchants, taking Tai wives. In such cases we were told that it was the rule that the children were Tai speakers.

To return to the first great Tai migration: as to its date, we know from Siamese sources that a migration of large proportions was in progress at least as early as the sixth century B.C. For the Mōng Mao state, destined to attain such power and proportions in later times, had been founded in what is now the most westerly section of Yünnan (near the 24th degree of north latitude) some considerable time before the middle of the sixth century B.C. And in the early part of that century, if not earlier still, the Ai-Lao had built several large towns in what was then Yün (Karen) country. Among these were Mōng Lém and Chieng-rúng (where I am writing this), both now included in Yünnan; Chieng-túng (officially spelled Keng-tung), now under Burma; and Chieng-sèn, the oldest town in what is now Siam. According to the local history which I have read, in the year 543 B.C. the Ai-Lao by strategy threw off the Karen yoke in all these towns and surrounding districts. But they got thereby the Karen name, according to Mr. Hallett. He says that "the Burmese. . . . call the country to the east of the Salween Yün, and the Shans who inhabit it Yün Shans." It was evidently people of the same migration who founded Mōng-nai (Burmese name Mone), 519 B.C.; Hsenwī (Theinni) 441 B.C.; and Hsipaw (Theebaw) 423 B.C. These are Shan, that is Ai-Lao or Tai, towns in Burma, west of the Salween River.

This general period is the time of Cyrus, Darius and Xerxes in the Medo-Persian empire; of Thales, Pythagoras and Heroditus in Greece; and of Daniel, Ezra and Malachi in Judah. The lapse of two millenniums and more than two centuries besides finds all these Yün towns and those to the west of the Salween still extant as Tai towns. But such an enormous stretch of time, bringing with it for most of the whole period differing political relations and introducing differing cults of Buddhism and differing alphabets, has pretty thoroughly differentiated these Yün Tai and their Tai brethren to the west of the Salween.

The second great migration of the Ai-Lao is matter of record, and its exact date is given. While the Ai-Lao im-

migrants were growing great in the south and beginning to call themselves Tai, i.e., "The Free," in contradistinction from the races which they subjugated, the neighbours of their brethren in the old home in the north were becoming increasingly aggressive. A state called the State of Tsin was encroaching upon the Ai-Lao in northern Szechuan. This state did not represent the Chinese power in general, but was one of the many petty states growing up within the general region governed in a loose way by China. In 338 B.C. this Tsin State conquered the tribe of Ai-Lao locally known as the Pa. This resulted in a gradual migration of the Pa-Lao which has during the intervening centuries scattered them throughout Yunnan and the country far to the south of it.

This second migration was later than the first by a longer period than the American Republic has yet existed: yet it was still a very early migration. True the Ai-Lao had of a certainty resided a long time already in their first home in China: they had certainly been living in northwestern Szechuan for 1900 years. And it is almost as certain that they had been there some centuries longer. But it will help us to realize how early the date 338 B.C. falls in the world's history if we recall that Alexander the Great had not yet entered upon his career of eastern conquests; the Romans were at that time engaged in the Samnite War; and there were as yet no intimations of the coming kingdom of Great Britain and Ireland.

It must be understood, of course, that emigration from the ancestral seats, east as well as west, was constantly going on in a larger or smaller degree. It will be recalled that our authorities tell us that there was constant friction between the growing power of the Chinese and the older regime of the Mon-K'mer and of the Ai-Lao (Tai), both in Szechuan and as far east as Anhui. This is the more credible because such friction exists to-day. The Chinese call the Tai "barbarians," with sundry uncomplimentary adjectives attached. The Tai call themselves "The Free," and the Chinese they call "Slaves." The "relations" between the two races are not all pleasant, though Christianity where introduced is a growing solvent. For more than two millenniums some of the best blood of the Tai has been absorbed by the Chinese. But much of the best blood has shaken off the dust of its feet for a testimony against the cruelly certain growth of the new-comer's power, and a few at a time or in large waves of migration, has taken up its bed and walked south—far south. Yet we must remember that at the time of this second general migration, the Ai-Lao power was still supreme over nearly all its original belt across central China,

and was rapidly spreading from the eastern focus as well as the western: "from An-hui Province into Chiang-hsi Province, and from the western focus over the whole western part of Ssu-chuan and southwards," says Lacouperie.

There was an interval of over 400 years between the second general migration and the beginning of the third, A.D. 78. In this third great migration we are not only furnished with date and cause, but also with some interesting particulars. As related in the *Annals*, these particulars do not reflect credit upon the Ai-Lao: possibly the *Annals* do not intend that they shall! In the first place, the Ai-Lao "appear again in A.D. 47, making raids on the Chinese territory, descending the Han and Yangtze Rivers on bamboo rafts." Next we are told that while Titus was besieging Jerusalem "in the year 69 Liu-Mao, their general-king, submitted to the empire, with 77 chiefs of communities, 51,890 families, comprising 553,711 persons. As they had extended over the whole western part of Szechuan and southwards, they were officially recognized by the Chinese Government in the east of Yun-nan." Just why this small section of the great Ai-Lao race thus submitted, the *Annals* do not say: we suspect pressure. But however that may be, "in A.D. 78, having rebelled against the Chinese officials appointed to represent the suzerainty of China, their king, Lei-lao, was defeated in a great battle, which caused many of their tribes to migrate into the present country of the northern Shan States"—Lacouperie.

Those were troublous times in the world's history. Jerusalem was destroyed and the Hebrew race scattered. Mount Vesuvius overwhelmed Herculaneum and Pompei. Nero was persecuting Christians most inhumanly. Mars must have been in the ascendancy. Still we are told that the Ai-Lao "soon recovered from this blow," and went on to great power still in Yünnan for yet many centuries.

More than 250 years elapse before we have record of another great migration, the fourth recorded one. While gaining temporary victories over the Ai-Lao and the Pa-Lao in the west, Chinese power was evidently waxing in the east. While not yet able to cope with the Lao in Anhui and Chianghsi, we are informed that the Chinese subjected the Leao, farther west along the Kiu-lung range, "to a regular slave-hunting when the Chinese were able to take the offensive and to quash their successive rebellions. The result was to drive them southwards; they spread all over the south after A.D. 345."

The Ai-Lao seem to have enjoyed comparative quiet in China from this date onwards for some six centuries. During

this long period, still strong in their eastern home, they grew increasingly powerful in southwestern China. By A.D. 629 they had "developed and formed the agglomeration which became the great state of Nan-chao, which afterwards extended in all directions," and lasted over six centuries. This is called in the Tai the Ai-Lao Kingdom, with its seat at Talifu. As previously noted, Lacouperie fathers the statement that the leading family of the Nan-chao agglomeration was the Mung, whose actual emergence into Chinese Annals had occurred some 2,800 years before that time.

During the long period following the fourth migration Lampun in North Siam and Vieng Chan in the French Laos State were founded by Tai immigrants from the north. North Siam histories give the date of the founding of Lampun as A.D. 574. By this time the Ai-Lao, now the Tai if you please, had spread over Tonking and the northern parts of French Laos State and Siam. "An author of the thirteenth century speaks of them" (i.e., the people of this migration) "as having extended, in more than one hundred sub-divisions, to fifty days' journey from the frontiers of the Tali kingdom."

The fifth great migration of the Ai-Lao occurred in the tenth century of the Christian era. The eighth and ninth centuries constitute an age of mighty conquests on the part of the Chinese. Dr. Arthur H. Smith says that the inhabitants of the south coast were incorporated into the main body of the people, and the empire was extended to the bank of the Caspian Sea. We could wish that Professor Lacouperie had been a little more specific as to the date of this fifth migration; but he locates it in this period of Chinese conquest. Writing of the Lao in Anhui and Chianghsi Provinces he says:—

"They were not dislodged from their seats before the 10th century of our era, when they were driven into Hunan, W. of Kuanghsi, and Kueichou. Many of them migrated altogether from China at that time, but they are still largely represented by the Tujen, Tchungkia and other tribes of Kuanghsi and Kueichou of the present day, speaking dialects much resembling the Siamese, of whom they are undoubtedly the elder brothers."

This expulsion of the Ai-Lao from their ancestral seat at the eastern focus occurred when Europe was still young. But can we realize the length of time that the Ai-Lao had held sway there in Anhui? Rome existed but a trifle over 1200 years, Greece slightly more than 1300. The Medo-Persian empire was short-lived. And even the great Babylonian empire did not attain quite 1700 years. But from the time when the Lao are first mentioned as residing in Anhui, already a well established race, until their final expulsion,

was more than 2500 years. The discriminating student of history will say that while the great empires of the west passed away, the races which they represented did not. This is equally true of the Lao of Anhui and Chianghsi and Szechuan. They shifted their habitation but continued their history. And it is worth-while history, too. The phenomenal progress of the Tai kingdom of Siam in recent decades abundantly proves that.

The sixth great Tai migration began in A.D. 1053. The occasion was another war of conquest by the Chinese. In "*Burma*," at page 110, Sir George Scott says of the period between the third century of our era and the downfall of the T'ang dynasty—A.D. 907, according to Dr. Smith—that "The Chinese Empire was in an inchoate state then, and for long after it was engaged in a desperate struggle with the Tai." The inhabitants of the south coast may have been incorporated nominally into the main body of the Chinese people, as Dr. Smith asserts, during the T'ang dynasty. But the Ai-Lao Kingdom at Talifu was at its zenith; and citations could be given from various authors to prove that in reality the Tai were in control everywhere south of the Yangtze until A.D. 1053. During that year in a series of battles along most if not all of the navigable course of the West River the Tai lost out to the Chinese. Thus another great Tai migration began, thirteen years before William the Norman crossed over to England. This migration reinforced and extended the Tai invasion of Tonking and eastern Siam.

Tai rule was not, however, broken in the southwest of China. The Ai-Lao Kingdom continued on for nearly two hundred years longer, with its influence extending far beyond the confines of China proper. The Möng Mao State, founded some six or possibly seven centuries before, had by this time become a great Tai Kingdom. According to Mr. Holt Hallett, by the time of A.D. 1229 its sway covered all of what is now Upper Burma, Assam, parts of Aracan in Lower Burma, and the upper Yün States of Chieng-rung and Chieng-tung (Kenghung and Kentung). By this time (A.D. 1229), the Tai had become so numerous and powerful in what is now southern Siam that they were menacing the rule of the Mon-K'mer in Cambodia, says the Siam Directory.

The seventh and last great wave of migration of the Tai from China southward followed the overthrow of the Ai-Lao Kingdom at Talifu in A.D. 1234. This kingdom had existed for over 600 years. And it was overthrown not by the Chinese but by the Mongols under Kublai Khan. That cataclysm marks the end of autonomous Tai rule in territory governed at the time by the Chinese. And our detailed historical study

ends here, when Europe was in the darkest of the Dark Ages. It remains for us to note only a few of the more epochal dates in Tai History in the 685 years since the fall of Talifu.

By 1257, a scant quarter of a century after that fall, the Siamese had completely shaken off the Cambodian yoke and had founded their Suk'ot'ai Kingdom. By the end of the 13th century, when Edward I. was on the throne of England, the Möng Mao Kingdom embraced all of Burma and Assam and "the Malay Peninsula as far south as Tavoy," and the Mao Tai had even "made their power felt in Java, Malacca and Cambodia:" so says Hallett. The Tai were in autonomous rule over nearly all of the whole Indo-Chinese Peninsula.

The Siamese capital was transferred to Ayuthia in A.D. 1350, while Wickliffe was busily engaged in translating the Bible into the English language. By the fortunes of war the capital was again changed in 1768, this time to its present site at Bangkok.

The present dynasty has been in power since the transfer of the capital to Ayuthia, about 570 years ago, with only a break of 14 years, from 1768 to 1782. Although this is said to be a "Yün" dynasty, it is also said that all the members of the royal household have Chinese blood in their royal veins. Armed feuds between the Chinese and the Tai ceased centuries ago. Chinese merchants and coolies are welcomed in Siam. Of the 800,000 population of Bangkok, 100,000 are returned as Chinese. These are round numbers, of course. The proportion outside the capital is small. But a sprinkling of "the ubiquitous Chinaman" is found in remote corners of the Kingdom. The Siamo-Chinese element is the best in Siam's population. As the Chinese and the Tai have thus been mingling their blood for many centuries past in these peaceful days and peaceful ways, they have also mingled their life-blood recently in France, "doing their bit" with the Allies in ushering in that better day for all nations and kindreds and tongues and peoples upon the face of the whole earth.

GREEK AND CHINESE ART IDEALS¹

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That the lives of Laotzù, Confucius and Mencius generally synchronised with those of Phidias, Aeschylus, Sophocles, Pericles, Aristophanes, Plato, Aristotle and Praxiteles, alone seems a sufficient reason for comparing the art ideals of Greece and China. Sakyamuni, the founder of Buddhism, also lived about the same time. That the lives of the founders of Confucianism, Buddhism and Taoism should have generally synchronised with the golden period of Greek civilisation around the fifth century B.C., seems to show that at this early period of the world's known human history was concentrated a dazzling manifestation of original thought, or at least such as was able to make itself articulate in a form available for posterity. It would seem clear that no other period, except the recent period of nature knowledge, has been productive of such massive effect throughout the greater part of the civilised world.

THE HUMAN FIGURE THE CYNOSURE OF GREEK ART

The art of a country may be regarded as a good index to its civilisation. The art instinct evolved early in Greece. After the profession of arms had become predominant and the people had won safety from outside marauders, the Athenians devoted themselves to organised athletics. Much as in the present day crowds gathered to watch the prowess and beauty of their youth. The Olympic games of Greece are precisely reflected in our own times. But there was no false modesty in those early days. The competitors appeared as nature made them, unencumbered with clothing. Among the Spartans the maidens also pursued their rigid physical training practically nude. As a result, the beauty of the human figure was assessed at its true art value. That the Greeks strove for strength and beauty is shown in many

¹ Read before the Society, October 23rd, 1919.

ways, but particularly by the figures in the frieze and groups of the Parthenon, considered to be the finest example of Greek decorative sculpture now existing; which is familiar to all art students either in the original in the British Museum or in reproduction. Eugenics as practised in Sparta, and the theoretical requirements for improving the race developed by Plato and Aristotle which formed so interesting a feature of Athenian life, cannot but have led for a time to the production of man in such physical perfection as has, perhaps, never been attained either before or since.

DECORATION OF DOMESTIC UTENSILS COMMON TO GREECE AND CHINA

With such models it is not surprising that the Greek sculptors created work which remains at the present day a type of what is best within the field of the human figure. China has nothing comparable with Greek sculpture. Considering the early stage of the evolution of art it is remarkable that the Greeks originated some twenty-four centuries ago, in the days of Phidias and Praxiteles, work of such permanent value as to serve as working models in our own art schools. Moreover, the modelling of the jars and domestic utensils, often decorated with figure drawings, show that there was a popular and real feeling for beauty, comparable with present day China, and particularly Japan, where the common objects of daily use in the household are generally good to look upon. The glazing of pottery probably originated in Greece, according to Laufer. This insistence on form in the most lowly objects of domestic use may be taken as the supreme test of an artistically cultured people. How often does the Philistine declare himself by hanging expensive oil paintings framed in opulent gilt in a room which is rendered hideous by a crudely utilitarian table-cloth? The door handle has, indeed, often greater possibilities of producing artistic satisfaction than the picture on the wall. If one can imagine a Greek mind within the brain pan of one of our modern engineers, one would expect even iron bridges to be conceived in a style which would combine strength with beauty. The Greeks worshipped strength combined with beauty in the human form, considering the male more perfect than the female figure, and carried the same combination into articles of common domestic use. A logical outcome of this sentiment extended to the present day, would be a study of the anatomical details of the human frame as a model for getting beauty and strength into iron bridges. If, for

example, the upper articulating surface of the thigh bone is sawn in two, the cancellous tissue of the bone shows arches of the utmost precision stronger weight for weight and more beautiful than any as yet designed by man. This would be a modern scientific development of the Greek spirit. It is quite within the Greek spirit to accentuate the fact that in the human frame however far one goes into detail, even to the ultimate physical analysis afforded by the microscope, the combination of strength and beauty is ever present. Nature tends always towards form and precision. This is probably what the great Rodin means when he says: 'All artists ought to see and to reproduce faithfully what they see, simply to follow nature, for she is always artistic, always beautiful.'

THE ENVIRONMENT OF MAN PREDOMINATES OVER THE FIGURE IN CHINESE ART.

Perhaps the main difference between the art ideals of Greece and China is that the Greeks concentrated on the human form as the essential type, while the Chinese have little conception of the beauty of the human figure. Among the Chinese there seems to be an irresistible tendency to make a joke of it by distortion and exaggeration, or at best to let it merely serve as a frame for displaying voluminous garments which effectually conceal even the general shape of the figure. But as regards the rest of nature the Chinese excelled the Greeks in their appreciation of landscape, of the animal kingdom other than man, and especially of the natural beauty of mountains, rocks, trees and flowers. Wherever the subject is man, whether man actual or man imaginary as depicted in their varied mythology, the Greeks were incomparably in advance of the Chinese. And in so far as man may be regarded as the greatest work of nature, Greek art is greater than Chinese. But is man the greatest work of nature? Is man greater than his environment in regard to art ideals? Art may indeed be regarded as an artificial human product. Landscape art is considered not so much an imitation of nature as a representation of nature which has the imprint of the artist's mind upon it.

THE ATHENIAN AND THE CONFUCIAN SCHOLAR ALIKE IN DESIRE FOR HARMONY, BALANCE AND RETICENCE.

The Athenians were a race of artists who took a poetical view of life. The typical Greek had something in common with the Confucian scholar, whose restrained bearing and

linking of literature with painting may be regarded as Hellenistic. The 'Nothing in excess' motto of the ancient Delphic temple, and the harmony and balance of the Greeks, show the same general outlook as is developed in the third of the books of the Confucian classics—the Doctrine of the Mean. The Greeks regarded bravery, for example, as the mean between rashness and cowardice. Harmony was the essence of Greek civilization and based on rhythmic vitality. Greek art reached the sublime through symmetry and balance without elaboration of detail. The Greeks crystallised the ideal in the representations of their mythological figures. The absence of mystery connected with their anthropomorphic pantheon, each deity having his allotted function, attributes and shape, on the one hand was in marked contrast with the somewhat flabby sentimentality of Buddhism, but on the other, never reached the intellectual standard of the essentially correct ethical teaching of Confucius.

The Greek view is happily illustrated in the following passage from Plato (*Republic*, III, 401, Jowett's translation) 'Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful: thus will our youth dwell in a land of health and fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health giving breeze from a fairer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason.'

The Greek idea in art was lavished with sublime self approbation on man as the highest creation of nature, the remainder of the natural world being subsidiary. There is no record of an art of landscape among them. Landscape was evolved quite late in the history of European art, and may be regarded as its highest development. By contrast it is all the more remarkable to note how early the art of landscape appeared in China. The warrior or athlete, strong and beautiful, is the ideal of Greece. In China, the warrior has generally been despised and the athlete is seldom depicted. The Chinese ideal is the scholar contemplating the beauty of the mountains. Their mountain philosophy has a quite important bearing on the art of China. In Greek poetry, nature is described as incidental to human action. The choral odes in Greek drama supply the reference to natural environment merely as an accessory to the main theme, which concerns alone the heroic variations of man as the glory of creation. Sculpture is the finest manifestation of Greek art, the representation of the human figure, actual

and ideal. Greek art is statuesque and heroic, the perfection and apotheosis of the human. The architecture is fundamentally a larger form of sculpture—the shell of man. In what manner the sculptured figures visualised the Gods of Greece, so the form of their temples symbolised the attributes of their powerful mythological conceptions. It puts rather a strain on the imagination to bring the temples of China into apposition with those of Greece except in their mental aspect. The spirit of intellectual repose and space in the Confucian mortuary temples, such as that of Wonglo at the Ming tombs near Peking, is comparable with the Greek idea; but the cruder symbolism of the Buddhist temples seems distinctly inferior to the Greek conception; except as regards the Chan or Contemplative school of Buddhism, which has its precise parallel in some of the temples and sacred groves of Greece.

As regards permanence the ancient art of Greece has the advantage over China in the greater use of stone in sculpture and architecture. But in bronze relics of the past, China compares well with ancient Greece and differentiates their art ideals. In Grecian bronze the human figure is again the chosen model: in Chinese bronze the human figure when chosen is usually debased, but the rest of nature is drawn from for decorative modelling. This is shown in the sacrificial vessels which were made at the very period of the golden age of greek art in the fifth century B.C. It was only in the degenerate period of Greek art that it became grotesque: but the depiction of the grotesque has ever been a failing of the Chinese. Greek art may be said to be purer but less imaginative and varied than that of China.

The figures depicted on the Greek vases tell the same story as their sculpture—a pursuit of the human ideal in actual life or in legend, mostly showing variations of the stories of their heroes and their gods, as an inspiration to a more perfect life. Aristotle said (*Poet*, XXV, 1461, 6.12) 'Even if it is impossible that men should be such as Xeuxis painted them, yet it is better that he should paint them so; for the example ought to excel that for which it is an example.'

THE EVOLUTION OF CHINESE ART.

Okakura in his "*Ideals of the East*" touches on the existence of a common early Asiatic art the influence of which may be traced in Hellas, the West of Ireland, Etruria, Phœnicia, Egypt, India and China. Hellas may be regarded

as a province of that ancient Asia which was probably the place of origin of all purely intellectual effort.

One may regard the Chinese as originally nomadic Mongols who settled down to an agricultural life in the valley of the Yellow River and evolved a system of communism which ultimately became the environment into which Confucius was born. Confucius gathered together the thoughts of previous teachers in China much in the same way as Homer collected the earlier ballads of Hellas. Both were transcendental editors who brought the scattered ideas of others into a final form of genius which is immortal. Some time before Plato created his Ideal Republic, Confucius had formulated the germ of ordered communism which was to so powerfully cement the Chinese nation together for some twenty-five centuries. He described a system of mutual responsibility which, from the most obscure unit to the Empercr, bound the nation into a homogeneous whole, founded on the sanctity of family life without degrading the intellect by speculation into the unknowable. The best collective attributes of man were inspiring enough to lead the people on towards a good and noble life without pandering to the ignorant by calling in ideals founded on untruth and not in accordance with natural law. The first book put into the hand of a Chinese boy for a thousand years was the "*Three Character Classic*" which begins "Man's nature is originally good." The millstone of original sin did not hang round the neck of the Chinese child. Later, Mencius said "The tendency of man's nature towards good works is like that of water to flow downwards." The Chinese therefore began life with liberal ideas which later gave them a tolerant outlook in respect to exotic religions.

The head of the family was the source of good and evil in the smallest unit of society, and responsible for those in his charge; while he himself was responsible to the next higher collective authority. The good deeds of the departed were perpetuated by special regard for ancestors helped by simple ceremonies. Such a social code seems to have been freer from superstition than any up to quite recent times. Confucius looked upon music and poetry as co-efficients of political harmony. The ideals of Confucius like those of Plato and Socrates tended towards the common good and against the reduction of society to a horde of competing individuals.

It is scarcely open to doubt that it is to the teachings of Confucius, particularly to his development of the ethics of

government and family life, that the incomparable continuity of China's national life is due.

The sublime bronzes and carved jades of the Chou dynasty which still exist, bring an aura of dignified restraint from the time of Confucius and are worthy of being placed with the marble sculptures of Ancient Greece.

During the Han dynasty the art of China developed along Confucian lines as shown by the rock sculptures and other stone carvings and the bronze. The paintings of that time are not now extant, but a survival is found in the frequent paintings during the Sung, Ming and modern period of the palaces of the Han dynasty, which show a considerable development of architecture and ornament.

The Chinese system of examinations, which early in the Han dynasty made a knowledge of the Confucian classics necessary for those seeking government appointments, though restricted to a narrow literary scholarship, had a refining influence and, when combined with painting, as by the poet-painter officials, exercised a powerful influence on the art of the country, especially on that of landscape painting. The art ideals resulting from Confucian culture tended towards restraint and harmony, while the literary refinement and comparative absence of mysticism kept the art pure and to a large extent decorative.

THE INFLUENCE OF TAOISM

The effect of Taoism towards natural phantasy and of Buddhism towards grandiose and unnatural imaginative work, may be regarded as retrograde.

Laotzü, the Old Philosopher, the founder of Taoism, a contemporary of Plato, Socrates and Aristotle, was some fifty years older than Confucius and, although their teachings differed so markedly, they greatly respected each other. The Tao Te Ching or Book of Virtue, which is attributed to Laotzü, appears to be a groping towards nature knowledge and individualism freed from conventions, as opposed to the communism of Confucius. This love of nature and liberty to roam over hill and dale lent itself to landscape painting and especially imaginative landscape, which is most characteristic of Chinese art.

The Tao Te Ching has been compared with the Neo-Platonism of the third to fifth centuries A.D., wherein pseudo-scientific philosophy was strangely united with mystic religion. No one seems to know exactly what the Tao really was, although Impersonal Nature has been given as the equivalent; as also has the pursuit of the Elixir of life.

The conception of the Dragon as the power of water, thunder, rain and wind and of the Tiger as the power of the earth are probably Taoist in origin. But the Chinese cannot claim originality in respect to the Dragon saga; which is also commonly used in early and mediaeval European mythology. Taoism degenerated into demonology and magic, the quest for the Elixir of Life and immortality; leaving in permanent form many quaint and diverting motives for art workers in textiles, wood and porcelain.

The Taoist Heaven, which is a curious blending of Taoist and Buddhist ideas, may be given as an instance of an imaginative conception which has inspired an infinitude of beautiful art work in China. The Taoist Heaven is placed within the confines of the Buddhist Western Heaven among the Kwen Lun mountains between the Jasper Lake and the Waters of Immortality. On the slopes of Shou shan lies the Palace of Si Wang Mu, the Fairy Queen of the Western Heaven who, attended by the Phoenix and her fairy handmaidens, awaits the wandering sages with the mystic peaches in her hand, the taste of which gives immortality.

THE INFLUENCE OF BUDDHISM

The influence of Buddhism on the art of China may be described as profound but degrading, hieratic art invariably resulting in the mechanical reproduction of formal types. The grandeur of the imaginative conceptions of Buddhism are often seen in Buddhist paintings and its symbolic development in all the arts is extremely interesting. The true note of Buddhist art is dignified serenity. In the words of Sakyamuni "The wise having listened to the law become serene like the waters of a deep still lake" The Chan or Contemplative school of Buddhism seems to have had the purest influence on Chinese art by its association with the beauties of nature in the Meditation Groves where poetry and the arts were cultivated. Saint Francis of Assisi who preached to the birds and wrote the Canticle of the Sun seems to have been a kindred spirit.

The Buddhist Trinity, composed of the Buddha, Omoto, supported by Tashichi Pusa, the Great One, and Kwanyin, the all Compassionate Pusa (son of Omoto in the mystic sense), the Three Sages of the Western Heaven assiduously worshipped by the Northern or Mahayana Buddhist, forms the subject of innumerable pictures and carved figures of infinite variety of treatment. The same Kwanyin in an obscure way later changed sex and became the most popular

deity of the Buddhist pantheon, the Goddess of Mercy and Love, the giver of children, which has inspired some of the most beautiful conceptions in Chinese Buddhist art. Singularly enough this later Kwanyin in porcelain figures of the Kanghsi and following periods closely resembles in form the Christian virgin and child, probably as a result of the influence of images brought from Europe by the early catholic missionaries.

GRÆCO-BUDDHIST ART.

The so-called Græco-Buddhist art, which is best exemplified in the rock sculptures of the first and second centuries A.D. at Gandhara in the valley of the Kabul river, North of India, may be regarded as a very interesting indirect impingement of the two civilisations, but its effect on Chinese art is very small indeed.

In the fourth century B.C., Alexander the Great, a pupil of Aristotle, having cut the Gordian Knot, set out on his amazing conquest of Asia, sweeping victoriously through Syria, Palestine, Egypt, and Persia to India (Kabul) and Turkestan (Khotan), leaving a fragment of the Grecian Empire at Bactria (Bokhara), where a school of Greek sculpture is said to have been founded. Alexander accomplished all this by the age of 32, when he died of fever in Babylon.

At Gandhara may be seen the transition of Apollo into the Indian Buddha. The long thin legs, salient hips and flexible figures of the Gandhara rock sculptures found their way to Java, Cambodia, China and Japan. This influence, carried by Indian Buddhist missionaries, may easily be traced among the rock sculptures at Lung-men near Honan-fu in China, dating from the sixth century A.D. The frequent use of the lion as a model and the exaggerated muscular development of the nude figures clearly show this exotic Indian so-called Græco-Buddhist influence. This Grecian touch seems to have come to India indirectly through Persia.

That the Greek fret or key pattern is common to Greek and Chinese art does not seem to be a matter of significance. This simple border pattern is one, like the svastika, which any schoolboy would be likely to happen upon. It is, therefore, like the square and the circle, in practically universal use and cannot be considered peculiar to any country, although it comes more into prominence in China because it is *par excellence* the country of fretted designs.

THE ART OF BEAUTIFUL WRITING

The art of beautiful writing was a direct development of literary scholarship in China and has had an important bearing on all sections of its art. To be able to write Chinese requires a rigid training in brush work drawing. And this has led to the educated Chinese being born draftsmen. The association of beautiful ideas expressed in beautiful writing has been quite a special feature of Chinese culture. The innumerable hand-written poems mounted in the same way as pictures, and having an equal artistic value in the Chinese eye, is peculiarly Chinese. This calligraphic art does not correspond to the illuminated manuscript missals and other European religious text. The Chinese characters, which may be regarded as the most beautiful script in the world, lend themselves to decorative variation; and this has furnished an infinite number of art motives in the applied arts. Much of the extraordinary fascination of decoration dependent on the use of the Chinese written character is due to that subtle element of symbolism which is ever present. This development of Chinese writing has perhaps more than anything else given Chinese art its very individual character.

MOUNTAIN PHILOSOPHY

The love of mountains may be regarded as universal. Among the ancient Greeks Olympus was the home of the gods and Parnassus sacred to Apollo and the muses. They associated every striking piece of hill scenery with legend and set up a shrine very much as the Chinese did and still do. Taishan is the Chinese Olympus and, though mainly associated with Confucius, embraces pre-confucian and post-confucian ideas in the Chinese mind. The sacred hills of Omeishan and the mountain islet of Putooshan are associated with Buddhism. Almost any Chinese philosopher might murmur with Plato 'Believing, therefore, the soul to be immortal, and able to endure all extremes of good and ill, let us ever hold fast the upward way.'

While Greek civilization resembled a comet in its sudden burst from obscurity into brilliant incandescence, during the century or two of its golden period, followed by an equally sudden damping out, the civilization of China since Confucius was lit with a lamp of pure practical reason for over 2000 years. There is perhaps no other national constructive political code which can compare with it in massive effect. Whether it can bear the impact of modern developments due to the vast and massive effect of the

knowledge of natural processes during the last hundred years is doubtful; especially if that knowledge continues to be used to harness the forces of nature for mutual destruction. There can be no doubt that a system of government founded on the permanence of family life has in many respects advantages over that whose slogan is "Every man for himself." The pendulum will probably swing back to Confucius with the new demand for team work and scientific grouping of human labour towards the goal of universal mutual help and respect which will be a realisation of the Chinese saying "All under heaven one family."

In its effect on art, Confucian teaching carried the Chinese through the mists of religious symbolism and obscurantism to the interpretation of nature herself. Chinese poetry, which shows the influence of the Confucian scholar most is most true to nature. The poet painters of China were perhaps the first painters of natural truth in landscape. Nature and the sages were the inspiration of their work. They sought the mountain solitudes, where they got into touch with nature, freeing their minds from the cobwebs of superstition, their souls from the petty tyrannies and narrow conventions of too much human intercourse, and their bodies from the fetor of the cities by the pure air of the mountains, the fragrance of the flowers and the music of the birds. This craving for the mountains was an essential part of their philosophy, a desire for solitude and communion with the great heart of nature. An act of worship at a great natural altar, leading to tranquillity, giving the poise essential for acquiring a due sense of proportion and balance, and leading to that harmony which was also the essence of the Greek spirit. The poet-painter having found solace and obtained a glimpse of heaven would return to his study and set down the ideas of his mind activated by his communion with nature and by means of his brush create a picture from the inmost recesses of his soul.

We have now reached what may be regarded as the highest development of Chinese art—that of landscape painting. The assessment of the true position of Chinese painting in the history of comparative art is not yet determined but the tendency is to place it very high. It has, indeed, been considered by competent critics as the greatest school of landscape the world has ever seen. This is probably an exaggeration, considering that Chinese painting has scarcely developed beyond that of Giotto in figure painting. Pure landscape painting evolved late in Europe, say, in the seventeenth century. Previously it had been a mere accompaniment of figure painting.

The Post-impressionism originated by Cézanne is perhaps the only European school of landscape at all comparable with the Chinese. This resembled Sung landscape in that it was synthetic rather than imitative, aiming at painting the spirit rather than the body. Chinese paintings often seem to be just guide posts to the imagination. At first sight they appear to be careless or trivial impressionistic sketches, but in reality prove to be full of subtle intellectuality.

Burne-Jones is unconsciously in touch with Chinese painting when he says "I mean by a picture a beautiful romantic dream of something that never was—in a better light than ever shone."

Lawrence Binyon in his "*Painting in the Far East*" says "The great original art tradition of Europe has its home in Greece; and the great original art tradition of Asia has its home in China. Each race is pre-eminent in its feeling for harmony and rhythm, the foundation of all art."

Ruskin, while developing his moral philosophy of art in his "*Laws of Fésole*," defines the art of man as "The expression of his rational and disciplined delight in the forms and laws of creation of which he forms a part." In other words art is science materialised and is bound up with nature study, especially with the discovery of the beauties of form and colour ever present but not often seen unless the mind is properly instructed to discern that which is best worth seeing. Nature has a strong bias toward the beautiful. A carcass or a garbage heap within a comparatively short space of time is entirely purified by natural processes and covered with flowers. There is no real death or loss of energy. The death of one organism gives life or sustenance to another. Decomposition and decay is merely a process in the creation of new life. Except in those parts of the world which are devoid of water all places unspoiled by man tend towards the beautiful.

DESTINY, FATE¹

EVAN MORGAN

Destiny, Fate, Lot, Doom, Predestination are ideas common to every language, indicating a determinate force over life, and giving circumstances the quality of necessity. No more fateful idea than that which Napoleon called *destiny* and Priestly *necessity* has ever ruled the thoughts of men. It has figured largely in the lives of the great personalities of human history. Napoleon, Lord Clive, Confucius were conscious of an unseen force which swept them forward in spite of themselves.

These words are synonymous, but with certain differences which should be noted and remembered. "Destiny is used of individuals and the final point of their personal history. It is used both of the end to which a person or thing is fore appointed. It involves elements of greatness and immutability. It refers not to the details so much as to the consummation. One may struggle against one's lot, but destiny is final and irresistible. Spenser says:—

But who can turn the streams of destiny
Or break the chains of strong necessity
Which fast is tied to Jove's eternal seat.

"Fate stands to destiny as an item to a sum, and is employed of the details of life. It is hardly ever used in a favourable sense. Fate is blind. Destiny has a certain amount of foresight. The theist speaks of destiny, the atheist of fate."

"Doom is the final close of life, regarded as a matter foreordained, and is never used in a happy sense. As Pope says:—

Ere Hector meets his doom.—Pope"

The words in use in Chinese as a rule are 命, 數, 運, 天命, 定命, 宿命. Men have ever been anxious to know what their destiny might be. What span of life is reserved for them; what lot may be in store: so in the selection of a

¹ Read before the Society, November 20, 1919.

wife extraneous ritual seems to be more important than character and a fortunate day for marriage than beauty. Likewise in business ventures, in the ordeal of examinations men have sought eagerly, in every possible way, for indications of what destiny holds in store, and for the results locked up for them in the womb of fate. Elaborate ritual has been created for the comfort of the human mind: and monarchs contemplating the removal of capitals have consulted the auguries as to the purpose of fate in the matter. Visions in the clouds, strange voices in the night, unusual appearances of the heavenly bodies have conduced to the organization of ideas and the solution of difficulties. The Roman augur with his birds and entrails was a leading factor in the social life of ancient Rome: and the tortoise and the milfoil have become no less sacred in China. The chart thrown up by the rivers and Sibylline books have equally influenced the thought of continents.

The sacred *I Ching* itself is of the essence of this same idea. The Chinese are convinced that the dark mysteries of life are enshrined within, and were it only understood, destiny would be clear. It is the cream of all books. It is almost pathetic how some of these courteous old scholars turn with wistful and longing eyes to it now. They think, too, it contains what Europeans should know in spite of the old saying "that the *I Ching* does not cross the seas."

Astrology has been a great pseudo-science amongst every people and the crystal, the horoscope, and star-gazing have revealed the dark future. The fluid of the stars control a person's destiny as well as that of a nation.

In the time of Duke Ching of Sung the planet Mars was in the Heart Constellation which alarmed the duke. Tzù Wei, the astrologer, was summoned to explain the portent. He affirmed that it indicated an oncoming judgment of Heaven, since the Heart Constellation was in that celestial arc that governed the territory of Sung. The King's destiny must bear the judgment unless he was willing to have it shifted on to his ministers or people: which suggestion he refused, as a good king should.

The notion of destiny and fate has given rise to the occult sciences. The great cult of Divination is one of the most profound rituals that have operated in human affairs. In Chinese literature alone there are a great number of books dealing with this subject. Most of these works claim to have, and with good reason, a hereditary descent from the *I Ching*. The art has been worked out in detail under the 五行 five elements. The list of these works given in Wylie indicates the extent of the subject in Chinese thought. But

apart from these special works, the whole of literature is tinged with it. The missionary Nicolas Smogolenski also wrote an astrological treatise in Chinese on this subject. "This was apparently translated from some European book on the subject. The first part deals with the general principles of the art: the second is occupied with astronomical formulæ chiefly in spherical trigonometry: and the last part contains drafts of fifteen horoscopes. It is difficult to understand what could have been the motive in giving this to the Chinese, marked as it is by all the absurdities of the pseudo-science of two hundred years ago." (*Wylie*, pp. 106, 107).

Destiny and fate, however, have not only to do with the lives of men and women but pertain to the very nature of things, to the origin of species. Why should one atom become a man, another a bird, another a worm and so on. This, too, has not passed the observations of the Chinese. Chuang Tzû indicates it in the symposium of the animals in their interchange of thought on their specific qualities.

The walrus said to the centipede, "I hop about on one leg, but not very successfully. How do you manage all these legs you have?" "I don't manage them," replied the centipede. "My mechanism works naturally, without my being conscious of the fact."

The centipede said to the snake, "With all my legs I do not move as fast as you with none. How is that?" "One's mechanism," replied the snake, "is not a thing to be changed. What need have I for legs?"

The snake said to the wind, "I can manage to wriggle along, but I have a form: now you come blustering down from the north sea to sweep down to the south sea, and yet you seem to be without form. How is that?" "It is true," the wind replied, "that I bluster as you say, but any one who can point at me or kick at me, excels me. On the other hand, I can break huge trees and destroy large buildings."

Thus we see destiny has appointed to each thing its form and quality. Yet no creature seems resigned to its own lot and endowments. The walrus envies the centipede, the centipede envies the snake and so on. Destiny and fate have not given entire satisfaction to anything. As Chuang Tzû says,

"Small bags wont hold big things, short ropes wont reach down deep wells. Thus destiny is a prearrangement, just as form has its limitations. From neither to neither, can you either take away or add."

One day Chuang Tzû was surprised by the flight of a strange bird—a bird with large wings and eyes an inch in circumference. So he picked up his skirts and strode towards it with his cross-bow, anxious to get a shot. Just then he saw a cicada enjoying itself in the shade, forgetful of all else. And he saw a mantis spring and seize it, forgetting in the act its own body, which the strange bird immediately pounced upon and made its prey. "This episode" says

Giles "has been widely popularised in Chinese every-day life. Its details have been pictorially expressed in a wood-cut, with the addition of a tiger about to spring on a man, and a well is nearby into which both will tumble. A legend at the side reads—'All is Destiny.' " This little incident aptly illustrates the Chinese idea of destiny.

Again we read in Chuang Tzû, "He who comprehends the Greater Destiny becomes himself a part of it. He who comprehends the Lesser Destiny resigns himself to the inevitable." The greater destiny possibly implies a belief in the foresight of an unseen Power, approaching the Christian idea of Providence. The Lesser Destiny is more of a belief in blind fate.

Again Chuang Tzû says, "Life and death belong to Destiny. Their sequence like day and night is of God, beyond the interference of man, an inevitable law." (*Giles*, p. 74).

Again we read in Chuang Tzû, that Tzû Sang was very ill, and his friend went to see him one day. On arriving at the door he heard the sick man singing and lamenting, saying,

O father! O mother! O Heaven! O man!

His friend asked him what he meant by this, and the sick man replied: "I was trying to think who could have brought me to this extreme, but I could not guess. My father and mother would hardly wish me to be poor. Heaven covers all equally, Earth supports all equally. I was seeking to know who it was who made me poor, but without success. Surely then I am brought to this extreme by Destiny. (*Giles*, p. 90). As Emerson says, "The word Fate or Destiny expresses the sense of mankind in all ages—that the laws of the world do not always befriend, but often hurt and crush us," (*Giles*, in loc.). What is this Destiny? Chuang Tzû tries to give a philosophical explanation of it in the words, "At the beginning of the beginning even nothing did not exist. Then came the period of the Nameless. When One, *i.e.* The Tao came into existence, there was one but it was formless. When things got that by which they came into existence, it was called their (Virtue or) endowment of energy. That which was formless, but fluid, yet without interstices or separation¹ between its own parts was called Destiny."²

¹ The breaks of Science?

² The introductory part to Essay 2. Huai Nan-tzû—dealing with Origins and Reality endeavours to give a similar interpretation but in obscure and difficult language.

The Taoist theory of Destiny as thus seen in Chuang Tzû is very incomplete. It is too complex to be written of in detail. It is seen more elaborately outlined in the essays of Huai Nan-tzû, the semi-Taoist. In general it may be identified with the Unity of the Tao. Man has to abandon himself wholly to the Unity. He has to become one with it. That is the great thing. Hence arises the paradoxical terms of *Wu-Wei*, *Non-action*. This really does not mean inaction, as is made clear in one of Huai Nan's essays. Nevertheless it is a link to help us in understanding their belief in destiny which almost amounts to fatalism, though they would vigorously deny fatalism as popularly understood. Entire submission to the Divine Spirit is the only rule of life: identification with the Tao and personal suppression is the only way to get the fulness of existence. It is this identification that may suggest a verisimilitude to fatalism. It is only in this sense that they are under the determinism of destiny. And possibly it is only in this sense that the saying of Chuang Tzû is to be understood in his statement that when "Shen Tao embraced the Tao he discarded all knowledge and became a fatalist."

THE VIEWS OF CONFUCIUS AND HIS DISCIPLES ON THE NOTION.

We are met on the threshold of our examination by the statement that Confucius spoke but little and seldom on the question of destiny. This is consistent with the Sage's serious view of life. One of the subjects of which the Master seldom spoke was "The Appointments of Heaven," etc. (*Analects*, IX, 1). This aloofness of his possibly sprang from a sense of reverence. He would not handle such a subject lightly. The divine dispensations and the mysteries of life were not to be thoughtlessly discussed or bandied about in debates. Some things were plain, others left in the mystery and profundities of existence. Nevertheless we have not been left entirely without indications of his thought on the matter.

For instance in speaking of Ai T'ai To's talents and virtue he says they were perfect. The disciples asked the Master the reason for this.

"Life and death," replied Confucius, "existence and non-existence, success and non-success, poverty and wealth, virtue and vice, good and evil report, hunger and thirst, warmth and cold,—these all revolve upon the changing wheel of Destiny. Day and night follow one upon the other, and no man can say where each or the other begins.

It is a doctrine accepted by most Chinese philosophers that time and opportunity are essential to the successful operations of the Tao and the teachings of the Sages. Nevertheless most admit that there is a controlling force beyond and independent of these. Confucius was most conscious of it. He refers to it often. We may take one well-known episode in his life.

When Confucius visited K'uang, the men of Sung surrounded him closely. Yet he went on playing and singing to his guitar without ceasing.

"How is it, Sir," enquired Tzù Lu, "that you are so cheerful?"

"Come here," replied Confucius, "and I will tell you. For a long time I have been struggling against failure, but in vain. Fate is against me. For a long time I have been seeking success, but in vain. The hour has not come."

"To travel by water and not avoid sea-serpents and dragons,—this is the courage of the fisherman. To travel by land and not avoid the rhinoceros and the tiger,—this is the courage of hunters. When bright blades cross, to look on death as on life,—this is the courage of the hero. To know that failure is fate and that success is opportunity, and to remain fearless in great danger,—this is the courage of the Sage. Yu! rest in this. My destiny is cut out for me." There are several passages in the Classics showing the contempt Confucius had for those who sought his life. This indifference arose from the consciousness that he was under the direction of a power greater than that of any man's. In the *Analepts*, Bk. VII, Chapter 22, we read, "The Master said, Heaven produced the virtue that is in me. Huan T'ui—what can he do to me." And again in reference to a similar attempt on his life we read in *Analepts*, Bk. XIV, Chapter 38.2, "The Master said, If my principles are to advance, it is so ordered 命也. If they are to fall to the ground, it is so ordered. What can Kung Pi, Liao, do where such ordering is concerned."

In explanation of this confidence in face of these dangers, Tzù Hsia explains in another place his view of life. "Death and life have their determined appointments"—they depend on Heaven. The destiny is there. And one other saying from Confucius. He went to see Pei Niu who was sick. He took hold of his hand through the window, and said, "It is killing him. It is the appointment of Heaven, alas!" (*Analepts*, Bk. VI, Chapter 8). There are three things of which the superior man stands in awe. He stands in awe of the "Ordinances of Heaven," etc. (*Analepts*, Bk. XVI, Chapter 8).

Mencius, too, had equal confidence in this kind of destiny. In his works we read, "A man's advancement is effected, it may be by others, and others may perchance stop him. But to advance a man or prevent his advance is really beyond the power of any man. My not finding in the prince of Luh one who would confide in me and put my principles into operation is from Heaven." (Bk. I, Pt. 2, Chapter 8, p. 3).

Thus we see that the Sages of China believed in a controlling Destiny—or in the words of Mathew Arnold, "There is a Power not ourselves making for righteousness in the Universe,"—whose will is law: whose decrees are certain.

We also find in history sporadic references to this subject by Confucius. During one of his journeys we are told that he was looking at the cataract at Lu-liang one day. It fell from a great height. No scaly, finny creature could enter therein. Yet Confucius saw an old man go in, and thinking that he was suffering from some trouble and desirous of ending his life, bade a disciple run along the side to try and save him. The old man emerged about a hundred paces off, and with flowing hair went carolling along the bank. Confucius followed him and said, "I had thought, Sir, you were a spirit, but now I see you are a man. Kindly tell me, is there any way to deal thus with water?"

"No," replied the old man, "I have no way. There was my original condition to begin with; then habit growing into nature, and lastly *acquiescence in destiny*. Plunging in with the whirl, I come out with the swirl. I accommodate myself to the water, not the water to me. And so I am able to deal with it after this fashion."

"What do you mean," enquired Confucius, "by your original condition to begin with, habit growing into nature, and *acquiescence in destiny*?"

"I was born," replied the old man, "upon dry land, and accommodated myself to dry land. That was my original condition. Growing up on the water, I accommodated myself to the water. That was what I meant by nature. And doing as I did without being conscious of any effort so to do, that was what I meant by *destiny*." (Chuang Tzû, *Giles*, pp. 239-240).

Let us take the view of Chu Ko Liang, the darling hero of the Chinese people, always spoken of as K'ung Ming, his cognomen. He lived in the difficult and warlike ages of Liu Pei and Ts'ao A.D. 150-250. Brilliant as a military leader, penetrating as far south as Burmah; renowned as a scholar, the author of *Tactics on War*: the inventor of the wooden ox and running horses and the bow for shooting

several arrows at once—a great mechanical genius. Notwithstanding his many achievements and varied fortunes, yet he spoke at the close of his career in a desponding tone of the failure of his life attributing this to an adverse *destiny*.

In support of their theory of the existence of Destiny the Confucianist gives another example that of General Hsiang Yü who met with a severe defeat and rout. The General himself was wounded and before his death spoke to one of his followers, maintaining that his death was due to fate and not to any bad handling of his troops. The correctness of his view is not challenged by critics. They further cite the case of Kao Tsu, the successful founder of the Han dynasty, who used fewer troops but was victorious, a success manifestly due to Heaven's decree. Destiny was the controlling factor in either case.

THE MEIAN VIEW.

The Confucian school then in common with Taoists represented by Chuang Tzû affirm their belief in the doctrine. The Meian school, however, disavow their belief in it. This school denies an extraneous force in the shape of fate or destiny. They vigorously deny it. As a substitute they advocate the theory that a person's fortune, success, failure, happiness, and adversity are wholly dependent on the quality of a person's nature and disposition as well as on fortuitous circumstances. This opposition to Confucianism and the exposition of the Meian theory is for one made by Wang Ch'ung in an essay on Destiny. He wrote many essays on the subject; there is only time to notice this one. This essay is full of interest and information. We can, however, only quote the drift of the argument.

It opens with the general proposition to be maintained in the thesis that the school of Mei Tzû deny the existence of any independent destiny. Their philosophers attempt to strike at the root of the Confucian doctrine and at the support to their fundamental proposition. They give a wholly different interpretation to the classic Confucian theory of destiny expressed in the words of Tzû Hsia. "*Death and life are predestined, riches and honour are with Heaven.*" They do so first by asking the reader to note closely the arrangement and order of words in the proposition. It should be noted, the critic maintains, that he does not say "*Death and life are with Heaven, riches and honour have their appointment.*" But he uses the reverse order. Why, asks Wang Ch'ung, does he do so? He must have an intention in that order of stating the proposition.

The explanation is simple. Death and life have no countervailing phenomena in Heaven, since these, i.e. death and life are not governed by any extraneous destiny, but by the individual's *nature*. That is to say a person's longevity is determined by his natural vitality and not by any fate. When men are endowed with an overflowing richness of *nature* this vitality is rich and abundant, and consequently their bodies are strong and hale. Thus endowed the *appointment* or *destiny* is long—and rationally explained. Thus their fate is not to die young. On the other hand when the endowment is poor in quality, debility of body will ensue resulting in an early death. This is the rationalist view of a destiny. Hence the appointment of Heaven means in this case no more than a natural concomitance of *nature*.

Riches and honour again correspond with the vitality endowment of the *Hsing, nature*, which is derived from the starry host. The host of stars is in Heaven. The root of the omens of riches and honour thus lies with Heaven. If the omens are favourable, riches come: if unfavourable, poverty comes. This then is the rational explanation of "Tsai T'ien"—"depends on Heaven."

In further explanation of "with Heaven," it is stated that the Principalities or ruling forces abide in the womb of Heaven. The stars again are nothing but the expression of the breath or fluid of Heaven. The stars are endowed with different vitalities arising from the proportion and quality of the original fluid and as the vitality of the nature of man is a communication of the stars, his vitality as well as a nation's vitality will depend, as to quality, on the star under which the individual is born. Hence the meaning of a lucky star and its contrary.

In this critical way then it is attempted to overthrow the doctrine of destiny as advocated by one party, by offering a substitutory explanation that the destiny of a man's life is determined by inward and natural conditions. The Mei school endeavours to support its view by historic examples of the impossibility, nay, the absurdity of the theory. They quote two classic illustrations. One of them is the catastrophe that overtook the city of Li Yang. This populous city was overwhelmed by a flood in one night and turned into a lake. The other example is the barbarous act of General Pei Ch'i who buried 40,000 prisoners in a pit dug for the purpose. They adduce further general evidences such as the ravages of famine, pestilence and disease. Their point is very obvious and their argument strong and full of common sense. It is unthinkable, they maintain, that the whole population of Li Yang could have had the same destiny, that

is to say, that they were appointed to terminate their lives just at the same time. It would be absurd to think the young and old, rich and poor, fortunate and unfortunate were doomed to this. Similarly in the case of the entombed prisoners, and the millions who have died from plague and pestilence.

We ourselves, perhaps, have had such a suggestion thrown out to us by the tragedy of the great war, or such catastrophes as overtook St. Martinique and Messina when these unhappy districts were wrecked by earthquakes.

To this argument the Confucianist replied that it isn't at all unreasonable in face of the immensity of the world to think that vast concourses of people die under one destiny. In view of the vastness of the world a concourse of 40,000 or a whole population of a city is really nothing at all. So far from there being absurdity in the supposition it was actually because of a common destiny that these people were congregated in one place and either drowned or buried. It was predetermined that officials and people should be there.

The Confucian critic, however, does see a difficulty in dealing with the theory of destiny. He realizes that it is somewhat unreasonable to maintain that there were not many people in, say, Li Yang who were not destined to longevity. In the flux of the world and life it stands to reason that the course of nature could not run the same length in the case of everyone.

What then may be the explanation. There is a very important modification. The somewhat unique theory is advanced, a theory that has been favourably received by many. "Thus," Wang Ch'ung says, "we reach a principle that the destiny of a nation is stronger than the destiny of the individual: the destiny of longevity is stronger than that of a man's fortune, *i.e.* a man may lose honour and fortune and yet survive. So in modification of the predestination theory it must be remembered that an individual's destiny may depend on the destiny of a community. Thus destructive times, revolutions, disease, pestilence, prevent the fulfilment of an individual's destiny. The kingdom of Sung, Wei, Cheng, Ching, once upon a time, were visited by a destructive pestilence contemporaneously. Many there must have been who were destined to a long life, but they shared and suffered in the communal danger, which nullified the individual's destiny.

Destiny and Fate therefore, it may be reasonably argued, govern the rise and fall of nations. And this destiny is linked to the stars. The propitious or unpropitious location of the stars determine the fate of nations. The stars again result

from the aura of Heaven. The breath of Heaven emanates and gives vitality to the stars. Man inhales the emanations from the stars. The quality of this fluid determines their condition. The stars themselves are richly or poorly endowed with this vital fluid. The quality of the starry endowment determines the destiny of nations and men. If a man comes to an untoward end, the Chinese therefore say that in death the "unfortunate rides on the Ch'i Wei star to return to Heaven."

The Confucian, therefore, has an expansion of their doctrine of destiny. To whom this expansion is due is not certain. But in order to find a more philosophic ground for their faith destiny was divided into three kinds. The *Cheng Ming*, *Constant destiny*; The *Sui Ming*, *The Consequent or Conditional destiny*; The *Tsao Ming* or the *Fortuitous destiny*.

Wang Ch'ung examines the validity of these divisions and tests their truth from the facts of history. He takes the explanation of each as given by their upholders. *Constant destiny* is explained as that which is constantly fortunate in inherent endowment. *Consequent destiny* depends on conduct. Good effort results in achievement. But a man who wastes his life in debauchery meets with a bad end. *Fortuitous destiny* implies that a man doesn't get his proper deserts owing to the intervention of an external hazard. A good man, therefore, may meet with ill-success and so on. Mencius says that a good student for instance doesn't get the reward he should. "The search," he says, "may be according to fact and truth, but the getting depends on destiny. And likewise a bad man gets very often more than he deserves." "Very well" says Wang Ch'ung "let the soundness of these be tested from historical examples," so he takes the second and examines it. The *consequent destiny* the Confucianist maintains depends on conduct. Wang Ch'ung applies the doctrine to the case of Tao Chih, a famous brigand, who slew no end of people and caused untold miseries to the world. Yet this scoundrel lived to a green old age in ease, luxury, and comfort. Your theory fails says Wang Ch'ung in the case of this bad man.

Take again the life of Yen Yuan, the immortal scholar and renowned student. He died early through too close an application of his talents to study. The theory again breaks down. Again good and loyal ministers have been expelled the kingdom or boiled in oil. Confucius failed to find office. The doctrine again fails to withstand the force of this criticism. Wang Ch'ung therefore maintains that the explanation is incorrect. The *consequent doctrine* fails to

explain these mysteries of life. He therefore substitutes his own view. The end of these men is not to be explained by the theory of destiny, but by the starry fluid that constituted their physical life.

This star emanation, he explains, composes an individual's vitality. Hence a person's fate and destiny is written in his countenance. It is seen in the structure, size, shape of the bones of the frame. Hence a fortune teller is found with a chart and map of the human body. A comparison of the enquirer's bones and contour of person with the standard will help to diagnose his destiny and fate.

Mr. Wang says, therefore, it is the constitution of the physical nature that determines a person's fate. A distinction, he says, may be made in the *nature* and *disposition* of a person. So we have the *Constant, Consequent and Fortuitous nature*. The *constant nature* ensures an endowment of the Five Worths:—*Jen, I, Li, Chih, Hsin*. The *consequent nature* is conditional on the parental quality, the *adverse* dependent on untoward phenomena. Hence the pregnant mother gives birth to a hare-lip if she eat a hare during pregnancy. So in the Book of Seasons in the Li Chi minute instructions are given to women. As fate and nature become inherent through human instrumentality, women with child are stringently warned what to do. For instance she must not sit down before a table not quite straight, she must not look on any incorrect colour, nor must she listen to any sounds unceremonially unclean. A shock from thunder is specially dangerous. Thus as a man is endowed so will his fate be.

In another essay that on Destiny and Fortune discussing the same proposition, he reaches the same conclusion, that the heaven born nature is like fate. King I of Yueh, he says, escaped into the mountains, earnestly desiring not to be made a king. But the people of Yueh smoked him out, he could not escape the throne. By Heaven's fate it had to be so. That is to say, by his own nature.

To sum up, Wang Ch'ung says, "Men's lives in this world have propitious and unpropitious *natures*, and this Fate determines happiness and adversity, prosperity and ruin. In addition it is the lot of man to meet with chance and accident which dog him from birth to death. That he should finish his good intentions and attain his heart's desire is very difficult."

Thus, then, broadly speaking we have the Taoist and the two Confucian views outlined in the preceding pages co-existing in Chinese thought. On the one hand there is the school of Mei Tzu which denies Destiny. On the other hand

we have the general school of Confucius which upholds its existence. Destiny again is differentiated into the *Constant*, *Consequent*, and *Adverse*. Wang Ch'ung, however, rejects this classification preferring the classification according to nature rather than destiny, but he, too, admits the prevalence of a contingent chance and incidental fate which may or may not agree with the primary fate. The length of human life is registered by the creative fluids of Heaven and the Stars. The fate of the state is always stronger than the personal and individual.

DESTINY AND FATALISM.

It is clearly indicated in the writing of many philosophers that virtue and vice do not affect the condition of the individual nor the rise and fall of states. Though it should be mentioned that the Confucian classics strongly maintain a contrary view to fatalism, maintaining that Heaven does watch the way of kings, rewarding and punishing according to personal deeds. There are many instances in Chinese literature similar in tenour to those found in the Hebrew scriptures, "He did evil in the sight of the Lord" and so on. But underlying and overshadowing these clear pronouncements there is nevertheless the sense of an overshadowing sense of Destiny which nullifies the effect of human actions and modifies human effort. And probably certain symptoms of impotence and inertia that have been noticeable in Chinese political life to-day arise from the benumbing effect of this view of life. The *literati* of China with their fine ideals might have been supreme in the present crisis, but it must be regretfully confessed that their influence has been markedly wanting. Be still, they seem to say, Destiny will work out itself all right. A friend said to me recently, "When the disease has come to a head, the boil will burst, and all will come right in the end."

So important is this doctrine, however, that it is well to consider it a little further. Whilst the finer school of Confucianist believe in destiny, yet it is without abrogation of morality. Whilst some philosophers wholly deny the value of morality in its effect on the rise and fall of nations, they admit, however, that the weight of opinion is against them. Most people hold the view, as they admit, that when in ancient times the monarch was wise, truth and virtue were practised, and that when they were practised success was achieved and the government well ordered. When the ruler of men was degenerate, truth and virtue declined, and, in consequence of this decline, all success was lost and government thrown into confusion. Most thinkers

of ancient and modern times hold this view, for they notice that the wisdom of Yao and Shun brought about universal peace, whereas the lawlessness of Chieh and Chou resulted in rebellion and in their destruction. But, they say, if we thoroughly go into the question we find that fate has its proper time, which comes spontaneously, and that virtue has no influence upon it. These fatalists maintain their theory by such arguments as these.

"All officials, those with the income of more than a hundred piculs as well as those living on less than a pint, while in office, govern the people. They exercise their authority, instruct and admonish, but whether these instructions have any effect, and whether the people are well governed or in revolution, depends on fate."

"Some persons may have great talents and lead a pure life, but when called to office, they are soon cashiered; whereas others with very little knowledge or of a reprobate conduct govern the people and remain in office. In remote antiquity promotion and degradation of able and incompetent men were based on mere success. Rewards were bestowed on the successful, and penalties inflicted on the unsuccessful. Much consideration was shown for fate, and a great partiality to fortune, but neither were talents investigated nor capacities much appreciated." Fate ruled.

"Therefore, when revolutions and other calamities unexpectedly break out, these critics bring them home to the sovereign, charging him with misrule. The prince acquiesces, and takes the guilt upon himself. Sorrow and pain shake his body, but the difficulties are not removed thereby. Without reason they harass the mind of the ruler, and overwhelm an enlightened monarch with undeserved reproaches. These ideas are being transmitted and universally accepted."

"A wise ruler may govern a people who are to live in peace, but he cannot reform an age *destined* to revolt. A physician, clever in using his needles and medicines, is successful with his methods, if he happens to find a patient whose end has not yet arrived, and comes across a disease which is not mortal. If the man's life is ended and his sickness fatal, he can do nothing even though he be a second Pien Ch'io. A worn-out life and a fatal disease are incurable as a people in rebellion cannot be pacified. The action of drugs cures a disease as admonitions serve to pacify the people. Both cases are subject to destiny and time, and cannot be forced in any way."

"The Kung-po Liao, having slandered Tse Lu to Chi Sun, Tse Fu Ching Po informed Confucius of it Confucius said, 'If my principles are to advance, it is so

ordered. If they are to fall to the ground, it is so ordered." "Consequently, the advance of the doctrine no less than the peace of the people depend on fate and time, and not on human action. Revolutions, the opposition of the citizens, and the dangers of the State are commonly caused by calamities which come down from Heaven above. The virtue of a wise ruler is unfit to cope with, and disperse them."

"There has never been anybody more benevolent and kind hearted than Yao and T'ang. But Yao met with the Great Flood, and T'ang fell in with a great drought. Inundations and droughts are the worst of calamities. Since the two Sages were visited with them, were they brought about by their administration? No, the fixed periods of Heaven and Earth made it so. Destiny determined."

"From the inundation and the drought of Yao and T'ang we draw the conclusion that the calamities of other kings are not caused by their virtue. That being the case, their happiness and felicity cannot be the result of their virtue either."

"As prosperity and progress are not brought about by virtue, decline and decay cannot be due to virtue either. Prosperity and progress, decay and decline are all dependent on Heaven and time," *i.e.* on Fate.

"Affluence is the outcome of a generous fate and not to be obtained through wisdom and benevolence. Everybody knows that affluence, peace, and contentment are consequences of a happy destiny, but people ignore the fact that the tranquillity of a State and the success of its institutions are but lucky circumstances."

"Consequently good government is not the work of worthies and sages and decay and disorder not the result of viciousness. When a State is doomed to perish, worthies and sages cannot arrest its ruin, and when an age is to be well governed, no wicked people can throw it into disorder. Order and disorder depend on time, and not on government; the tranquillity and the troubles of a State are determined by its destiny, and not by its culture. Neither a wise nor an unwise ruler, neither an enlightened nor an unenlightened government can help or mar."

"What are the causes of disorder? Are they not the predominance of such things as robbery, fighting, and bloodshed, the disregard of the moral obligations by the people, and their rebellion against their ruler? All these difficulties arise from a want of grain and food. When hunger and cold combine, most people violate the laws; when they enjoy both warmth and food, there are few who behave improperly."

"It has been said that, when the granaries and store-houses are full, people know the rules of propriety, and when clothes and food suffice, people are sensible of honour and disgrace. Altruism grows from opulence, and strife springs from indigence."

"Good and bad actions are not the upshot of human character, but of the state of the year, its dearth and affluence, and these are determined by fate."

"From this point of view, moral conduct is conditional by the grain supply, and the grain harvest depends on the year. When a year is conspicuous by floods or droughts, the Five Grains do not grow. The government is not responsible for this, but time and circumstances. If inundations and dryness be held to be the result of government, there were never worse rulers than Chieh and Chou. In their time there ought to have been constant floods and droughts, but their reigns were not visited with famine and dearth. Calamities such as these have their periods which sometimes, contrariwise, just fall in the reigns of wise sovereigns."

"Human diseases and death are not a retribution for evil doing, and so the disorder and the ruin of a State have nothing to do with the goodness or the badness of its government. Bad characters are often strong and reach old age; iniquitous governments enjoy peace and remain unharmed. Consequently, it is plain that misfortunes and disasters are not sufficient indications of depravity, and happiness and lucky auguries are inadequate proofs of virtue."

Such a doctrine must affect in a deleterious way, the conduct of man. It is inevitable.

Some might say that under the determining control of destiny inertia is inevitable, much the same as a similar result ensues on the Christian theory of predestination. There is, however, a distinction to be observed. Complex as is the doctrine of predestination it is accompanied by the demand to make "your election and calling sure" by supreme effort. Even in the realm of Catholic theology, where the Church becomes the guardian destiny, and the loyal adherent is called on to resign everything, body, soul, and spirit to the Church, which undertakes to guarantee a successful end, the forces of piety are set in motion. This phase again is similar to the Confucius' school of Confucianism.

If Dreyfesdale in the Abbot be taken as a true representation of the gloomy outcome of the doctrine of predestination, it were hard indeed to see a way out.

A COMPARISON.

Dryfesdale says: "Now were the walls of the turret of egg-shells, and the lake sheeted with ice, I am well taught, and strong in belief, that man does nought of himself, he is but the foam on the billow, which rises, bubbles, and bursts, not by its own effort, but by the mightier impulse of fate which urges him. Yet, Lady, if I may advise, amid this zeal for the life of the Jezebel of Scotland, forget not what is due to thine own honour, and keep the matter secret as you may."

"The Lady of Lochleven was not aware how far minds of a certain gloomy and determined cast by nature, may be warped by a keen sense of injustice, amalgamated with the crude, wild, and indigested fanatical opinions which this man had gathered among the crazy sectaries of Germany; or how far the doctrines of fatalism, which he had embraced so decidedly, sear the human conscience, by representing our actions as the result of inevitable necessity. And to her remonstrance Dryfesdale answered, "He that looks on death, Lady, as that which he may not shun, and which has its own fixed and certain hour, is ever prepared for it. He that is hanged in May will eat no flaunes in mid-summer—What is death?—it is but ceasing to live—And what is living?—a weary return of light and darkness, sleeping and waking, being hungered and eating. Your dead man needs neither candle nor can, neither fire nor feather-bed; and the joiner's chest serves him for an eternal friezejerkin."

ANOTHER COMPARISON.

This Chinese theory of destiny might be compared, too, with the profound belief Napoleon had in it. He speaks of it often, he was thoroughly persuaded of its control. At one time you will remember he had the gorgeous dream of being a great eastern potentate, whose splendours would surpass anything ever seen before. But England stood in the way and his great efforts resulted in nothing but the fabrics of a dream. He bore his disappointments well saying it was destiny. "Nature seems to have calculated that I should endure great reverses. She has given me a mind of marble. Thunder cannot ruffle it. The shaft merely glides along." Even his most intimate friends could discern no indications of discontent. He seemed to feel that it was not his *destiny* to found an empire in the East, and, acquiescing without a murmur, he turned his attention to other enterprises.

Again he says in another place, "I have, however, often thought since on this point of morals, and I believe, if thoroughly considered, it is always better to suffer a man to terminate his destiny, be it what it may. I judged so afterwards in the case of my friend Duroc, who when his bowels were falling out before my eyes, repeatedly cried to me to have him put out of his misery. I said to him, 'I pity you, my friend, but there is no remedy; it is necessary to suffer to the last.'"

Again we read, "the most energetic measures were immediately adopted to prevent any rallying-point for the disaffected. Bills were everywhere posted, exhorting the citizens to be quiet, and assuring them that powerful efforts were in the making to save the Republic. These minute precautions were characteristic of Napoleon. He believed in destiny; yet he left nothing for destiny to accomplish. He ever sought to make provision for all conceivable contingencies."

"The death of Fox was one of the fatalities of my career," he says in another place. "Had his life been prolonged, affairs would have taken a totally different turn. The cause of the people would have triumphed, and we should have established a new order of things in Europe."

Again we read, "This," said Napoleon, "is one of the thousand absurdities which have been published respecting me. But the story you have just mentioned is the more ridiculous, since every individual about me well-knows how careless I am with regard to self-preservation. Accustomed from the age of eighteen to be exposed to the cannon-ball, and knowing the inutility of precautions, I abandoned myself to my fate. When I came to the head of affairs, I might still have fancied myself surrounded by the dangers of the field of battle, and I might have regarded the conspiracies which were formed against me as so many bomb-shells. But I followed my old course, I trusted to my *lucky star*, and left all precautions to the police. I was, perhaps, the only sovereign in Europe who dispensed with a body-guard. Every one could freely approach me without having, as it were, to pass through military barracks."

Again, Napoleon believed it was his destiny that impelled him to divorce Josephine. His affections and will were all against such an act. It was the intervention of destiny. "My destiny," he says, "is stronger than my will."

Further, one day at the battle of Niemen he saw a soldier trying to dodge a cannon ball. "My friend," he said, "you have nothing to fear. If your name is not written on that ball it cannot hit you, if it is written you could not

possibly escape being hit by it, even were you ten feet underground."

If we were curious to trace the growth of such a universal belief in fate and destiny in primitive times we have the materials at our very doors to-day. For this great war has stirred afresh the curiosity of the human mind in this eternal problem. On the whole it has probably increased men's belief in fate. In letters from the front such phrases as these constantly occur. "My number is up." "If the shell has my name on it." "I have been in so many tight corners and yet survived that it looks like as though my fate would pull me through." During a debate in a Scottish hospital lately, the convalescent soldiers were asked to suggest topics. They fixed on predestination and foreknowledge.

Professor Macintosh agrees with others in declaring that the ordinary attitude of the soldier to religion is fatalism—"the well-known fatalism of the trenches." "Realizing how little any one at 'the real front' can do, through prayer or in any other way, to guarantee his immunity from death, he finds comfort in the thought that the time and manner of his death are settled beforehand. And so, with the thought, 'What's the use of worrying?' he learns to do his daily duty with a fine scorn of the constant menace of death."

In our own city, too, we may see the same process. Fate has decreed that an amah, a house boy and a cook should win a great stake. Chance failed most, but these few small wage-earners have become fabulously rich. I fancy there has been much looking at bones, and the length of the lobe of the ear and the method of its attachment to the face at the lower end.

This cursory review of the prevalence of the idea of Fate in Chinese literature shows many phases that are sombre, but there is nothing in it to equal the profound pessimism of life to be found in the poem of Omar,

Ah, my Beloved, fill the Cup that clears
To-day of past Regrets and Future Fears :
To-morrow !—Why, To-morrow I may be
Myself with Yesterday's Sev'n thousand Years.

Ah, make the most of what we yet may spend,
Before we too into the Dust descend ;
Dust into Dust, and under Dust to lie
Sans Wine, sans Song, sans Singer, and—sans End.

Alike for those who for To-day prepare,
And those that after some To-morrow stare,
A Muezzin from the Tower of Darkness cries,
"Fools! your Reward is neither Here nor There."

What, without asking, hither hurried Whence?
 And, without asking, Whither hurried hence!
 Oh, many a Cup of this forbidden Wine
 Must drown the memory of that insolence!

Up from Earth's Centre through the Seventh Gate
 I rose, and on the Throne of Saturn sate;
 And many a Knot unravel'd by the Road;
 But not the Master-knot of Human Fate.

There was the Door to which I found no Key;
 There was the Veil through which I might not see:
 Some little talk awhile of ME and THEE
 There was—and then no more of THEE and ME.

Heav'n but the Vision of fulfill'd Desire,
 And Hell the Shadow from a Soul on fire,
 Cast on the Darkness into which Ourselves,
 So late emerged from, shall so soon expire.

We are no other than a moving row
 Of Magic Shadow-shapes that come and go
 Round with the Sun-illuminated Lantern held
 In Midnight by the Master of the Show.

But helpless Pieces of the Game He plays
 Upon this Chequer-board of Nights and Days;
 Hither and thither moves, and checks, and slays,
 And one by one back in the Closet lays.

The Ball no question makes of Ayes and Noes,
 But Here or There as strikes the Player goes;
 And He that toss'd you down into the Field,
 He knows about it all—HE knows—HE knows!

The Moving Finger writes; and, having writ,
 Moves on: nor all your Piety nor Wit
 Shall lure it back to cancel half a Line,
 Nor all your Tears wash out a Word of it.

And that inverted Bowl they call the Sky,
 Whereunder crawling coop'd we live and die,
 Lift not your hands to It for help—for It
 As impotently moves as you or I.

YESTERDAY This Day's Madness did prepare;
 TO-MORROW'S Silence, Triumph, or Despair:
 Drink! for you know not whence you came, nor why:
 Drink! for you know not why you go, nor where.

What! from his helpless Creature be repaid
 Pure Gold for what he lent him dross-alloy'd—
 Sue for a Debt he never did contract,
 And cannot answer—Oh the sorry trade!

Wherever we turn then we find that men have bound themselves to the chains of destiny. It is a necessity of the human mind. Life were unbearable without its relief. The mystery of existence would be an intolerable burden without some form of determinism to sustain the mind and share its load. So far it has been a means of comfort. It is not a subject to be looked on unsympathetically.

CHINA'S PETRIFIED SUN-RAYS¹

HERBERT CHATLEY, D.Sc. (London)

The majority of people do not realize that the basis of what is termed modern civilization is not so much Christianity or the Reformation or Græco-Roman political ability or a mysteriously omnipotent character in the European, but simply and almost wholly the exploitation of coal or petroleum. England maintains effective union with a great Empire because she has applied coal to navigation. (Nowadays one ton of coal will carry one ton of cargo 20,000 miles in large ships). America, France, Japan (and until recently Germany) owe their enormously rapid growth and world-wide influence to the possession and use of large supplies of coal. Japan, unless she can obtain Manchurian and Chinese coal, will not rise greatly above her present degree of development, and England herself is doomed to loss of preeminence as soon as her coal supplies fail as they probably will do in the course of very few centuries. This last pessimistic remark perhaps needs a little explanation. The coal in England is already difficult to get owing to depth and water, and the largest estimates do not indicate that it will be worth while to mine the mineral after some three or four hundred years. The efficient electrical transmission of energy may enable England's water-power to maintain her industries at the present status but other countries such as the U.S.A. will by that time have grown enormously.

In order to explain very simply how this extraordinary state of affairs comes about, perhaps you will allow the speaker to state a few simple facts about coal. *One pound* of coal used in a moderately efficient steam engine will produce about one-third of a horse-power for an hour, or since a man working hard produces about one-tenth of a horse-power, *three pounds of coal* are equivalent to the work of an unskilled labourer for a day. Taking Chinese conditions, it follows that the real value of coal in terms of labour at even as low a wage as \$0.20 per man per day is at least *one hundred*

¹ Read before the Society, February 26th, 1920.

and fifty dollars per ton. Similarly in England where heavy manual labour now gets some 10s. per day the *real value* of a ton of coal properly used is at least £35 per ton. (In some ways the value is even greater, because power plants enable concentrations of energy to be obtained which are quite impossible with men alone). Let us put it another way. An unskilled labourer spends say 50 years of life (from 15 to 65) on repetition work, 10 hours a day for 300 days a year. His whole life's work can be done by 20 tons of coal, which consumes nothing! The coal output of the United Kingdom is about 250 million tons or over six tons per head per annum. Even if only one of these six tons per head is put into power, it makes the mechanical energy of an Englishman over three times that of the national of a non coal-owning country.

Without coal or oil, all the great carrying trade of the world would vanish and leave transport conditions but little better than they are in the interior of China. Oil and elevated water can compare in some way with coal, but for many years they themselves will depend on coal-made machinery to use them. Oil is also probably so deficient in quantity that its price will always be much greater than that of coal, and at the best it can but be used as a convenient substitute for coal. Oil will also probably be derived from or used in combination with coal in the near future. The utility of dust coal is also rapidly increasing. Water power is localized and can only be transmitted with loss or stored for transport in electro-chemical "accumulators" which are really an expensive and very heavy kind of artificial fuel. Water would have to be raised five hundred miles above the earth to begin to compare weight for weight with coal in potency.

China possesses great stores of coal. Even now her output is almost equal to that of Japan, some thirty million tons per annum. Most of this is, however, locally consumed for heating. In North China where there is practically no timber, coal is particularly in demand for this purpose. How much coal is required to heat human beings up to a moderate standard of comfort is a little uncertain, but almost certainly one ton a year per head is not far from the figure. If you consider that in a moderate sized foreign house in China perhaps fifteen tons per annum is burnt providing heat for say three individuals and four servants, it is quite obvious that in smaller houses with many persons, one ton per head per annum can provide enough heat. Obviously at present nothing like so much is used in China. In Shanghai only about two piculs of firewood or charcoal per head of the Chinese population per annum are used in addition to a very small

quantity of coal. Even in the North, clothes are principally relied on for conserving warmth, but much efficiency and comfort is doubtless lost by undue loss of bodily heat. Considering the great plain and its border ranges and including the lower Yangtze Valley, we may say that China cannot go ahead on Western lines until she produces and uses some ten times as much coal as at present. Then things will begin to happen. In the meantime, however, the Chinese authorities, gentry and merchants not unnaturally fear that the admission of a preponderant share of foreign capital into coal mining will also mean loss of political control. Already in this way they have mortgaged the larger parts of their interests in the principal developed collieries to foreigners and, although the effective surplus value which can be obtained by Chinese purchasers of the output still remains appreciable, there is an unavoidable tendency for much of the real benefit of the enterprises to be reaped by the foreigner. In addition to this opposition to foreign investment, however, the Chinese are following a general policy which is, for the time being, arresting development. First of all, there are the taxes, \$0.30 per mow of concession per annum plus ten per cent. of the local value of the output (in actual fact 5% is supposed to be levied in Honan, and \$0.05 per ton in Chihli, and 15% in Kirin). Secondly, there are the *likin* charges amounting, according to Mr. Liang Chi-chao, to from 6—10%, but reputed to be much more in many cases, as well as causing much extra expense by delaying the transportation. Thirdly, there are irregular charges made by officials at the mines and along the transport routes. Fourthly, the methods of transport are inefficient and expensive. Lastly and by no means least the merchants themselves, on the principle of maximum immediate profit, hold the prices up to as near the standard set by foreign coal as possible. As a result the purely Chinese mines remain in an undeveloped condition and cannot afford to get advice and instal pumping plant and hoisting machinery which would enable them to get the cumulative benefits which accrue from large output.

Another factor in the situation is the fact that most of the mines are situated away from the main traffic routes and are therefore much affected by bad transport and also by social disturbances, particularly when the coal is in transit.

To illustrate the actual state of affairs, it may be remarked that while during the fourth year of the Great War, Shanghai was paying over \$20.00 per ton for coal, there were many mines within 300 miles of Shanghai where the cost of the coal at the pit's mouth was certainly well under \$5.00

per ton and may even have been as low as \$1.00 per ton. Near to a line drawn from Huchow, a city 90 miles from Shanghai just S.W. of the Tai Hu, almost due west to Tat'ung on the Yangtze (250 miles from Shanghai by air line or about 320 miles by the river), there is a whole series of mines, of which the following are actually known:—

Li Shan	}	near Ch'ang Hsing
Wu Tung Shan		
Nan Kao and Wu Shan		
Hsiao Niu Tou Shan		near Kuangto Chow
Shui Chang	}	near Shui Tung
Ta Wang Tsun		
Chiu Li	}	near Ching Hsien
Ku Lou Pu		
Yao Tou Ling		
Kao Tsun		
Pei Ma Shan		near Lu Kiang

The western part of this country is rather mountainous, but none of the mines are very many miles from a river navigable by cargo boats. \$5.00 will certainly transport one ton twenty miles over land or one hundred miles by water. Still more important is the cost of landing and unlanding and this especially should be tackled.

At the present time owing to the smallness of the production, the output of these mines is entirely used locally for heating, lime burning, etc.

In addition to these mines, there is coal in the Nanking hills between Nanking and Chinkiang, particularly at Lung Tan and Chi-Hsia Shan (Lone Tree Hill). The quality and quantity are doubtless small, but it is very improbable that these places are quite worthless. The writer is partially indebted to Mr. V. K. Ting, the Government's geologist, and also to Mr. Behrents for information as to some of these mines. Mr. Ting, the Director of the Government Geological Survey, has recently made a report for the Conservancy Board which shows the geology of many of these mines.

The work of Pumpelly, David, Richthofen, Willis and Blackwelder, Andersson and Ting have made the general geology of China fairly clear. Speaking very roughly, it may be said that the whole of China proper and Southern Manchuria shows a tendency to parallel folding in a S.W.—N.E. direction intersected (especially in the West) by a W.N.W.—E.S.E. series of folds. As a result of this folding and subsequent erosion, the strata recur periodically and the carboniferous strata occur in a series of synclines or troughs exposed by erosion almost all over the country. There is probably a larger proportion of outcrop of the carboniferous series of

rocks in China than in any other country of its size. This does not, of course, mean that actual coal is to be found in absolute profusion since the carboniferous series is very thick and the actually exposed surface may be below the coal or at a prohibitive height above it. Furthermore, while coal seems to have been found where the strata are accessible in somewhat similar thicknesses (perhaps aggregating to 20 ft. or even more), in any one locality it may be in very thin beds, have been destroyed by exposure or heat, or contain so much inert matter as to render it of little value.

Nevertheless, it is quite certain that the actually workable deposits in China are such as to warrant the opinion that the industrial importance of China or any adjacent country which can command China's coal supply can become of the very first order.

In spite of all common assertions and belief to the contrary, man is not really interested in events which may occur at a distance in time not personally affecting grand children. In the speaker's opinion this question of China's coal supply is one which will actually develop within a short time. The eldest men, whom middle aged men now clearly remember, saw the rise of the coal era in Europe and America. The young men now living may actually see China, one of, if not the first of, the leading industrial countries of the world.

As you are probably aware there is a strong movement afoot for making Shanghai an ocean terminal for first class shipping. This will be very difficult, unless there are ample supplies of cheap coal for bunkering. At present Shanghai imports about a million and a quarter tons of coal per annum, about half Japanese and half Chinese (mainly Kaiping coal) of which one quarter of a million is used for bunkering. With fully developed shipping, at least a million tons per annum will be required for bunkering alone. Over two hundred thousand tons of coal per annum are transformed in the Shanghai power stations and this will easily increase to half a million as industrial development continue. Further population and the increased use of coal by the Chinese will make further demands so that there is nothing unreasonable in supposing that within a very few years Shanghai alone will need some three million tons of coal per annum. Japanese sources are limited, the price of Japanese coal is high and will rise if exchange falls, and there is five hundred miles of transport. Kaiping coal which now totals upwards of four million tons per annum may, perhaps, meet the demand, but it must be remembered that the distance is great and there will be an increasing call for that coal elsewhere as well.

On the whole there seems a definite case for a stimulus to be applied to the development of the local mines. Whether this is to be done by loans on favourable conditions, gratuitous technical advice, machinery at specially cut rates, or government bounties, is open to question. Probably the problem would partly solve itself, were the Nanking-Hunan Railway to be constructed, but in the meantime, local interests should become aware of the situation.

The romance of coal is one which well pays consideration. All life owes its being to the sun and the Japanese are not so far off the mark in regarding Amaterasu-Omi-Kami as the supreme being. In those early days when the atmosphere was heavy with carbon dioxide, the sun produced a profusion of vegetable life and separated the elements of that gas, providing on the one hand, coal, and on the other the indispensable oxygen. The two elements yearn to be recombined and by harnessing part of the energy of their combination man has attained to powers which a very few centuries since would have been termed magical. Coal is far more valuable than gold since the latter's value is purely a social convention whereas that of coal is a physical fact which makes a certain quantity of it equal mechanically to man himself. Petroleum is even more precious for similar reasons but is less likely to serve permanently the demand, especially in China. There are, moreover, other objections to petroleum. Special vessels are required to carry it; it is very inflammable; leakage and evaporation losses are serious; it is much more localized than coal; expensive distillation is necessary to purify it; delicate machinery is required to use it for power.

There is no immediate prospect of infra-atomic energy becoming available and the direct use of sun-rays is not financially practicable at present. Seeing that coal consists of fixed sun-ray energy, which has taken many centuries to accumulate, it is obviously more efficacious than direct sunlight can be.

CHINESE IDEAS OF ANTIQUES.

I

COPPER WARE

REV. J. HUTSON

The veneration of things ancient is the same the whole world over. Among the Chinese, even the poor and illiterate are pleased when they are told that a certain article is of ancient origin. Chinese ideals and tastes seem to have had their origin in the "Spring and Autumn Classic" period; and are therefore of decided antiquity. The articles most highly prized by the Chinese connoisseur are those which date from the Hsia, Shang, Chou period; (夏商周); commonly known as the San Tai (三代). The articles which rank next in value are those dating from the Ts'in Han (秦漢) periods. A third and inferior class is made up of articles dating from the T'ang and Sung (唐宋) periods. Chinese antiquarians judge all antiques by the above three standards; and no matter whether they are copper, porcelain, paintings, or penmanship, this is the test applied to them. Chinese history records the fact, that the state of Kao (郕) greatly prized the tripod (鼎) which it was forced to transfer to the keeping of the State of Sung (宋).

The State of Lu (魯) gained possession of a tripod, which belonged to Wu Sheo Meng (吳奢夢) of the State of Wu (吳) by bribing the statesman Hsueh Yin (荀偃) of the State of Chin (晉). This state presented two square urns to Tsi Ch'an (子產) which originally belonged to the State of Ch'ü (莒). After a period of feudal strife between the states of Ts'i and Chin (齊晉), the state of Ts'i gave a jade bell and a sacrificial caldron as a peace offering to the State of Chin, (these articles, however, originally belonged to the state of Ki (杞)). The State of Hsü (徐) presented a caldron to Ts'i (齊) as an offering of peace. This caldron was originally the property of Kiah Fu (甲父). The state of Cheng (鄭) bought over Chin (晉) by the gift of a bell, after the pattern of the Siang Chong (襄鐘). The State of Wei

(衛) bribed Lu (魯) by the gift of an ornamented Su Ting (舒鼎), and a Ting (定) pattern mirror. General Ioh I (樂毅) when general of the soldiers of Yen (燕) fighting against the state of Ts'i (齊) brought back as trophies a sacrificial vessel, a bamboo musical instrument (大呂), and also recovered an ancient Ting (鼎), which had been taken from them by the State of Ts'i (齊) at a former time. These precious articles were hidden away, and were rarely ever shown to any; and their existence was only revealed after much pressure. So it may be safely affirmed that these ancient States and feudal princes only relinquished their antiques, when forced to do so by superior force, or cunning diplomacy.

The Chinese curio dealer does not expect a daily turn over. A few transactions in the year is enough, owing to the great profits in the business. As the saying runs one deal pays a year's expenses. K'ai p'an ch'ih ih nien (開盤吃一年). Every expert curio dealer has a secret book, which he keeps for reference, to assist him in recognizing real antiques, and also in the detection of counterfeits.

The copper wares dating from the San Tai period may be classed under three heads (1) Lapis Lazuli (青綠), (2) Quicksilver (水銀), (3) Coarse gray baize (靛色).

If a copper utensil has been buried in the earth for a long period of years near the base of a mountain, the colour will be cerulean. This is caused by the damp from the mountain side thoroughly soaking it, combined with the steaming caused by the heat of the sun's rays.

If the article in question has been secreted on the brink of a river, or has been near some natural fountain of water, the colour will be likely a dark green. This is caused by the vapour of the river, combined with nitrous salt gradually permeating, and eventually corroding the whole vessel.

The Chinese connoisseur, Ts'ao Ming P'an 曹明伴 has said that "If a copper vessel should be buried in the earth for 1000 years, its colour will be cerulean, resembling the azure vault. If it has been submerged in water for a similar period of years, its colour will be green, but resembling a tender pumpkin skin. If it has been submerged or buried for a lesser period, then the colours will be imperfect.

"When real antiques come forth from their long imprisonment in the earth they should resemble a nephrite gem."

Owing to the fact that from the "San Tai" period down to the present time, we have considerably exceeded one thousand years, it is difficult to wholly accept this theory without careful investigation. If we grant the point that articles buried or submerged for the period of one thousand

years, will be sky blue and pumpkin green respectively, then the question immediately arises as to how such colours as vermilion red, quicksilver, black varnish, coarse grey, and ancient earth colours are developed. We must therefore conclude that Ts'ao Ming P'an's theory is very incomplete at best, and must look for other causes to fully explain the varied phenomena to be found in existing antiques.

The curio shops all display antiques of various kinds, and among them will be found some that have been submerged in water for many years. On these articles certain well defined and distinct water lines will be found. These water marks indicate the ebb and flow of the water throughout a long period of years. Such wares may safely be accepted as having been submerged in water. The colour of this class of ware is generally a pure cerulean blue, but if the article has been deposited at the bottom of a pool there will be a tendency to a yellowish colour.

Most copper wares become imbued with the "flavour" of the earth or water proximate to them. Some acquire these proximate hues by being soaked in water, others by being steamed in the earth by the damp arising from the action of the rays of the sun. The colours adhering to articles which have been soaked are devoid of either indentation or protuberation. Those taken from fountains show decided water lines. Those excavated from the earth have much of the colour of the adjacent soil adhering to them. If the latter have been much exposed to the power of the sun's rays, the steaming will have produced many little dimples in their surface resembling the pores in the skin of an orange. If the steaming process has continued for a lengthened period of years, then decided indentations and protuberations take the place of the dimples. If either the earth or water should happen to be charged with salts, or acids, the colour will be dotted over with blue, green or vermilion dimples. If the earth or water is heavily charged with yellow ochre, pipe clay, or red chalk, then the various articles will take on hues of their immediate surroundings. If copper wares assume a jet black, purple, or coarse grey baize colour it affords evidence that they have been deposited in a high and dry place, such as brick built graves, stone hewn caves, stone ledge beds and tables, or in some place where neither the influence of the earth nor water has been able to corrode them, and where only the proximate action arising from the influences of a dead body, with which they have been interred, alone steamed and corroded them.

Copper wares which have been deposited in ancient graves and have been in contact with the dead are mostly

of a mercurial colour (水銀). These mercurial colours may be divided into two classes (1) silver coloured mercurial wares, (2) lead coloured mercurial wares. Such consist for the most part of copper mirrors. The reason is that the ancients embalmed the bodies of the dead by charging the cavities of the body with mercury, after which a copper mirror was bound round it to lighten his way through the darkness of Hades. Silver wares such as rings, bangles, or other jewelry, being often interred in the same sepulchre were gradually dissolved by the mercury and attracted to the copper mirror to which the silver adhered. If sufficient time was allowed to elapse the mercury and silver penetrated to the very core of the mirror, and the whole became silverised. Thus by the time it was 1000 years old the copper mirror had become snow white. These mirrors are now spoken of as "Silver backed mirrors" (銀背鏡), while the common people call them Silver Soaked Mirrors' (銀浸).

If a mirror happened to become stained with blood from the dead body to which it was attached, before the mercury had acted upon it, and if no silver article had been deposited in the tomb, then when eventually the mercury did act upon, and penetrate the mirror, its colour became like black lead, and is now called "A lead backed mirror" (鉛背). In colloquial it is called a mercurial mirror (水銀浸). These mirrors are sometimes one half mercurialised while the other half is green, the green half being covered with red sand granules. The half which is found to be green was probably the first to be affected by the flesh or blood of the dead, and then afterwards mercurialised, while the other half was only mercurialised. This explains the anomaly of how two diametrically opposite colours are sometimes found on the same mirror.

To the antiquarian the silver backed mirror is of most value, while lead backed variety takes a second place, and the green, blue or black specimens are reckoned to be of inferior quality.

When a lead backed mirror has been buried in the earth for many years, then its colour becomes jet black and is known as a "black varnish backed mirror." This variety of mirror is not only very rare, but is of considerable intrinsic value.

Counterfeits of this variety are, however, easily made, but the fraud is readily detected. On sounding the genuine antique, it is absolutely void of any metal ring, while the counterfeit has a very distinct metal sound. On weighing the genuine antique it proves to be very light, while the counterfeit is heavy and clumsy. On scraping the genuine

article it is soft like soap stone (圖 書 石) while the fraudulent imitation is hard to the very core, and its imitation skin peels off when the knife is applied to it.

The ancient coarse baize, or grey coloured copper wares usually have small pure green spots on their surface. If these have been artificially produced after exhumation by soaking in vinegar or salt water, the spots do not penetrate to the core of the article but are merely dotted over the surface.

If the surface of this latter class of antiques is shaded with cloud-coloured shadows, hemp seed indentations, red sand granules, cerulean rain spots, or snow freckles, then it may be safely concluded that this particular article has not been excavated from the earth, but has been transmitted from one generation to another down through the ages, and no period short of from three to five thousand years is sufficient to produce the peculiarities just enumerated. The presence of red sand granules on a copper ware does not, however, wholly or finally decide whether the article dates from the "San Tai" period, because wares manufactured during the Sung (宋) and Yuen (元) dynasty periods are also similarly marked with large red granules. Some of these granular markings are somewhat like minnows, and are caused by the stains of human blood. These granuliferous markings are also sometimes laminiferous and the laminæ may even be two or three layers in thickness. If these peculiar markings penetrate to the very core of the copper ware, then, it safely may be asserted that the article is of genuine antiquity, for no matter whether the article is scraped, scrubbed, scratched or polished, the peculiar marks of genuineness cannot be erased.

The copper wares of the "San Tai" period consisted chiefly of bells and caldrons, the largest of which could be put into a bushel or in some cases even a pint measure.

It has been stated that the Shang (商) dynasty wares were plain, and that the Chow (周) dynasty wares were chased. Still it can safely be said that the plain wares were chased, and the chased wares plain, because the plain wares were made according to fixed dimensions, and defined models, and also bore the maker's name and date of production. The workmanship was skilled, the patterns clear and refined, which no chasing could surpass in elegance. As to the chased wares of the Cheo Dynasty the chasing and "Seal writing" are undoubtedly of a delicate and exquisite character, the style of writing easy and free: the filling in, and inlaying work cleverly done, but the whole was nevertheless substantial and plain. The Hsia (夏) dynasty wares

are adorned with a finely inlaid embroidery of gold thread so worked as to resemble thunder clouds. Flakes of jade were also neatly polished and inlaid in the copper in exquisite style. Although the Shang dynasty wares had only gold and silver flakes inlaid in its copper wares, and produced very little of the delicate art of gold thread embroidery, or thunder cloud imitations, yet it cannot be said that the artisan of the Shang period had lost the art of inlaying its copper wares.

It has already been stated that a copper vessel which has been interred in the earth for the period of a thousand years will be of a cerulean colour. After excavation and cleaning it will be noticed that the colour varies considerably during the hours of day and night. From midnight until noon the colour becomes increasingly dull, but from noon onwards the colour becomes richer and appears as if a cerulean coloured moisture was oozing from, and covering the whole vessel. In some cases it appears as though this sweat would form into beads and drop to the ground. This phenomenon is caused by the changing light and aura. From midnight until noon the male principle in nature is in the ascendancy but from noon until midnight the female principle predominates and the vivifying aura produces the exquisite effects just described.

These valuable antiques occasionally have blemishes in the nature of earth corruptions. In such cases the earth's action has rusted the metal thin, or even may have eaten holes in certain parts. These blemishes generally seem as though a snail had crawled over the surface and left its trail behind. If chisel or hatchet marks are discernible thereon, then it is presumably a counterfeit. When a copper vessel has been submerged in water for a long period, the colour will be a pure sky blue, and should glitter like jade. If it has been soaked for a period less than 1000 years, its colour will be sky blue, but it will lack the coruscant qualities which characterise the more ancient articles, but corruptions and blemishes similar to those found on articles excavated from the earth will also be observable. It is a generally recognised principle when judging the genuineness of antiques, recovered from the neighbourhood of earth or water, that the genuine article when weighed will be light, but it should be remembered when doing so that some articles were originally larger and thicker than others, and thus take a longer period to rust through and through than an article of slighter make. Such articles, though heavier than some others, may none the less be genuine.

Then again the sky blue colour may have penetrated to the core of the metal, leaving only a fine red thread like a line of copper in the centre and in consequence of this the vessel will still have a metal ring about it. Notwithstanding these defects the article in question is a real antique. Allowance should always be made for mattock hacks or other injuries of excavation which will certainly be of a different colour from the rest of the vessel.

Copper wares which have been transmitted from generation to generation down through long ages, should be either of a purple or coarse baize colour, while the latter colour may be speckled with red sand granules. Some of these granules protrude beyond the natural surface and in some respects resemble Shen Cheo (廣州) sand. These peculiar markings cannot be easily eradicated, even boiling the vessel in a caldron will not obliterate them. On the contrary the markings are only intensified by so doing.

Counterfeit wares are manufactured by covering the copper over with a coating of varnish and red sand. These forged articles may be detected readily by those who make a study of the science, because they show neither the marks of the water soaked, nor land sweated nor hand transmitted wares. Besides none of the genuine articles emit any undesirable odour (excepting perhaps when the earth steamed variety is first exhumed it may exhale a slightly savoured earthy odour, which evaporates as the article becomes dry). Forged articles on the contrary can easily be detected by the smell they emit. If the palms of the hands are rubbed together till they are quite hot and thereafter rubbed on the article under scrutiny, it will emit an objectionable odour which stifles the nostrils and is much to be dreaded, and proves it to be false.

The makers of forged copper wares have a definite method of procedure, which is somewhat as follows. A preparation consisting of quicksilver, pewter and lead is compounded and applied to a new copper mirror. After which a thick composition of vinegar and fine red sand is painted over the whole article with a fine brush. If an olive brown colour (女蟾茶色) is desired, the mirror is watched till the desired shade of colour is developed when it is forthwith plunged into a bucket of freshly drawn cold water which stops the development and fixes the colour. If a female varnish colour (女漆色) is desired the article is again watched till the desired colour has developed, when the article is again plunged into fresh cold water. If the article is not plunged into cold water at the crucial moment the colour rapidly changes till it becomes a pure sky blue

colour. These articles (of whichever colour) are then taken from the water and rubbed with a new cloth till bright and lustrous. The odour of the copper is subdued by a mercurial preparation, which also prevents its recurring. The sound of the genuine antique is clear and penetrating, while that of counterfeits is dull and coarse, hence it is impossible to deceive those who are initiated in this art.

Succeeding generations have each in turn attempted to imitate the filling in and the inlaying work of the Hsia and Shang periods. That their workmanship and skill were of a high order is proved by investigation made in ancient graves, and by the careful scrutiny of the articles found therein. Among others things, the following may be found, bangles, scabbard gems, pendants, earrings, hair pins, earplugs, chatelains, etc. When examining these, careful note should be made as to whether the patterns are round or square, and also as to whether they are inlaid in urns or sacrificial cups. So cleverly has the work of imitation been done, that even experienced curators pronounce these articles to date from the "San Tai" period. The work of differentiation should as a rule be easily carried out, because genuine antiques are light in weight, and in some way or other will show evidences of their antiquity. If they are not made thin by rust, they will be cracked or deficient in some part. They will certainly be earth corroded or water stained, and may have their ornamental bosses and knobs covered with a verdigris pigment, or have some other apparent or technical peculiarity which distinguishes them from the counterfeit article.

Besides this the genuine antique possesses a kind of heaven-born natural beauty which is almost impossible to describe, and their peculiar kingfisher green colour penetrates to the very core of the articles. Otherwise the imitations are generally perfect in every way. If the inlaying art, or mattock hacks have been imitated, the parts are generally tinkered up with wax to make them appear old, but these fraudulent impositions are easily detected as soon as they come under the eye of an expert.

During the reign of the emperor T'ien Pao (天寶) (A.D. 742) there was an official foundry for the casting of imitation copper wares. Notwithstanding their being imitation wares they were of a very high order, being not only elegant and artistic, but also pleasing to the eye owing to the exterior being adorned with flowers and grasses. In the official foundry the Ku Chi (古製) pattern was sometimes changed into the Kin Ti (錦地). The Ch'i (螭) took the place of the Kwei Long (夔龍), the Fang Sheng

(方勝), the Luei Wen (雷紋), the Li (隸) the Chuan K'uan (篆款), but in every case they entirely lost the clear patterns, and ancient beauty, while the wares were poorer in quality and less durable in use than their ancient models. The skilled moulder of the "San Tai" period was evidently a careful and clever artificer. The spreading of the wax was clearly done. The interior ground work of the knobs and bosses and other decorations were carefully smoothed. The turning of edges, and rounding of corners both round and square were neatly executed. The deep cavities and grooves appear as if they had been gouged with a gouge and forged into position by the hammer. The ground work of the flowers and studs was decided and clear, and the wares proportionate in all their parts. The Chinese antiquarian has the following proverb to guide him in the selection of antiques:

"Though the Antique is solid it should be elegant.
Though its body is thick it should be light.
Though its sound is small it must be clear.
Though the colour is hard¹ it must be bright."

(體 雖 實 而 文)
(身 雖 厚 而 輕)
(聲 雖 微 而 清 新)
(色 雖 堅 而 鮮 明)

It has been reasoned by some that all "San Tai" wares appeal to the mind as belonging to the Yin (陰) principle, and all wares dating from the Han T'ang (漢唐) periods, similarly attributed to the Yang (陽) principle in nature. The former was indented while the latter were protruding in their exterior appearance.

The engravings on the "San Tai" period wares are few, but the engravings on the Han and T'ang wares are plentiful. The protruding wares were easily made by first making the knob of flower and afterwards welding them to the article with some kind of sealing wax. The indented wares were more difficult to manufacture, because the flowers or characters had first to be written on the articles with wax and afterwards engraven in the metal. After engraving, the whole vessel was rolled in fine sand which filled up the carved indentations and thus prevented the metal from running into, and filling up the engraving during the process of firing. If the slightest flaw existed in the rolling process the engravings would be completely obliterated, and the intrinsic value of the article (even after rubbing) greatly reduced.

¹ A concept of metal hardness and colour cannot be separated, yet they are distinct.

The Ts'in Han (秦漢) wares are inferior to the "San Tai" (三代) the "T'ang Sung" (唐宋) are again inferior to the Ts'in Han (秦漢) and so, the deterioration continues in the succeeding dynasties. The reason why these latter periods failed to reach the perfection of their predecessors is to be attributed not only to inferior craft but also to poorer raw material.

The Ts'in Han (秦漢) artisans were admittedly stupid, and quite unable to copy the fine models of the "San Tai" period. The artisans of the T'ang Sung (唐宋) period were better craftsmen and attempted to modify the "San Tai" models. This accounts for some of the imperfections found in some of the so-called "San Tai" wares. Some of those show signs both of crudity as well as of consummate skill. From the "Tang Sung" (唐宋) periods onwards, the more the workmen strove, the more they seemed to lose the pure elegance of the ancients.

The genuine antiques in the possession of the people originally had no distinguishing character marks engraven on them, but certain fraudulently disposed persons have scratched imitation seal characters on such articles as urns and bells. Taken at their original face value they probably were genuine antiques, but the attempts at falsification has seriously discounted them. These forgers when attempting to obliterate all traces of the knife scratches, applied a chemical glaze to the articles thereby spoiling their original excellency.

There is a class of copper wares known as Keo Yung (句容) wares. In order to understand this term it is necessary to know that (from the T'ang dynasty, and the reign of T'ien pao (天寶) until the end of the Southern T'ang dynasty (唐朝)), there was an official foundry for the fusing of metal and the casting of copper wares situated at Keo Yung Hsien. These wares generally bear the official seal of the foundry and are thus easily recognised.

During the reign of Cheng Ts'ung (成宗) of the Yuen (元) dynasty there lived a certain woman named Kiang Niang Tse (姜娘子). And during the same period there was also a man named Wang Yen (王言) who lived at P'ing Kiang (平江). These persons were both famous moulders and their fame has been handed down to the present age. They excelled in the art of wax spreading (撥蠟) which made their wares pure in colour, fine in grain, and elegant in shape. The whole exterior was ornamented with flowers. The ensemble appealed to fancy and taste at first sight. Some had a gold embossed ornamentation, some were of a cerulean colour, and still others of a nature green colour.

The specimens which still exist are mostly of a wax tea (蠟茶) colour but some are a jet black. The ornamentations are small and delicate and are of three kinds: (1) Small checker squares, (2) a palindrome ode (迴文), (3) Tortoise shell (龜文) markings. Each and all of these varieties are highly prized. There still exists a small square urn which is only four or five inches in height. This specimen is believed to have been manufactured during the T'ang dynasty as an imitation of Wen Wang's (文王) five hundred miniature urns. It is said that Kiang Niang Tsi (姜娘子) also imitated some of these miniature urns, the embellishments of which were beautiful and the dimensions pleasing to the eye. If Wang Yen (王賁) actually did imitate any of these wares they were inferior to those made by Kiang Niang Tsi.

The best ancient copper mirrors measure from one to three inches in diameter. Those measuring from four to eight inches are only of a second rate quality. Both should have some ancient literary inscriptions stamped thereon. The face of the mirror ought to be clear and glistening resembling a sheet of water exposed to the rays of the sun. A proverb describing good mirrors runs somewhat as follows:

The face of the mirror must be without blemish,

Its shape must be perfectly round.

It must not distort the visage

Of the person who is gazing therein.

(面無打擾輪轉周圓)

(形容不改者為貴)

There are some copper mirrors whose size is only about the size of a single copper cash piece. These mirrors have no inscriptions or marking either on back or front, but some backs are embossed with silver or gold, while the face is endowed with peculiar light reflecting properties. These are called "Mirror Gems."

With regard to those mirrors which only reveal their beauties when exposed to the direct rays of the sun, it has been stated that imitations of these articles can be made, by taking small pieces of copper and moulding them into the desired shape and size. After the moulding process is completed, various flowers and knobs are engraven thereon. After the engraving is completed the hollows are again filled up with a compound of pewter and copper, and then burnished smooth. It is claimed that if these are placed in the direct rays of the sun, that the engraven flowers and knobs will be visible to the naked eye. If any one should attempt to carry out these instructions, and actually succeed in producing such a mirror, he will soon have to frankly admit that the instructions are not only difficult of execution, but

after he has followed such directions, it will be most improbable that flowers or knobs will appear on the mirror.

If ancient, flower reflecting mirrors are carefully examined, it will be found that the copper is all of one colour and not of two colours as the imitations are supposed to be.

Ancient water chestnut flower reflecting mirrors (蓮花鏡) when placed under the rays of the sun distinctly show their water chestnut flowers, while on the back of the mirror earth corrosion is unmistakably present.

As curio dealers do not generally appreciate the value of earth corrosion, hence they try to patch them up to meet the popular taste. These patches can hardly be detected at first sight, but if placed in the light of the sun, dark shady marks can easily be detected. These shady marks are, however, quite different from the real thing and must not be mistaken for the flowers to be seen on the ancient flower reflecting mirrors. The art of manufacturing these ancient flower reflecting mirrors is still an unsolved mystery; but it seems quite certain that there was some magic art connected with it, which is very difficult to unravel and explain. While investigating this mystery, it has gradually become known that the cunning artificers of the T'ang period moulded their wares in the centre of a flowing stream on the fifth of the fifth moon.

Ancient copper wares may have lost an ear, or a leg, or the vessel may have a puncture, aperture, or be otherwise broken, cracked or chipped. These defects can be repaired, either by dashing a cold section against a hot one or a hot one against a cold one.¹ By using the cold dashing method, the ancient colour will be preserved. If the hot dashing method is adopted the vessel will be blackened and its value considerably reduced. If the scooping method is used along with the cold soldering art then wax is used to gloss over the interior and yellow mountain clay is used to cover over the whole exterior and fill up the patch, and make its appearance similar to a freshly excavated antique. These articles though patched and smeared over with clay and wax, are not to be reckoned among the counterfeits, but may be accepted and passed as real antiques with the reservation that they are patched articles.

There is another speciality in ancient copper ware which is worthy of some mention. It is that there are some articles composed of ancient pieces skilfully pieced together. All the pieces being ancient and by piecing them together a

¹ I have been unable to get an exact explanation of the phrase. The art as practised is now obsolete.

new article comes into existence, and is called a Kai Ch'iu Tse (改鑄子) "altered and adopted." This work needs considerable ingenuity and is reckoned to be of a supernatural character. The principles on which the Suen Teh (宣德) copper wares were produced are very difficult to understand. The work of manufacture and rubbing must have been done by clever and well trained workmen. This is demonstrated by the large number of small and even tiny articles produced by them. Pertaining to this class the following are worthy of mention. The hundred layer sacrificed urns (百折祭爐). These articles are bespattered with spots of gold resembling spots of rain or flakes of snow. The crescent ear sacrificial urns (鐺耳祭爐). Those with legs made of the hance tree (柘樹足) are the most valuable specimens. The small round urns or tripods are as follows:

Urns, Siang T'eo Keh Lu 象頭鬲爐.

Plates, Wu Kong Yang Sz Yao Soh 五供養細腰素盤.

Boxes, Ts'an Kin Shung Ch'i Shih Kia 鈐金雙螭飾架舌盒.

Vases, Shi P'ing P'an Ch'i Chen Chi 匙瓶蟠螭銅紙.

These are all of very fine quality. The largest specimens are the urns with perpendicular corners and adorned with the figures of some animal while the ears and handles are square.

The Shang Ts'ong (商從尊) cup is elegant and much coveted, because the rubbing is both ancient and artistic. On the bottom an oblong tablet was fixed, on which was inscribed before being fired, the following inscription. "Made in the Ming dynasty and in the reign of Suen Teh" (大明宣德年). This writing was clear, the penmanship excellent, and the size proportionate. The centre of the character was glazed, and the wax colouring was all that could be desired to please the eye.

The following articles belonging to the Suen Teh period are reckoned to be of secondary value. The P'an Kwan Erh (判官耳) the Ki T'ui Choh (雞腿足) urns. Flower vases with moveable handles, and six grooves in which are engraven Tibetan characters written in gold (鈐金香字花瓶). The square body and straight legged urn (四方直脚爐). The round shaped flower vases with moveable handles (翻環元瓶). The urn with a cash ornamented hole in the lid to allow the cash to drop through (蓋鑲錢文漏寶桶爐). The Suen Teh wares are of four colours (1) Coarse pear colour (棠梨), (2) Wax tea colour (蠟茶), (3) Tibetan classic colour (藏經), (4) Golden (鎏金).

The models may be classed under two heads, viz., the plain and the flowered varieties. The plain are the most plentiful, while the flowered varieties are rare.

The very best specimens of this kind of ware are as follows:—

The hornless dragon-ear urn 虬耳

The milk-bag urn 乳罐

The fish-ear urn 魚耳

The press classic urns 壓經

The next in quality are the Three periods Nine fillet cats food basins (三元九羅貓食盆). The doves food cups (鴿食盆) The kidney shaped well-mouthed basins (腰子式井口式) The articles of a third class quality are as follows:—

Plain-eared, flower-edged, lute-shaped urns (素耳花邊琴爐)

Horse manger shaped urns (馬槽爐)

“Law lamp” pattern urns (法臺式)

The poorest quality wares are somewhat as follows:—

The elephant trunk (象鼻) bamboo joint (竹節)

Halbert ears (戟耳) Dragon fly ears (蜓耳) shaped urns.

There is still another specimen of S'uen Teh wares which is worthy of some notice, and that is an urn with protuberant engravings of the dragon and the phoenix bird. The copper is of superior quality, and its rich colour is manifest in all its parts. It is known as a palace urn (宮爐) because they were used by the government of that period.

The ears are of two kinds. One variety had the ears fixed after leaving the moulder's hands, the other variety had the ears moulded and fired in one piece. The latter variety is of course the most highly prized and of the greatest value. The large urns generally have small character inscriptions, while the smaller wares have large character inscriptions. These details may seem of small importance, but they become vital when attempting to classify the wares belonging to different periods, which are of great diversity in shape and model, as well as possessing many points of similarity. Although the palace urn has no special intrinsic quality to recommend it, its rarity makes it a highly esteemed and much coveted article.

The Ching T'ai (景泰) and Ch'eng Hua (成化) reigns also saw the manufacture of urns, wine cups, and other copper utensils. The urns were adorned with “lion's” ears, with plates of red and gold so arranged as to create forms resembling clouds and birds. The ground work was perfectly plain, and only marked with the inscription of the reign and date of production. This inscription was engraved into the metal by some chemical preparation, and is often hidden in the body of the metal and passes unnoticed by the superficial or uninitiated observer. The Ch'eng Hua

wares are decidedly inferior to those produced during the Suen Teh period.

There is another peculiarity in the ornamented wares dating from this period which is deserving of notice. Certain vessels are adorned with figures of birds and flowers carved out on a perfectly plain ground. These figures were first embellished with various colours, which were then fused and fixed with some chemical preparation. After which the remaining surface was enamelled with gold. The workmanship of this period was clever though not of a high order, but owing to the rarity of the articles they are of considerable value and much coveted. In the Ching T'ai period the gold enamelled wares were reckoned to be the very best on the market.

II.

PORCELAIN.

The porcelain manufactured by the Yüeh (越) potteries during the T'ang (唐) Dynasty (A.D. 700) are the most ancient ceramics known in China;¹ but, alas, specimens are rare and almost impossible to find. It is stated that a certain Buddhist priest in Peking is the lucky owner of ten tea cups which are credited with belonging to that ancient period; but as to their genuineness it would be difficult to vouch with any degree of certainty. The Scholar Luh Kuei Meng (陸龜蒙) composed a poem on this class of porcelain which translated reads as follows:

The Yüeh kilns opened in the ninth moon
With the autumn wind and dew.
Then the nature green of a thousand peaks
Was absorbed by the wares.
九秋風露越窑開。奪得千峯翠色來。

THE CH'AI (柴) PORCELAIN.

This class of ceramics comprises the wares manufactured for the emperor Ch'ai Shi Tsung (柴世宗) about A.D. 954. This porcelain had both a fine and a coarse variety. The best colour being that resembling the nameless blue which is diffused by the uranic vault after a heavy storm of rain. The proverb regarding this porcelain runs as follows:

Blue like the sky : clear like a mirror.
Thin like paper : sounding like a bell.
青如天，明如鏡，薄如紙，聲如磬。

¹Probably only earthenwares were used in earlier periods. Yüeh was an ancient tribal kingdom in Chekiang province.

The coarser quality of the Ch'ai (柴) porcelain is of a yellowish colour and appears as if it was made of common yellowish clay.

THE RU (汝) PORCELAIN.

This porcelain was made at Ru Cheo (汝州)¹ and therefore bears the name of that city and is called "Ru Porcelain." During the Northern Sung period (A.D. 960 to 1126) porcelain from the "Ting Cheo" potteries was not allowed to enter the precincts of the Imperial Palace; only Ru Cheo porcelain being used by the Imperial Court. The reason given for this is that the Ting Cheo ceramics had a spinous rasping edge: while the "Ru Cheo" pottery was smooth and plain. In colour the Ru Porcelain was white like an egg shell. The "Sap" was thick and lustrous and resembled accumulations of fat. The exterior had an appearance resembling polished marble. The pores resembled matting. Secreted in its inner parts could be seen the legs and claws of the crabs. On its glossy lustrous surface, spots and freckles resembling hemp seed could be clearly distinguished. This porcelain when compared with the (官) Kuan or official porcelain, had much more moisture inherent in its composition.

THE KWAN (官) PORCELAIN.

These Kwan potteries were in operation during the Sung dynasty at Feng Huang Shan (鳳凰山) near Hang Cheo (杭州). They were worked under Imperial supervision and thus became known as the Kwan or official potteries. The quality of the porcelain produced at these potteries was much the same as that produced by the Ko (哥) potteries which will be described in its proper order. The most highly prized wares were of a whitish-green colour. The next best in quality was of a yellowish-white colour. The ashy grey oily colour was reckoned to be the poorest. Of the many variegated varieties, the best was the icicle-shaped, eel-blood coloured variety. The next in value was the plum flower with a black ground work. The poorest quality among the variegated varieties were those wares having small flowers intermingled with minute pied spots. These wares were purple in colour around the mouth and upper parts: this gradually changed to an iron grey toward the foot and base. Hence the saying which runs "Purple mouth and iron foot" (紫口鉄足). The reason given for

¹Probably in Honan.

this diversity of colour is that the enamel was put on while the vessel was standing erect, and gradually flowed downwards toward the base of the vessel, thus leaving its upper parts a lighter colour than its lower.

Though the porcelain of the Kwan 官 and Ko 哥 were somewhat alike, their colours in reality were very distinct and diverse. Sometimes the monochromatic colours, and pied flowers of the Kwan potteries, gave place to figures of fishes, butterflies, birds, leopard spots, and scaled amphibians in the Ko 哥 porcelain.

These varied figures and flowers were sometimes dotted over the original colours, such as yellow, black, crimson and scarlet, and when varnished they became very fascinating to the eye. These peculiar ornamentations and variations were wholly due to the lights and shades, coupled with the atmospheric changes of the furnace, and cannot be adequately explained. No fixed laws can be laid down for their production.

At a later date the Tung (董) and Wu Ni (烏泥) porcelains were produced as an imitation of the wares manufactured by the Kwan (官) potteries. These wares were, however, of a decidedly coarser quality than those produced by the Kwan kilns. They were made of inferior material, lacked the natural moistures, while the glazing and enamelling work was coarse and uneven: notwithstanding these defects they are now confused with the porcelain of the Ko (哥) potteries: and passed as belonging to that class.

The porcelain belonging to the Yuen (元) dynasty period is decidedly poorer than that dating from the Sung (宋) period: and anything produced in subsequent periods, are also inferior to that of the Yuen period. In a few instances, however, each generation has succeeded in producing some highly commendable wares, but the crimson cores, and whitish green exteriors of these later dates, are certainly inferior to the more ancient productions.

THE KO (哥) POTTERIES.

This name is applied to the potteries managed by Chang-ta-ko (章大哥), the elder brother of Chang-erh-ko (章二哥). (A.D. 1000). These two brothers lived at Ch'u Cheo (處州) during the Sung (宋) dynasty. The elder brother was spoken of as Chang Sheng-i (章生一), and the younger as Chang Sheng-erh (章生二). Each had a pottery at Long Ch'uen (龍泉) where the younger brother's kilns produced porcelain of a very high order, and of a natural green colour. The porcelain was pure and unadulterated with

circumambient crackly lines interlacing the whole surface. The external surface resembled jade, which made the wares to be much prized and even coveted in every age. The potteries of the elder brother, however, only produced an inferior class of porcelain, the colour of which was a dull white, with broken circumambient lines, and was known as the Peh Kih Sui (白圾碎). These kilns became known all over the land as the Ko (哥) or elder brother potteries.

THE LONG CH'UEN (龍泉) POTTERIES.

These potteries were the property of Chang-erh-ko (章二哥) and were situated in the prefecture of Ch'u Cheo (處州), in the county of Lung Ch'uen (龍泉) and in the parish of Liu T'ien (琉田). The porcelain produced by these potteries was of excellent quality, principally owing to the superior quality of the Kao Lin, and feldspar. The wares produced were of a very high order. They were of an onion green colour, complete in the minutest details: and keenly competed with the Kwan (官) porcelain for the first place on the market. Unfortunately the workmanship was inferior to the Kwan potteries, and the models also lacked the ancient style and elegant "flower" of its competitor.

The Lung Ch'uen wares were heavy, durable and suited for general use. The original colours were somewhat as follows, (1) Whitish Green (粉青), (2) Dark Green (深青), (3) Light Green (淡青). At the present time the best colour is the onion green: while the remainder are generally of an oily green colour: but all are decidedly inferior to the ancient productions of these potteries.

THE TING (定) PORCELAIN.

The Ting potteries were situated at Ting Cheo (定州), and were at the height of their fame during the Northern Sung period (A.D. 960 to 1126). The Porcelain produced by these kilns was of a snow white colour: but occasionally purple and black specimens made their appearance. These dark coloured wares, however, all had a white core, which after glazing developed characteristic tear-drop like marks on to their surface. The ornamented varieties of the Ting porcelain were of three kinds, (1) hand painted sketches of flowers, (2) flowers delineated on the wares by the pricking or tattooing methods, (3) flowers printed on the porcelain itself. The flowers most commonly imitated for beautifying purposes were as follows: (1) The *Palonia-muhtan*: which is believed to be the king of flowers, and

represent the male principle in geomancy. (2) The Hemerocalis Graminea, a day lily carried by women who wish to bear sons. (3) The flying phoenix bird: which is the emblem of matrimonial alliances.

The ceramics produced were mostly of a high order and showed considerable artistic skill. The wares comprised such articles as the following: urns, wine cups, tripods, flower vases, bulging vases, and square flower goblets. The wares produced during the reigns of Suen Ho (宣和) or Ching Ho (政和) should be of a pure white colour, and the porcelain of a delicate character, with a complexion somewhat like veined marble. This class of wares was called *white Ting porcelain*, all of which commanded a very high price. The purple and black specimens are rarely to be found anywhere, while the thick yellow coloured wares are of very inferior quality.

There is still another variety of Ting porcelain worthy of notice because of its excellent quality. The core of this particular variety was green, but mixed with a greyish argillaceous mineral. It has the name of "Earthy Ting Porcelain."

After the Northern Sung period a certain man named Cheo Tan Ch'uen (周丹泉) began to manufacture porcelain. The wares produced are reckoned to be of excellent quality: chief among which may be named his famous flowered Yü Lan (玉蘭) cups, which were of a unique model and perfectly finished in every part. These wares when intermingled with the Ting (定) porcelain can easily be passed as belonging to this latter class of wares.

THE HOH (霍) PORCELAIN.

This class of porcelain was manufactured at Hoh Cheo (霍州) during the Yuen (元) dynasty (A.D. 1266-1341) by a certain T'ang Chu Pao (唐居寶) by name. The potteries were also spoken of locally as the P'eng (彭) potteries.

The ingredients used for the manufacture of these ceramics were of a white and delicate character. The base and mouth of the vessels were smooth: but the wares lacked the essential amount of moisture to make them durable. Thus owing to their delicate and fragile constitution they were never of high repute.

THE CHUEN (均) PORCELAIN.

This porcelain was manufactured at Chuen Cheo (均州). The colour of these ceramics was chiefly the following: (1) A vermilion sandy red. (2) An onion green; colloquially called "parrot green." (3) a crimson colour; popularly called "brindled red." The specialities most prized by

connoisseurs were as follows: (1) a rouge red (red oxide of iron colour). (2) The onion green. (3) a dark crimson, resembling black ink. These three colours were pure, and without the slightest variation. The best variations were marked on the base by means of the numerals I, II, III, and onward in order to distinguish them the one from the other.

The second rate wares were as follows: (1) a pig's liver red, (2) the Ta li (大裡) red (3) the green and red intermixed. If these colours happened to have peculiar splotches on their exterior, just as though some one had expectorated over them, these peculiarities were solely owing to imperfect firing in the second kiln, and should not be looked on as a new variety of porcelain. The Chuen potteries also produced the following peculiar specimens, (1) a white sand footed porcelain, (2) a crimson, sandal wood coloured footed porcelain, (3) a black, iron coloured footed porcelain. Of these three the sandal wood coloured variety was the most highly prized. There was a yellow sand, and coarse clay variety which was reckoned to be very poor, chiefly because the ingredients were coarse and the workmanship of inferior quality.

THE YUNG LOH (永樂) PORCELAIN.

This porcelain was manufactured at Rao Cheo (饒州) and is of a delicate and moist constitution having a white body adorned with green flowers. When compared with the Ting Cheo porcelain it is of a slightly inferior quality. In the hollow at the base was stamped the two characters Shu fu (舒府), but unfortunately these wares are now difficult to procure. The most expensive and highly coveted articles belonging to this class of wares was the Ya Sheo (押手) cups and saucers. These cups were of a delicate constitution, with a wide mouth and bulging sides. The glaze was smooth and soft, and the base of a sandy like appearance. On the bottom was painted a lion playing with a woollen ball, while on the ball was inscribed in small circular characters, about the size of grains of unboiled rice, "*Manufactured in the Ming Dynasty during the reign of the Emperor Yün Loh.*" There were some variations in the patterns of these cups. Some had a picture of the mandarin duck painted on the ball, others had flowers instead of the character, but all were reckoned inferior to the character inscriptions. The interior of the cups were adorned with deep green coloured flowers. The pattern was beautiful and almost defied criticism. The wares were both durable, and usable, but now their price is almost prohibitive.

The saucers were seven inches wide, and were adorned with the picture of a newly born baby. The centre of the saucer was made of artemesian clay (端黃泥). The variations of the foregoing pattern and ornamentation are somewhat as follows. Some had the painted figure of a flying dragon executed in a red sand ground, while around the rim and sides are figures of the dragon secreted within the body of the porcelain. The base was of sand but the hollow in the base was glazed. The composite ingredients of this porcelain were white and glistening, and the exterior had the appearance of being enveloped in a fatty covering. In the hollow of the foot the following inscription was secreted in the body of the porcelain: "Yuin Loh Nien Chih (永樂年製), *Manufactured in the reign of the emperor Yuin Loh (永樂).*" These wares are all of excellent quality, elegant in shape and attractive in form.

There was also a plain saucer of the T'o T'ai (脫胎) or new born child pattern which was about six inches in diameter. Its composite ingredients were fine, the glaze good, the pattern elegant, and the inscriptions secreted, but its exterior was plain and unadorned.

THE SUEN TEH (宣德) PORCELAIN.

The best specimens of porcelain produced by the Suen Teh potteries are those known as the tsih (紫), red porcelain, which are red through and through. The second rate quality is that known as the moh (抹) red. These latter wares are only glazed with a red pigment, and are not the same through and through. The ancient writers described the tsih (紫), red porcelain, somewhat as follows. Its colour resembled freshly drawn blood, transparent like a mirror. A white line encircled the mouth, which was clean cut like a piece of iron, and when tapped it rang like a bell. Its composite ingredients were precious stones ground to powder and moulded into porcelain. This explains the reason why the lustrous red penetrated to the very core of the porcelain, and dazzled the eye when gazed upon. It also explains why such fabulous prices were paid for these articles. The moh (抹), red wares, did not require such expensive material for their production; but when compared with the tsih (紫), red wares, they are very inferior in quality; the tsih red being likened to heaven, and the moh red to earth, so great was the contrast between them.

The tsih red porcelain had several variations both in colour and quality. Some had a red exterior with a white core. Others had a white exterior and a red core. Others

again had a white body with only a red foot and base. The most highly prized were those which were wholly red exterior, core, body and base. The second rate specimens were those which had a white core and red exterior, but this class also had variations. Some had a white body with a red band locking the mouth. It sometimes happened that only the foot and base were red.

The changing green (回青) porcelain is also included among the Suen Teh ceramics. Though inferior in quality to the *tsih* red, its composite ingredients were powdered sapphire stones. This latter fact explains why its lustre dazzled the eyes, and its excessive splendour moved the fancy.

There is also the Su P'o clay (蘇浮泥) wares which are also a changing green. The green in this case, however, is intermingled with a purple colour, resembling the purple grape. The blending of these two colours was so strange and confused at times that it was called the "demon faced green." This particular colour was produced by the same process, and at the same time as the real "changing green," and is only an inferior variety of those green wares, and its price was necessary much lower than the real articles.

The Suen Teh potteries also produced a pure white porcelain with a golden foot and base which glittered like a gem. Looked at from a distance this porcelain appeared to be pure white, but closer observation revealed hidden figures of the dragon and phoenix secreted in the body of the wares. In the hollow of the foot will be found an inscription inscribed in secreted character, "*Made in Ming Dynasty and in the reign of the Emperor Suen Teh.*"

There is still another peculiar variety of porcelain belonging to the Suen Teh period, whose colour is like an orange skin with perforations therein resembling coir matting. Its external appearance is as though layers of suet had been piled thereon, and thus making its surface bright, smooth, and attractive, so much so that it almost equals porcelain of the Sung (宋) period.

Some notice must also be taken of the Suen Teh porcelain with white ground and nature green flowers. These wares when put in the shade, and then suddenly moved and exposed to a strong light, make the figures appear as if they were painted on live paper.

The black splashed (墨皴) porcelain had black sandy lumps about the size of millet seed bespattered all over its surface. The ground work being black with perforations resembling coir matting.

The plain wares were glazed both inside and out, and had the appearance of having koumiss (cheese) heaped upon its surface. The base and foot had a hidden green intermixed with the white, this blending of colour can only be seen when the article is exposed to the rays of the sun, when it becomes powerful colour full of animation.

Imitations of the Suen Teh red wares are of a fiery red colour, the edges are thin and the glazing shows a tinge of green mingled with the red, but there can be no doubt about their real origin.

The orange colours and coir matting perforations are all jumbled and confused. The white base with the nature green or life-like flowers are not found among these imitations. These imitations include such articles as *urns, vases, plates*. If the good coloured open-mouthed vases can be found, they are now of considerable value even though they are imitations.

THE CH'ENG HUA (成化) PORCELAIN, A.D. 1465.

Of all the Ch'eng Hua porcelain there is none to equal the five coloured handled cups, with their wide mouth and squash belly and adorned inside by the picture of a bunch of grapes. These Ch'eng Hua ceramics are believed to be superior to those produced during the Suen Teh reign. The next quality included cups which were adorned with grasses and insects. Such as "*hen and pheasant exhortation cups*." *San Yuen* (三元) fruit dishes (these dishes had three kinds of fruit painted on each, three dishes made a set, thus making nine kinds of fruit in all.) There are also the Wu Kong (五供) or five shallow vessels used in the worship of Buddha. Small saucers used for adjusting the chopstick, incense boxes, small jugs of various kinds, small platters of the thickness of paper, and adorned with green flowers.

There are imitations of these wares manufactured by Huang Tsi Sheng (黃子勝) and dating from the close of the Ming Dynasty. Though these articles are inferior to the real Ch'eng Hua wares owing to the lapse of years, their prices are by no means low.

Taken on an average, the Ch'eng Hua green porcelain is decidedly poorer than the Suen Teh wares, but the five coloured porcelain of the Ch'eng Hua period is superior to the Suen Teh five coloured wares. The reason given for the deterioration in the quality of the Ch'eng Hua green wares was the use of inferior clay. During the Suen Teh reign the green porcelain was manufactured from Su P'o clay (蘇萍泥) which was of a greenish colour, but by the

time of the Ch'eng Hua reign this supply was completely exhausted and the manufacturers were forced to use poorer clay. The five coloured wares of the Suen Teh reign were thick and strong, but of inferior quality. The five coloured wares of the Ch'eng Hua period were thin, and the shades and colours of such a delicate nature that they might almost pass as hand painted wares. The antiquarian will not be deceived by such appearances, though such wares might be sufficient to satisfy the eye of the uninitiated.

THE KIA CH'ING (嘉靖) PORCELAIN.

The Kia Ch'ing porcelain is classed under two distinct heads, namely the green flower and five coloured varieties. These ceramics when compared with the Suen Teh and Ch'eng Hua wares are found to be decidedly inferior. Though Rao Cheo was the centre of production during the three reigns, the wares produced were vastly different. It is said that as the clay pits increased in depth, the clay deteriorated in quality, and thus accounts for the difference in the porcelain produced during these reigns.

Among the Kia Ch'ing porcelain were found such articles as white tea cups and saucers on which was inscribed the characters for "tea," "date," "ginger," etc. These were used by the Emperor Kia Ch'ing when sacrificing at the Altar and were therefore called "*Altar plates*." The mouth of the cups was bell shaped, while the foot was perfectly round. The inside was adorned with the picture of a roll of bread painted on the bottom.

This reign also produced what is known as the "twisted plates" on which was painted fishes of three colours.

There were also small red lipped boxes which were adorned all over with ting flowers. These boxes were only about the size of a single cash piece, and were sometimes decorated with ting green flowers painted in the most delicate style of Chinese art. These delicate ceramics are now well nigh impossible to find anywhere.

THE WAN LIH (萬曆) PORCELAIN.

The porcelain manufactured during the Wan Lih (萬曆) reign is also inferior to that produced during the Kia Ch'ing (嘉靖) reign. The porcelain was thick and coarse, and had many icicle like marks, and is not much in demand among antiquarians.

EXCAVATED PORCELAIN.

Ancient porcelain which has been buried in the earth for a long period of years, has its exterior wholly or

partially covered with a blue or greenish corrosion. This earth rust is caused by the porcelain having been deposited in close proximity to some copper wares, which have corroded and stained them. Porcelain such as plates and vases dating from the Ting (定) period have been excavated and have been found sometimes to be wholly, and at others only partially, covered with this green corrosion. A pair of red and green coloured wine cups which belong to the Kwan (官) pottery have also been excavated. The dual colouring found on some wares is due to their proximity to various other metals during the time of their interment in the earth.

KOREAN PORCELAIN (高麗瓷).

The specimens of Korean porcelain which have reached these parts are of fairly good quality and consist of such articles as saucers, vases, etc. The wares are thin and brittle and of a moonlight white colour. When compared with the Rao Cheo porcelain, they show a decided inferiority.

ARABIAN PORCELAIN (大食瓷).

Arabian porcelain has a copper frame and is burned with the aid of chemicals. The colours which have come under notice are those with a sky blue exterior, with a light red interior. Over the sky blue exterior is painted flowers and butterflies in terra-cotta and gold splash work. The hand painting is of a very high order. The rims and feet are of terra-cotta, but unfortunately this is easily chipped off, and the wares thus easily become disfigured. As to the five coloured porcelain which is believed to be of Arabian origin, it is in reality not Arabian but European porcelain.

THE REFIRING OF PORCELAIN (復燒法).

Should the ancient porcelain of the Kwan (官) or Ko (哥) periods happen to be damaged by the loss of a foot or an ear, or otherwise chipped, other old porcelain may be used to repair the defects.

After repairs are completed a fresh coat of chemical glaze is applied to the whole. After glazing the vessel is rolled in a layer of thick heavy clay and put into the kiln along with other articles and fired a second time, after which it has the appearance of being a genuine old article, except that the patched places have a dull appearance and the whole vessel becomes dry and brittle. Such offer no special attractions to the casual purchaser. Any person who may

happen to gain possession of a patched vessel should remember that though it is patched, and inferior to the undamaged article, it is still ancient porcelain, and is in consequence of much more value than newly manufactured wares, no matter how fine the quality of the latter may be.

III.

ANCIENT LUTES (古琴).

The Chinese lute dates from the time of Yao (堯) and Shun (舜) or even earlier and is, therefore, an instrument of the remotest antiquity. It originally had only five strings, but these have gradually been added to from time to time, so that now the strings number seven. Ancient lutes can only be distinguished from the modern by carefully examining the wood of which the back of the lute is made. If the grains of the wood are broken, then it may be accepted as an ancient instrument, as at least five hundred years must pass before the grains break, and the older the lute the more broken the grains of wood become. These broken wood grains may be classed under three heads: (1) "*Snake belly broken grains.*" There are broken lines running across the back of the lute, resembling the cross lines on the belly of a snake. These lines may vary as to the distance between them. Some are only one inch apart, while others may be two or even three inches distant the one from the other. (2) "*The five flower grain breaks.*" These broken lines and flowers are so small and close together that they resemble the hairs of the head, and should cover the back, belly and ribs of the lute. (3) "*The (wei hau) or cherry blossom breaks.*" This latter variety of wood flower is believed to be the most ancient of wood flowers, and nothing short of one thousand years can produce such perfect markings. All ancient instruments have one or other of the broken grain or flower markings, but in order to recognise counterfeits, it should be remembered that the genuine markings have a sharp point resembling a miniature mountain peak, which no imitator can reproduce.

The Chinese lute is made of that timber known as P'ao t'ung (泡桐) or *Pawlonia Imperialis* S and Z which may be divided into two classes: (1) The "Yang" timber. This is the side of the tree which has been exposed to the direct rays of the sun during the years of its growth and thus called "male quality" timber. (2) The "Yin" timber. This is the side of the tree which has had a northern

aspect and thus escaped the direct rays of the sun during its period of growth, and is called "female quality" timber. If any one should be inclined to doubt this statement, let them take a log of "p'ao t'ung" timber and cast it into a tank of water, and it will immediately be seen that the masculine side of the log will turn uppermost, while the feminine side will go under the water. If you turn the "Yin" side of the timber on top, it will only remain in that position as long as it is held, and will naturally turn over and go under whenever it is released. There is still another method by which this may be tested, and one which even few musicians of any period have been able to appreciate. A lute made of wood taken from the Yang 陽 side of a p'ao t'ung log, will be dull and heavy in tone in the morning, but clear and penetrating in the evening. It will also be dull in tone when the weather is fine, and clear in tone when the weather is wet and dull. When the dew is falling it will not produce the bell-ringing or cock-crowing sounds, when the evening is still and quiet, the moon clear and shining then its musical qualities may be heard at their very best.

On the other hand a lute made of timber taken from the Yin 陰 quality side of a log, will be clear in tone in the morning and dull and heavy in the evening. When the weather is dry and clear, its tone will also be clear, but when the weather is wet and dull, its tone will also be heavy and dull. The lute is a magic instrument, and may be likened to a living and animated thing which is endowed with special powers to influence the hearts and minds of men. No other instrument can in any way be compared to it.

The timber for making good lutes must be both old and well seasoned. The best quality should be a crimson colour throughout, without the slightest trace of white anywhere. It will be all the more valuable if the grain is fine and the timber hard. If good "p'ao t'ung" timber cannot be found it is useless to attempt to make lutes, especially the belly part of it. Second rate p'ao t'ung may be used for making Muh Yu (木魚) to be used by the priests when chanting. It can also be used to make the ribs of large drums for temple use.

The back of a lute may be made out of five or six hundred years old Tsi Muh (梓木) or Hemsel Linder. This should be so hard that if the thumb nail is pressed into it no impression will be left upon it.

The varnish and colour of ancient lutes are also important points. The real antique will naturally have all

varnish worn off, and will be black resembling ebony (Wu Muh 烏木) (Malba elliptica Forst.)

Therefore, when a lute has lost all trace of varnish and become quite black, it may safely be reckoned to be a real antique.

IV.

PRECIOUS STONES.

The T'ai P'ing Yü Lan (太平御覽) records the fact that Kiao Cheo (交州) produces Peh Yü (白玉) or adularia. Yih Leo (揭婁) produces Ts'ing Yü (青玉) or green jade gems. Fu Yü (夫餘) produces Ch'ih Yü (赤玉) or red jade. Ta Chin (大秦) produces Ts'ai Yü (瑤玉) or vegetable coloured gems. Si Shuh (西蜀) produces Heh Yü (黑玉) or black coloured jade. Lan Tien (藍田) produces Mei Yü (美玉) gems whose colour is like indigo.

The Pieh Pao King (別寶經) says that if a stone is held between the eyes and a lamp, the light will show whether anything of special value is hidden in the stone, and will also show up its beauty. If the stone reflects a reddish colour like the newly risen sun, then it is certain that a gem of some kind is encased in the stone.

The yellow coloured gem is reckoned to be the most valuable; the green, red, blue, black and white are all inferior to it.

All stones no matter what colour they may be, if they have a rice gruel appearance are of poor quality. The yellow coloured gems vary considerably in quality, the best should resemble the colour of boiled chestnuts. The nature green should resemble the green of the tender willow leaves. The green jade (碧) should resemble spinach leaves. The red should resemble the colour of a cock's comb. The black should resemble pure black varnish. The white should be as white as newly sawn boat planks. Precious stones that come up to these standards are of great value.

The Han (漢) dynasty period excelled in the art of gem polishing. The ingenuity of it consisted in the use of a double hook and blade lathe in the grinding process. This lathe revolved in different directions, and was thus easily adjusted into all the grains of the stone which was polished without a trace of disproportion. In places where it was necessary to make a joint, the fine gossamer-like lines were joined together without leaving the slightest trace of the operation. So much so that even Sung dynasty artisans would not be

ashamed to own the work. The delineation of figures both of men and things on these gems is no common art. Its origin seems to date back to the "San tai" period. In the early stages of the art of polishing gems, the artisans apparently had no definite idea of how these figures could be produced, nevertheless they gradually succeeded in producing them, and the more they persisted the more perfect they became. That the artisans of the Sung period succeeded in developing this art is all the more remarkable since succeeding generations failed to do so. The ancients selected their material and approached their work in a way which is very difficult to understand or appreciate. The imaginative genius of the Sung period in their abilities of polishing and in their ideals of carving, only exceeded the Han period in unimportant items, while in the more important points, they are inferior; the double knife lathe, the delineations resembling dormant silkworms are superior to every thing else ever produced. It is by these signal marks that the Han and Sung wares are recognisable at first sight.

At a later period there was a certain Luh Tsi Kang (陸子岡) who was a famous carver and polisher of gems. Everything he produced, whether large or small, were all beautifully polished, and have had no equal, either before or since.

Ancient gems which have been excavated from the earth have decided earth corruptions which are very difficult to imitate. On these gems there will be blood stains, while on the blood red colours are found black ink like earth marks, which are deeply eaten into the gem, and have the appearance of having been varnished. The patterns are very elegant, round and smooth, and are called *ancient corpse* (尸古) gems. If these antiques should have a layer of yellow clay encasing the whole, then they would be called *an earth antique* (土古). Another variety of ancient gems, is that which has been deposited in the earth for a long period of years in close proximity to some copper ware, and in consequence is either partially or completely covered with a bluish green earth rust, or ox hair like variegations. These latter gems date from the Han and T'ang periods.

Chinese gems are classed under two heads (1) Mountain gems, (2) Water gems. The *mountain gems* are hard and dry with many little cracks and are called Kiang Yu Liu (江魚鱗). Gems coming from the Yunnan province come under this class of mountain gems. The *water gems* are white like an egg shell, soft and damp to the touch. The Yu t'ien (于圓) or *khoten gems* come under this class of gems.

There is still another water stone whose exquisite colour is whiter than any egg shell coloured gem. In its white body are found darkish spots resembling rice husks. This stone can be passed as a real gem.

The Ni Cheo (甌州) yellow stone, the Mao Shan (茅山) stone, the Kiai Cheo (隴州) white stone, the Suen Hua (宣花) stone have all a resemblance to gems, but lack the moisture which characterises the genuine article.

NAMES AND NICKNAMES OF THE SHANGHAI SETTLEMENTS.¹

GEORGE LANNING

It is quite possible to imagine a Chinese Juliet indulging in some such thought as this:—"What's in a name? That which we call a city most by any other name would smell as sweet!" But the Italian Juliet was a girl in love, barely fourteen, and it is hardly to such tender years that we should put what is really a serious as well as an interesting question when we ask "What's in a name?" Without names where should we be? Nouns and verbs make up all the skeleton of our language and most of its flesh and blood. The English language has hundreds of thousands of words, all of them derived from simple nouns or verbs. We are adding to them every year of our lives, and yet we know how badly at a loss we are at times for a name for some new and complex idea.

What's in a name? There is history in it. There is ethnology in it. There may be an ancient language in it. In hundreds of cases there is physical geography in it, and there are in names almost always tales of ancient times, of tremendous happenings, or the simple facts of daily life. To travel through Ireland, Wales, the Highlands of Scotland, large parts of France, and other countries of Europe, is to travel through countries where somebody once upon a time gave names to hill and dale, to land and water, to home-steads and farms, to boats and buildings, and to many more things, especially to men and women with their children and belongings, names similar to some of those in the land in which we dwell, China. It is not my purpose here to make good all these assertions. That must be done at a more convenient season. But the subject in hand, limited and circumscribed as it is, will yet provide some little evidence of the kind of thing I have in mind.

One of the greatest difficulties in the study of words is that provided by the varied dicta of our philological author-

¹ Read before the Society, December 12th, 1919.

ities. Doctors differ. When that is the case the open mind is as useful as the "open door" in China. We meet with an example at the very threshold of our subject. We are to examine certain names and nicknames in Shanghai. But what of the name "Shanghai" itself. It is beautifully simple. There are but two syllables, but, as Dr. Giles gives quite a dozen meanings for them separately, it is easy to see that there is room for varied views of their combined signification. Is Shanghai "on the sea," "by the sea," or "above the sea" as a sort of Super-mare: or is it "the upper sea?" All these meanings have been given to it, but local evidence seems to support the last, for besides the "Shanghai" of this district, there is a "Hsia-hai," or "Au-hai," pointing to an "upper" and a "lower" position. There is a Hsia-hai Miao to this day in the neighbourhood of the Kwenming Road. Maclellan connects the Yangtzepoo (楊樹浦) district with this name. It may be so. In any case it should be remembered that the "Yangtze" in that name has nothing to do with the Yangtze River, but is very suggestive of the physiography of the neighbourhood in early times when it not only meant but was "The Bank or Reach of the Willow Trees."

Dr. Parker in the 1916 journal of this Society has a most interesting and instructive article on the History and Folklore of Old Shanghai. To it those interested may be safely directed. For our present purpose we will merely mention what is perhaps the very oldest of our Shanghai names—Hu-tu—where "Hu" means the stakes used by fishermen to hold their nets, and "Tu" means the river. A later and more poetic title, "The City of Reeds" is distinctive not of Shanghai alone, but of every other place that has grown up on the thousands of alluvial sites presented to us by the Yangtze.

There is, however, no doubt regarding the first native name for the foreign settlements. It was a nickname but it was the most natural that could have come into use. It was, indeed, a translation of our own term—the "Foreign Area." But, as was all too common in the early days, the native of China did what the native of every other land has done; he injected as much of his natural suspicion of the foreigner, his engrained distrust, and his not unnatural fear as he could into it. So he called our site the "I-chang," not the "I-chang" that we know above Hankow, but another "I-chang," for the "I" in which the official scribe had a choice. He might have used an "I" (異) which meant simply foreign, and nothing worse. But he chose to use an "I" (夷) which besides meaning foreign, meant also

"barbarian." Our settlements therefore were collectively known from the start, as they are still known colloquially to natives, as the "I-chang," the foreign or barbarian enclosure. Dr. Giles assures us that there was no original contempt in even the barbarian "I," and we can well believe it. But we have only to remember how insulting a term "foreigner" has been amongst ourselves, to see how in all countries the corresponding terms are viewed. We had a drill sergeant here once who was mightily put out at being classed as a "foreigner." When the treaty of 1858 was negotiated, it was stipulated that the use of the offensive "I" (夷) should not again be employed either for the British Government or for British subjects.

When in November, 1843, Capt. Balfour came as our first British Consul, he was probably quite unaware of the term already prepared amongst the local authorities for the site he was to rule. He was fortunate enough, however, to have to deal with a most excellent official in the then Taotai, Kung Moo-kew, or Kung Moo-yun, with whom he proceeded to select the first portion of what has become so important and valuable a position. The Treaty of Nanking, Art. II, had ordained that British people were to be "allowed to reside, for the purpose of carrying on their mercantile pursuits, without molestation or restraint," at each of the Five Ports. But it seems that Capt. Balfour was not prepared to give any definite name to the site selected by himself and the Taotai. We find him calling it, in his evidence some years later before a Commission sitting at home, the "British Location."

At first the area so selected had but three boundaries—the Yangkingpang on the south, the river on the east, and the Li Chia Chang on the north. The west was left open. The Li Chia Chang deserves a little notice. It included all the land between the present Peking Road and the Soochow Creek about as far back from the river as the present Museum Road. The whole of the present British Consular compound, therefore, together with some Government dock-yards and other land, was not included in the first settlement area. That site extended only from the Yangkingpang to the Peking Road as it now is. How the first settlement extension took place so as to include all the land as far north as the Soochow Creek is an extremely interesting story, but is outside our present scope. Suffice it to say that it was purchased in part, and got in part by exchange, the purchase price being 17,708,420 cash, and the area 126.9.6.7 mow, part of which was awash at high water, for there was then no Public Garden.

The Li Chia Chang simply meant the enclosure of the Li family, but as is customary in such areas there were many part owners. Curiously enough this name is occasionally found as if covering the whole settlement, which is now and then referred to as the Li Chia Chang, a part standing for the whole. Similarly in early years we find the settlement area known as "the Yangkingpang Ground," and even as the "Yangkingpang." Sometimes it was called "New Shanghai," the "Foreign Quarter," the "English Ground," the "British Limits," and so on. More fully it was "the site set apart for the residence of British merchants." Our Consuls in their annual reports, however, always spoke of their returns as covering those of "the port of Shanghai." There has been considerable discussion as to what constitutes that portion of the "port of Shanghai" which is made up of solid soil, but there was never any doubt as to the extent of the port afloat. That extended from the Yangkingpang to the mouth of the river at Woosung.

All these varieties of nomenclature point to the fact that there had not in the earliest years been found a name which everybody accepted. The first official use of the word "Settlement" which I know of, is found in a despatch dated the 14th June, 1847, when the port had been opened almost three years. It is easy to surmise why our original residents fought shy of the term "settlement." It was not a word of high historic fame. Rather the reverse. Sir Walter Raleigh and others had founded settlements in America which had come to utter grief, and then there was that terrible adjective "penal" which so frequently ushered in the word "settlements." Furthermore out of the various meanings which the word "settlement" bears, the last that would have occurred to our British and American pioneers here was the one which refers to "taking up one's permanent abode in a place." Nothing was further from their thought or their desire than that. They were here to make their fortunes and go home—the sooner the better. Only by remembering this fact is it possible to forgive our first residents for their shortsightedness. Had they but foreseen, as the Americans foresaw when they laid out Washington, the future greatness of the place, had they but imagined it the hub of trade and industry it is now, they would, doubtless, have acted in a very different manner.

But, of course, our own ideas of what a settlement means have greatly expanded since 1847. We go from the simple to the complex, from the homogeneous to the heterogeneous, and so it is that in these days we find it necessary to classify settlements. Including concessions, there are

now four of these classes. (1) Concessions pure and simple dating from the treaties of 1858 and after. (2) Treaty settlements of the ordinary kind. (3) Voluntary settlements opened by the Chinese Government of its own free-will; and (4) Settlements by sufferance.

Each of these deserves notice. We will deal first with the settlements and leave the concessions to the last. Shanghai will serve us with three examples. There was first of all the British settlement. I call it British advisedly, for in the beginning it could not have been other than British. That will be clear to every one. The war which had dragged along from 1839 to 1842 was a war between two Governments. This is a frequent claim in wars. In that case it was the literal truth. There was no cause of quarrel between the Chinese people and the British people. So when the Treaty of Nanking came to be made, it was an agreement between the British and the Chinese Governments alone. Nobody else had part or lot in it. Capt. Balfour came here to administer the affairs of a handful of British merchants squatting on a tiny speck of Chinese soil. The whole position was British if only for the reason that neither the British nor any other Government has the right to legislate for any but its own people. Still neither the British Consul nor the British Government had the slightest desire to play the part of the dog in the manger. There was no closed door where British authority was. Everybody was welcome if he would but subscribe to the regulations which experience had found necessary. These regulations were drawn up piecemeal as required, not as a whole on a certain date as some imagine. They came from the Taotai and the British Consul. But they were promulgated in the first case in Chinese. Thus it came about that the first foreign authority in the settlement was British, supported by the local and provincial Government.

Such arrangements might have prevailed even when challenged, had our Government desired it. But when Mr. Henry Wolcott, the sole American merchant in the place, got himself appointed Acting American Consul, and flew his national flag in 1846, a new influence was introduced. The story is highly interesting, but as it is also voluminous and covers some eight years of discussion, it cannot be entered upon here. Suffice it to say that as the British flag flew from the Consulate then in the city, the first foreign flag to display itself in the settlement was the Stars and Stripes. The question regarding its right to be there was bandied to and fro between Shanghai and the Ministers down south first of all; then between these and their respective capitals;

then between London and Washington, neither of which wanted to be bothered with what was to them so petty a matter, and thus, in 1854 new regulations were drawn up and agreed to by the Chinese Government, after which the British Settlement blossomed forth in correspondence as the International Settlement which it has been ever since.

In common talk it was still the English Settlement. Turning our attention to the so-called American Settlement here, Hongkew, we are at once impressed with the persistence of tradition. Falsehood once upon a time, so the story tells us caught Truth bathing, stole her clothes and ran off with them. Truth has never yet caught up, and so we are still regaled with such old world stories as those of an Opium War in China, and an official American Settlement in Shanghai. According to present day definitions there was an American Settlement here, but that definition was belated. The only kind of settlement known in the beginning was that defined by Dr. Tyau in his book on *The Legal Obligations arising out of Treaty Relations between China and other States* as "a site selected for the residence of all foreigners, within which they may organize themselves into a municipality for certain purposes and be governed by their elected representatives."

In the very early days of modern Shanghai, certain American missionaries settled in Hongkew and began the work which has had such splendid results in St. John's University and elsewhere. In time, laymen followed them. The Old Dock, as we now know it, is the modern representative of an original mud dock dug there by an American, a Mr. Dewsnap. For many years it was under American control. American consulates have, not altogether but as a rule, been in Hongkew. But all this was by sufferance. No American official ever claimed such a right over Hongkew as the British Consul down to 1854 claimed over the English Settlement. The American Government has to this day set its face against either settlements or concessions under the Stars and Stripes. There has at various times been a good deal of discussion on this point, but the main facts are plain. Hongkew, then, was a settlement by sufferance and no more. Chefoo is usually pointed to as the classic example of this type, but Chefoo has a Consul of its own, which Hongkew never had.

Hongkew was found to be too far removed from the city for American merchants to be willing to settle there. There was no bridge over the Soochow Creek till 1857, and as the American residents had no treaty standing there, there was no law. Taverns and Seamen's boarding houses, with the

aforesaid mission buildings constituted the bulk of Hongkew foreign property. It is no wonder, therefore, that the place became the Wapping of Shanghai, or as Mr. Morse calls it, "the Cinderella of the Settlements." In 1863 it was taken over by the International Settlement, and for the first time was then delimited.

Woosung is our nearest approach to a Voluntary Settlement, but Yochow, Santuao, and Changsha are other examples. In such places, as Dr. Tyau says, "the control of municipal administration and police remains vested in the local authorities."

We now turn to Concessions, and that brings us back to Shanghai. There is no difficulty with regard to concessions granted since the treaty of 1858. In that document they were duly provided for, and once more we quote from Dr. Tyau. He says that a concession is "a piece of ground conveyed by deed of grant in perpetuity to a lessee state for the residence of its nationals, the same to be administered by it, 'saving the sovereign rights of the Emperor of China.'" Before the recent war, Tientsin alone had as many as thirteen of these. At one time the United States had one there, but abandoned it, and in 1902, the area was added to that of the British concession. Yet as late as 1867 there was published a map of Shanghai showing the French, British and American "Concessions."

When in 1849 the French Ground here was set apart, it was on practically the same terms as those on which Great Britain first secured her grant. Other nationals purchased plots of ground within it, and until 1862 one Council served for all the foreigners in Shanghai. After that, France withdrew in order to set up her own administration, but certain rights previously secured by other nationals were maintained. From the first, however, as Mr. Morse points out, France had called her quarter, the "Concession Française" and not the "Etablissement Française."

One of the tokens by which we judge that the first British grant might have been claimed as a concession is that provided by the policy of securing the settlement area for foreigners alone. There was no expulsion of natives but there was exclusion. Certain native holders of land within the area continued to hold it, but no new native buildings were permitted, and then happened an incident similar to what has been known elsewhere. In 1857 India was reported as particularly quiet and restful. Before the same month was ended, she was ablaze with the Mutiny. In 1870, there was a change of Foreign Ministers in London. Lord Clarendon died on the 26th June, and was succeeded by

Lord Granville, to whom Lord Hammond, the permanent head of the Office, reported that the political European sky had never before been so clear. In less than three weeks France and Germany were at war. So in Shanghai. Early in 1853 European residents were congratulating themselves on having at last succeeded in getting practically all the settlement area for their own use. By the middle of September there were many thousands of natives dwelling there, and the idea of an entirely separate foreign area vanished never to return.

What had happened? This: that in the very early hours of the 7th September, 1853, on the day set apart for special honours to the great sage, Confucius, there had gathered together outside the north gate of the city a band of desperadoes, partly Cantonese, partly Fokien men. Amongst their leaders was a sugar-broker, and an ex-mafoo of Mr. Skinner's of Gibb, Livingstone & Co. On the opening of the gate, these men rushed in, killed the Chih sien, and a few soldiers, captured the Taotai and other officials, and made themselves masters of the situation. They had sympathizers inside who, as soon as they entered, supplied them with pieces of red cloth with which they made themselves turbans and so became known as the "Oong Deu," or Redheads. For seventeen months they maintained themselves there spite of repeated attacks on them. It was thus that they effectually prevented our possession of a purely foreign settlement. At the very moment that our predecessors were congratulating themselves on having this goal within reach, there were thousands of terror-stricken refugees pouring across our narrow frontier from the city and its suburbs.

The whole length of the northern bank of the Yangking-pang was crowded with them, all huddled together according to the fashion of such emergencies. Our jetties were surrounded by refugee boats. It was impossible to drive them off with the bayonet. We could not force back crowds of women and children upon bands of rowdies bent on taking everything they could from everybody within their power, and capable of massacring all who resisted. It was impossible, and it was not done; and so it came to pass that the Settlement gained for itself a new name—the "City of Refuge."

Lack of time prevents my going into more detail regarding the right of exclusive residence for foreigners in the settlement. That right, however, was fully entertained in the earlier years, and, as we have seen, down to September, 1853, when the Settlement had been open for close on ten

years. But in view of present native claims and aspirations it is well to be assured regarding the historic standing of the place. When the 1854 Land Regulations were signed, refugees were already within settlement limits, but there was probably no thought of their remaining there permanently. Indeed we find in the preamble of the 1869 Regulations that the settlements are described as "the land set apart by the Chinese authorities for the residence of foreigners." The sequestration, therefore, was as much a native as a foreign act. It is indeed further declared that these regulations were settled "in conjunction with His Excellency Woo, the Chief Local Authority representing the Chinese Government at Shanghai."

Furthermore, the schedule of the China and Japan Order in Council, 1881, speaks of the Land Regulations "for the Foreign Quarter of Shanghai, north of the Yangkingpang." The official position, therefore, seems clear.

The refugee movement which began in the fifties was further extended to almost its fullest possible extent in the sixties when the "long-haired" Taipings were carrying fire and sword throughout the province. For ten long years they had been spreading havoc through three-fourths of the provinces of China. The tale has often been told, and we may well shorten it now. The cup of China's sorrow was well-nigh full in those days. The war brought on by Viceroy Yeh, the war of which the occasion, not the cause, was the incident of the lorcha, "Arrow," had run its course by the end of 1860. It was on the 29th June that year that Soochow fell into the hands of the rebels, then at the zenith of their power. The effect was seen on the Soochow Creek. There was collected a seething mass of hysterical humanity. City people, town people, village people, the people of hamlets and isolated farms, all fleeing from the wrath then coming. It was the same on all the waterways leading to the City of Refuge. By thousands and hundreds of thousands they came, old and young, rich and poor. Our 470 acres were estimated to contain a full half million souls. Land values were rushed up to fabulous prices. The rich were willing to pay unheard-of sums for mere safety—the only safety China afforded, the safety of a foreign settlement.

This was all the more secure just then because both British and French Governments had decided to leave detachments of troops to garrison the place, and in time to secure the neutrality of the far-famed Thirty Mile Radius round it. Those were the days of General Ward, of Colonel Gordon, and the "Ever Victorious Army" whose memorial stands in the Public Garden. Only once did the Taipings

actually attack Shanghai. That was in August, 1860. They heralded their coming in characteristic fashion. That ruddy glow in the western sky after sunset was not the effect of a specially fine display of nature's own colouring. It was the lurid glare of burning towns and villages, for which there was not even the poor excuse of cold weather. It drew nearer. It reached Minghong. A little later the rebel had established his headquarters at Siccawei, whence he launched his attack on the city—not on the settlements. He received a warm welcome, but it was not till 48 hours afterwards that he drew off vowing vengeance. Foreigners had invited him to come, he said, and he would come again with greater power. One of the results of his visit was the destruction by fire of a big business area then lying between the city and the French settlement. Another was the exaltation of the prestige of Shanghai in every quarter of the empire. Here was a City of Refuge indeed. As a political "health resort," the fame of the settlements was established for ever and aye.

Once in later years during one of the periodical times of friction between West and East, one of the younger hot-heads in the capital urged his elders to make a clean sweep of Shanghai, and pack off its foreign residents bag and baggage back to their own lands. "Tut, tut," an old official is said to have retorted, "what nonsense you talk! If there were no foreigners at Shanghai who would take care of our women and children when the next rebellion comes along?" It is, however, true that some of the said foreigners would now gladly change the title thus gained by the settlements, and for "City of Refuge" read "Alsatia."

We now come to another and even more widely spread title under which modern Shanghai has been introduced to the world. Precisely when she first acquired the pleasing cognomen of "The Model Settlement," I have failed to discover. But it is easy to imagine how much the visiting native must have been impressed by the ten-year old town with its—to him—immensely wide streets, lighted at night by oil lamps at a cost of no less than \$12 monthly, its numerous private and public jetties, its spacious compounds with their well-kept flower gardens, its bustle, energy, trade, and rapid development. All this must have impressed him as a first visit to London or New York now impresses an English country boy or an American backwoodsman. To-day, let us suppose a Tsungming islander to land at the mail jetty and just as night falls to be taken for a stroll up the Nanking Road. Let us imagine, if we can, his sensations, and we shall no longer wonder why to his class at least Shanghai is not merely a Model place but a miraculous one.

So far as foreigners are concerned, it is quite possible that the first suggestion of the "Model" title came from an old Canton resident. One can well conceive of his landing, after coming from the twelve acre spot on which the Canton Factories stood, and being mightily impressed with the almost illimitable space allotted to Shanghai. Here was a settlement bounded on the north by the Soochow Creek, on the south by the Yangkingpang, on the east by the river, and on the west by the setting sun. Admirable! What a model site! Nor was that all. There was the freedom of the place. No more solitary confinement, or next door to it, under the thumb of jealous officials. And there was the climate, too. Canton never dreamt of such an autumn and winter as Shanghai provided. Nor had it ever experienced the charm of so diversified a society. Residents were counted here by the hundred, women among them. They lived in roomy residences wide apart. Their ships were not at Woosung. They swung at their moorings just outside the consignee's front door. Besides, the character of the local native was very different from that known down south. And best of all, Shanghai was buoyantly confident of an expansion that was to dwarf all other trading centres in China. A Model Settlement indeed!

Such may have been the early impressions of our visitor from Canton. We can now look deeper, for there are other reasons than those mentioned why Shanghai has won her title as a Model Settlement. Take the testimony of Sir Edmund Hornby, our first Supreme Court Judge. He in the middle sixties declared that there was no better governed a place in the world than Shanghai. And now, speaking generally, I myself after more than 40 years experience stand before you to bear the same testimony. A perusal of all the Council's Minutes from 1854 to the early years of the twentieth century, an examination of their immense correspondence during the same period, a careful scrutiny of the records kept by the Senior Consul during the years through which that varying official has presided over the meetings of his colleagues, such reading with careful note-taking could not fail to have uncovered festering spots in our body politic if such existed. If, for example, there had ever been in Shanghai the "graft" and corruption we hear of elsewhere, it could not be hidden. If it is not found, and it has not been found, it is because it is not there. Petty speculation has on rare occasions been brought to light. As human nature is at present constituted, that is inevitable. But from the broad point of view our records prove to demonstration that the

great administrative work carried on here has well deserved the epithet "model."

If we turn to the administration of justice, the same is true. For the first twenty years and more our only British judges were Consuls, with assessors in serious cases. Professional lawyers sometimes waxed merry over amateur law, much as a practised wine merchant might over a client who took Marsala to be the finest sherry. But the retort in both cases might have been similar. "I know what I like!" That the Shanghai resident was satisfied with the decisions given by the Consular Court is proved by the very few appeals against them, and by the still fewer that were successful. Increasing trade and ever-growing responsibilities led in time to the establishment of a Supreme Court, and in comparatively recent times, when Sir Nicholas Hannen was here, it was once more proved how delicate and even incompatible are the combined duties of a man who may first have to advise, then judge, and possibly condemn, those who come to him. Our Mixed Courts were born of refugee happenings in 1853-4-5 and the early sixties.

Again, Shanghai has been a model in the way in which at times it has carried on its extremely complicated and difficult diplomatic work. When it is remembered that the old familiar coach and horses might easily have been driven through our early treaties, when we think of the force of anti-foreign feeling—in ourselves as well as in others—we cannot be too grateful for the combined delicacy, justice, tact, and firmness of our Consular and Diplomatic representatives, and the fairness with which, in the majority of cases, they have been supported by their colleagues and met by the native officials. There is the accumulation of our local custom or common law as proof of this.

Furthermore, Shanghai is deserving of the compliment implied in the word "model" if only for the enterprise exhibited by its residents. I once visited the railway centre at Tongshan. It was then the proud possessor of a club, a race-course, a place of worship, a Masonic Hall, a rifle association, and various other social institutions, though the last census, including the newly arrived baby, showed a grand total of but 75 souls! It was in much the same fashion that our early settlers began to develop Shanghai. A church, a chapel, a Masonic Hall, followed the construction of those comfortable, airy, wide-verandahed, garden-girt dwellings of which some few remain to this present. Books and chess maintained men's mental powers: fives, bowls, cricket,

shooting, and racing kept them physically fit. If in many ways they were lamentably lacking in foresight, in other ways they were highly commendable.

There have been, of course, observers whose recorded opinions have taken severer forms. But on the whole, outside opinion has been favourable. One poetic soul apostrophised the settlement as "the abode of bliss." Another referred to it as "this flourishing colony." A third called it "anomalous." In 1889, the present Sir Henry Norman paid us a visit. He did not come on deck till he was near the bend by the Old Dock, and then the full view of the Bund burst upon him. He was much impressed, and his appreciative remarks are summed up in two words—"surprising Shanghai." But it fell to a British Duke to utter the most sweeping denunciation of the place that we have on record. It is but fair to say that this opinion was passed a score or so of years before Sir Henry Norman's visit. But as it was given in the House of Lords by the Duke of Somerset, it received much attention. His Grace assured the house that civil and naval officers who had visited all parts of Europe and America had told him that there was not in all the world such a "sink of iniquity" as Shanghai.

It should be carefully remembered that this severe statement was based on the conditions found on the China coast during the last decade of the Taiping rebellion. The Duke may have spoken in haste, as the Psalmist acknowledged he had done once upon a time, but if he had collected all the evidence we now have, he need not have modified his statement except by saying that his words referred to the hap-hazard collection of tatterdemalion cosmopolitanism then collected here and elsewhere at that time in China's ports. Our Bamboo Town in Hongkew was a local representative of it. There was never a period, of course, when such a sweeping denunciation was deserved by the ordinary residents. Wits, however, seized on the Duke's stinging phrase, and for a time the settlement was known as the "Model Sink."

It has also been known, and for excellent though unofficial reasons, as the Anglo-American Settlement. Anglo-American co-operation beginning in Canton was transferred to Shanghai as soon as such firms as Russell & Co., Olyphant & Co., and others had established themselves here. In the early days nineteen-twenties of the trade in Shanghai was done under the Union Jack and the Stars and Stripes. All the best portions of the settlement were in English or American hands. Their Consuls and merchants took the lead in all official and social undertakings. Some

of our very best Chairmen of Council have been Americans. Even during the great flag discussion of the forties and fifties the correspondence was entirely friendly though formal. But, of course, the term "Anglo-American" was not inclusive enough to cover all foreigners, and so little by little the word "International" came into general use officially.

Native names for portions of the present settlements are common even on foreign lips. Everybody knows Hongkew, though it is not everybody who knows that there is a Li and a Wai, an inner and an outer Hongkew. Still fewer are aware that the "Hong" in that name refers to the rainbow, and is doubtless highly poetic to native minds. Yangtzepoo we have already referred to. Pootung is on everybody's lips. Its literal meaning is "east of the Poo" or reach of the river. Tunkadoo (董家渡), is another well-known name typical of many. Its last syllable, "doo" is the dialect word for ferry, and the whole name means the "Ferry of the Tung family." Vay, or Fan Wong Doo (梵王渡),¹ is the King Fan ferry at Jessfield. In a deltaic country, of course, ferries are abundant. So are bridges. "Pahsienjau" (八仙橋), will occur to the mind in connexion with these. Probably it is named after the eight Taoist immortals rather than after eight unknown fairies, as is sometimes thought. Across the Yangkingpang of early days, at the end of the Fukien Road, there was a bridge known to foreigners as Taylor's Bridge, from an American Missionary who lived close by, but to natives as the Cheng Chia Mu Chiao (鄭家木橋), or the wooden bridge of the Cheng family.

Sinza (新關) and Louza (老關) mean respectively the new and the old lock or watergates, from which the neighbourhoods in question gained their names. It was across the old stone bridge at Sinza that on the 19th June, 1842, British troops passed to their occupation of the native city. They had marched up from Woosung. The Woo in the word last mentioned, Woosung (吳淞), is a very ancient name, known from the second millenium B.C. as the title of a state which included such portions of Kiangsu as were then in existence.

A word or two regarding some other well-known water names will not be out of place here. Deltaic lands, left to the tender mercies of the streams that make them, are subject to great, sometimes rapid, changes. Historic and other proof of this in the case of the Yangtze may be found in various places.

¹ Probably the Indian Brahma; from a temple nearby.—Ed.

In ancient times the stream now known as the Soochow Creek was far wider than the Huangpu is at present. One has but to stand in the Public Garden, and note the direction of the bend of the river there, to see which was the master stream in the beginning. The Woosung River, or Soochow Creek, is in fact recorded in native annals as having been miles wide. Natural causes would account for its silting up, but that action may have been accelerated by the work of a statesman, Huang Hsieh, who, in the second century B.C. improved the course of the Huangpu. To such an extent was this accomplished that Huang should, probably, have received far more honour for his achievement than he now does. True, the Huangpu bears his name, but unfortunately the character for his surname and the character for "yellow" are identical. So to the ordinary man, the Huangpu is "the yellow reach" and not "Huang's reach." The "pu" character (浦), here differs from that of the Whampoa (黃埔), at Canton. That is simply a "reach," whereas ours may also be translated by "bank." Probably we have here but a native case similar to that shown by our own word, "dyke," which may mean either the ditch or the bank made by the excavation.

To our local natives the Soochow Creek is still the Lao Kong, or old river, and foreigners should be interested in the fact that if they pass along the Grand Canal between Soochow and Kahshing, they may, close to Ka-pu-chiao, and about six *li* north of Ng-kong, at a place where an outlet from the Tahu crosses the canal, see a little island on which is erected a tablet with an inscription, Fen Shui Têng, (分水澚), meaning "Dividing Waters Mound." The site is one of much interest. Three streams converge to it, one from Soochow, a second from Kahshing, both flowing along the canal, while the third comes as has been said from the lake. Naturally there must be an outlet. There are in fact two, for this is the birthplace of our well-known local twins, the Huangpu and the Soochow Creek.

In the name Siccawei (徐家匯), we have a far less common affix than either the "du" or the "chiao." The "wei" in that name is translated by Giles, "whirling, turbulent waters," and such things are very possible in deltaic streams. But there is another and far more peaceful rendering. The Hsü or Si Family "Wei" might have been nothing more than a spring, a possession in admirable keeping with the character of the family to which the famous Paul Hsü belonged.

Our road names deserve a moment's notice. It was said at the beginning of our survey that words contain

history. I have discovered quite enough of such words to know that there was once a very close connexion between ancestors of the people now inhabiting China, and those of the people who spoke the ancient Sanskrit. That, however, is not the matter immediately before us. It was suggested by the name of our main north and south thoroughfare, The Bund. Is there any history contained in that? Just a little. The word is Indian, and means an embankment. Had it not been that our first British officials here came from India, we should never have had such a name. We might possibly have used instead the "Tan," or bank, of the natives, or as we so often hear it in the dialect, Huangpu Tan. Then again, there is the Tiendong Road. That is merely the transferred name of a place, with not a scrap of history in it that I know of. But wait a moment. What name is the road known by to the natives? They call it the Kwangtung Chieh (廣東街), and that Kwangtung suggests something. It suggests those seventeen months' occupation of the city in 1853-4-5. It suggests a time when the very name Cantonese stank in the nostrils of the local people to such an extent that the southerners were driven out of the city. It was in the Kwangtung Chieh, then far out in the fields, that they made for themselves huts to dwell in. So even within the short compass of our settlement story the old practice of enshrining history in names has come into play.

Other old road names maintain their freshness. The Nanking Road is not likely soon to lose the ancient native name of the Ta Maloo (大馬路), or Too Moloo, as it is locally, while those south of it are usually known amongst the natives by numbers. Thus the Kiukiang Road is the Nie (二) Moloo, *i.e.* the second Horse Road, the Hankow Road the San (三) or Say Moloo, and so on. In the beginning, road names were given in rather an unsystematic fashion. Szechuen Road was Bridge Street, the Nanking Road was Park Lane, the Kiangsi Road Church Street, and the Kiukiang Road was known as the Rope Walk. But in Sir Walter Medhurst's time a change was made. Roads running north and south were called after the names of Chinese provinces, those running east and west after the names of cities. In recent times owing to the great growth of the settlement this rule has been more honoured in the breach than in the observance. Exactly why the Shantung Road should be known to the natives as the "Street of Expectant Peace" is not clear. Perhaps it was prophetic. The road was destined to be the Fleet Street of Shanghai, and there are, of course, no persons more given to "seek peace and ensue it" than journalists!

One further set of names suggestive of settlement history is to be found in the "Mud Wall" names. They remain only in native use. Those who use tram cars along the Bubbling Well Road will sometimes hear the conductor informing his passengers when they stop opposite the "New World" building at the crossing of the Nanking and Thibet Roads, that they have arrived at the Mud Wall Bridge, the Nie Zung Jau (泥城橋). As there is now neither mud, nor wall, nor bridge, there might be a little difficulty in accounting for the name, if the facts were not still within the recollection of men yet living. We have to go back to 1860 to discover the explanation. Then, as has already been related, there was an attack on the city by the Taipings who, beaten, went off vowing revenge. To strengthen the defences, earthworks were constructed wherever it was thought desirable. One of these ran along the east bank of the Defence Creek, or Chow-king Canal then connected for the first time by digging with the Soochow Creek. It had strong closed works at intervals. Over the creek there was the bridge known generally to foreigners only as the Loong-Fei Bridge, so-called from the native name of the Horse Bazaar then close by. That was the bridge which the native community knew as the Nie Zung Jau, which name the position still retains though the bridge has now disappeared with the creek. Three other Mud Wall Bridges retain the old tradition. They are known as the Middle, South, and North respectively.

In quite early times street names were scarcely ever used. All that was needed to direct servants or others acquainted with the place to any desired point was the pronunciation of the usually two-syllabled native name of the firm to be visited. Let us accompany a lady quite unacquainted with Chinese as she makes a round of calls in the early days. No carriages or rickshaws exist. She steps, therefore, into her sedan chair, and is lifted on to the shoulders of her bearers. Her husband has provided her with a slip of paper, on which the first inscription is "Ne Chee" (義記). She pronounces the magic syllables, leans back in her comfortable conveyance, and is speedily set down at the private door of that "loyal, faithful, patriotic firm of heroic memory," Holliday, Wise & Co. Five or ten minutes' chat, and she is off again. "Pau Zung" (寶順), she says, and Dent's is the destination, the firm of "Precious Compliance." The mistress of the house is not at home, and so "Tai Wo" (泰和) is the next direction. Tai Wo is soon reached. It is that firm of "Prosperous and exalted harmony," known as Reiss & Co. One final call has still to

be made, and "E Woo," or "E Wo" (怡和), is the cry. The "Pleasant Harmony" of the firm of Jardine, Matheson & Co. has lasted longer than that of any other firm in the Far East. For close upon a hundred years since the early trading ventures of Dr. William Jardine, the firm has held a leading place in Far Eastern commerce and proceedings. Its jetty is the only one left which still retains the Hong name. The E-wo building, now in course of demolition, was the second to occupy the same site, a site which has the unique honour of standing in British Consular records as No. 1.

We have found no need in this dissertation to discuss the principles of name-giving—the science of onomatology. Yet incidentally we have discovered that Shanghai is no exception to its general laws. We have seen one name from India—the Bund. We have seen another imported under peculiar circumstances from Canton, the Kwangtung Chieh. Another might be named as coming from New York—Broadway. How various native names have been retained we have also shown. How many of our roads came to be called after Chinese provinces or cities has been made clear. Personal names, also, have been drawn upon. Boone, Seward, Purdon, and Wetmore are American. Balfour, Brennan, Burkill, Carter, and Dent are British, while in the French Concession there are many French.

Family names such as the Li Chia, or the Si Chia, in the Li Chia Chang and Siccawei, may be numbered by the thousand in China. It is just the same in Europe. It is estimated that there are more than 2,000 places in Great Britain alone in which the "ing" affix shows, as in Kensington. They are common, too, in France and Germany. The "ton" in Kensington, and the "tun" in Changchiatun in Manchuria are as common as blackberries both in England and China; and no wonder, for the origin, use, and pronunciation of the words, together with their meanings are identical. But this is far too broad a subject to be discussed at the tail of so homely a topic as the Settlement Names and Nicknames of Shanghai. It must, therefore be left for the present.

CHINESE POETRY AND ITS CONNOTATIONS¹

FLORENCE AYSCOUGH

One of the most important elements of poetry is its "connotation"; that is, to quote Webster, "the implication of something besides itself." If this be true of all poetry how much more so is it of the Chinese which, by reason of its extreme terseness, reduces the art of connotation to the very last degree. The difference between *connotation*, which is suggestion, and *allusion* which is reference, must be clearly defined and perhaps the following extract from Wells Williams "*Middle Kingdom*" will make this distinction apparent:—Vol. II, Chap. XIII.

"It is a sensible remark of de Guignes, that 'the habit we fall into of conceiving things according to the words which express them, often leads us into error when reading the relations of travellers. Such writers have seen objects altogether new, but they are compelled when describing them, to employ equivalent terms in their own language in order to be understood; while these terms deceive the reader who imagines that he sees such palaces, colonnades, peristyles, etc., under these designations as he has been used to, when in fact, they are quite another thing.' The same observation is true of other things than architecture. . . . If for example the utensils used by the Chinese to shave with were picked up in Portsmouth by some English navy who had never seen or heard of it, he would be more likely to call it an oyster-knife, or a wedge than a razor; while the use to which it is applied must of course give it that name, and would if it were still more unlike the Western article.

¹ Read before the Society, March 26th, 1920.

It is not here that the merits and demerits of the now well established "Imagist" movement in modern poetry can be discussed, but the similarity between the methods of the Chinese poets and that of their descendants, the "Imagists" of to-day, is interesting to note. Miss Lowell, one of the leaders of the modern movement in poetry writes:—

"If I were obliged to define the dominant characteristic of this idiom (that of the poetry of to-day) in a word I should say it was 'suggestion.' The invoking of a place or character rather than describing it."

And further:—

"In short poems, suggestion can be carried to the extreme, as there is no danger of the reader losing the thread; in longer poems definite statement has to be more frequently employed, so as to keep the current of the poem constantly before the reader; but even here, attentive students will find a very different attitude from that of the older poets—they told stories—we do not tell stories, we throw pictures on a screen, but we ourselves remain in the dark."

No words could describe more exactly Chinese poetry, while the following poem, by Miss Lowell, is an excellent example of the similarity of method referred to:—

NOSTALGIA

"Through pleasures and palaces"—

Through hotels and Pullman cars, and steamships . . .

Pink and white camellias floating in a crystal bowl,

The sharp smell of firewood,

The scrape and rustle of a dog stretching himself on a
hardwood floor,

And your voice, reading—reading—to the slow ticking
of an old brass clock . . .

"Tickets please!"

And I watch the man in front of me

Fumbling in fourteen pockets,

While the conductor balances his ticket-punch

Between his fingers.

Can the art of connotation be more perfectly applied? There is not one of us to whom "Home Sweet Home" is unfamiliar, in a mental flash we conclude the stanza suggested by the first line, while the second brings vivid pictures of all the experiences of American travel,—of rushing trains, plush covered seats, negro porters in blue-grey suits—of marble-floored hotel entrances, weary "clerks" and hurrying "bell-boys"; and who, that knows America, can fail to recognize the room which floats before the eyes of the writer?

Imagine for a moment, however, the feelings of a Chinese scholar in his grass hut, buried among the mountains of Ssü Ch'üan to whom a translation of such a poem were read!!! His attitude of mind would be very much that of the Western reader to whom translations of Chinese poetry are presented to-day, and to whom the connotations of Chinese poetry, arising as they do from a perfectly alien civilization, mean—nothing.

Much has already been written describing the technique of Chinese poetry, (a technique by the bye which cannot be rendered in translation on account of the fundamental differences in the genius of the Chinese and other languages) but as yet little has appeared in regard to the *background* against which that poetry stands in its marvellous vividness. It is with the object of calling attention to a few of the elements which compose that background that this paper has been written.

Before, however, proceeding to study the backgrounds under their various heads, there is the method of translation to be considered. Chinese poems are written in an extremely terse style and in a very carefully chosen and highly specialized language in which the *composition* of the character is carefully considered and it is often impossible to seize a poet's complete meaning unless the characters are broken into their component parts. As the aim of the translator should be to reproduce as vividly as possible the picture painted by the Chinese poet, it is very important that shades of meaning should be as far as possible conveyed. Thus in speaking of sunrise or sunset the English language gives very little scope for finesse of description, whereas the Chinese poet has at his disposal a variety of characters which he uses most carefully to give the exact meaning he wishes. (See plate).

(See Plate overleaf.)

曉
朝
旦
晨
早
晝
旭
明
日
午

GILES.

Dawn, Light.

Hsiao.

Dawn, Morning.

*Chao.*Dawn, Day,
Morning.*Tan.*Dawn, Morning,
Sun shines out.*Ch'én.*Early in the
Morning.*Tsao.*Daylight,
Daytime.*Chou.*Dawn, the rising
Sun.*Hsü.*Dawn, Daylight,
Brightness.*Ming.*

Sun, Day.

*Jih.*Mid-day, Period
11 a.m. to 1 p.m.*Wu.*

曉
朝
旦
晨
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LITERAL.

Pictograms from Shuo Wên.

“The first dim light of morning,” Analysis: The Sun and raised mounds of Earth.

“The light before Sunrise,” Analysis: The Sunrise light seen from a boat, though a mist.

The actual moment Sunrise. Analysis: The Sun on the horizon.

The early morning after the Sun has risen. Analysis: A period of time, and the figure of a mortar, the idea being “in the early morning the labourers work.”

Period till about ten in the morning. Analysis: The Sun at the height of a helmeted man.

Daylight. Analysis: The period of time between two nights when it is light enough to hold a writing brush.

The Shuo Wên gives no explanation nor does Kang Hsi, except that the character means “light.” Williams says that it was originally written “Sun” and “to excite,” because “at dawn all nature is excited”

Daylight—brightness. Analysis: The Sun and the Moon, the “two great lights.”

Daylight—simply a pictogram.

A primitive.

GILES.	LITERAL.
昏	昏
Dusk, Twilight. <i>Hun.</i>	Pictograms from Shuo Wen. The dim light of failing day. Analysis: The Sun and figure of a floating plant which throws its roots to the bottom of the water—hence meaning of "to sink."
莫	莫
Evening, Sunset. <i>Mu.</i>	Analysis: The Sun disappearing in grass on the horizon.
夕	夕
Evening, Dusk. <i>Hsi.</i>	Pictogram of moon crossing the horizon. The bottom of the planet cannot be seen.
晚	晚
Late Evening. <i>Wan.</i>	Evening later than "Hsi." The Sun and figure for "to avoid." A man struggling against evil.
悄	悄
(Not in Giles or Williams in this form) Dark. <i>Hsiao.</i>	Dark, night, "K'ang Hsi" explains the character thus: "The breath of light is consumed."
夜	夜
Night, Darkness. <i>Yeh.</i>	Ancient Pictogram of a man lying on his right side at night. Night represented by the figure for the rising moon.
冥	冥
Dark, Obscure. <i>Ming.</i>	The black colour of night. Analysis: The six divisions of time (2 hours each) when the Sun is hidden.
昧	昧
Dark, Obscure. <i>Mei.</i>	The colour of night—and also of early dawn. Analysis: The Sun and figure for "not." The idea being, "when there is no Sun."

GILES.

LITERAL.

Pictograms from Shuo Wên.

兼

Both, Together,
Unite in one.

Chien.

兼

To unite closely, fuse together. Much used in poetry in connection with matrimony. Analysis: A hand binding into sheaves small bundles of corn which have been left to dry.

訴

I. Giles 10,357.
To tell, to inform,
to accuse, lay a
plaint.Su.⁴

訴

Words and figure for "a staff" doubled, or "to attack," under "a corn" or "shelter." The idea is: "to attack a person in their house."

翹

II. Giles 10,365.
(only entry)
"Same as 10,357."Su.⁴

𠂔

"To attack."

𠂔

"The moon."

𠂔

"The heart."

The first two combined give "Shuo," i.e. the first day of the Moon when it reflects the light of the Sun—under this "the heart." The meaning is that one reveals the deepest secrets which are hidden in the darkness of the heart. That one utters thoughts which a wife would tell her husband at night.

Another good example of the importance of dissecting the character appears in the character "su" 翹, used by Pan Chieh-yu in her reply to the Emperor (see below). A conversation with a Chinese lover of poetry will soon betray the fact that to the Chinese the composition of the character—although it may be quite subconsciously—does largely influence his interpretation of a poem. It may be argued that many Chinese are ignorant of this composition and therefore, miss the fine point—that may be so, but to those who have studied the Shuo Wên 說文, etc., the character is there to be analysed or not according to their scholarly ability and knowledge; the Western reader is not in the same position; unless the translator assists him, he cannot know what the beautiful little picture used by the Chinese poet is, a little picture which undoubtedly does convey many of the "overtones of Chinese poetry."

BACKGROUNDS.

Topography.—Firstly, what were the natural scenes which came before the mental eye of the T'ang poet and which he attempted to picture to his readers?

Ch'ang An 長安, city of "Eternal Peace," was then the Capital of the Empire, the seat of learning, and the home of the arts. It stood to the south of the Wei Waters, 渭水 and within a stone's throw of Hsien Yang 咸陽 city of "Complete Brilliance" the more ancient capital, founded by the ancestors of the great Shih Huang Ti and created first

capital of United China by him; so near do the two sites lie, in fact, that the poets seem to use the names almost interchangeably.

To the south of Ch'ang An, (the present Hsi An-fu in Shensi) lay Ssü Ch'üan that province of marvellous scenery, where the mountains, which are really the foot-hills of Tibet, pile themselves up tier upon tier. One range known as the Mountains of the Two-edged Sword was, and is, especially famous; it formed an almost impassable barrier between the provinces, the great Chu Ko-liang, therefore, ordered that a road-way of the kind generally known as Chan Tao 棧道 (that is one made of logs laid on piers which are driven into the face of a cliff and kept secure by mortar) be built, so that travellers from Shensi might be able to penetrate the heart of Ssü Ch'üan. This roadway is described by Li T'ai-po in a very beautiful "T'z'u" 詞. "The Roadway of the Two-Edged Sword." In Ssü Ch'üan, too, lay the district of Pa 巴 where the "Serpent River" wound its way through deep ravines; to the south again rolled the great Yang Tzu 揚子, Son of the Sea, with its famous Gorges, among others the San Hsia 三峽, Three Chasms, which the poets never tire of referring to, they "press green Heaven" to use the words of Li Po.

Among these scenes the poets lived and sang and it is not strange that a very special phraseology with very definite connotations should have grown up. The picture of a cavalcade of travellers crossing a mountain pass will, if compared with the key, give an idea of what was in the poet's mind, when for instance he spoke of a "flying spring" 飛泉 or a "suspended precipice" 懸崖. If these, however, were the scenes in the poet's mind when he wrote of Ssü Ch'üan how very different were those which flashed before his mental eyes when his thoughts followed the soldiers to the far northwest!—to the country where the Hsiung Nu 匈奴 and other Mongol tribes lived—those Barbarians, as the Chinese called them, who perpetually desired that their horses should "drink of the streams of the South"—who have harassed the Chinese Empire since its earliest days. As a defence against them the "First Emperor" erected the Wall which runs for 10,000 li, which, however, could only palliate, not cure the evil; only constant effort, constant fighting, could prevent the Mongol hordes from over-running the country.

Beyond the "Jade Pass" 玉關 in Kansu, through which the soldiers marched, lay the desert and the steppes stretching to the very edge of Heaven, and on the "Edge of Heaven" stood the "Heaven-high Hills," while on the way surrounded by miles of sand, lay the Ching Hai 青海 the Green Sea. A dreary region at best, and peopled by the ghosts of countless soldiers who had fallen in battle.

Besides these backgrounds of actuality, that of the Fertile Empire, and that of the Barren Waste, there was another—that of the "Western Paradise" peopled by the Hsi Wang Mu 西王母 and those numberless beings who,



AN ATTENDANT OF THE HSI WANG MU.

after a life in this world had attained Immortality, and lived among the "hsien" 仙. This blessed region of perfect happiness was supposed to lie among the K'un Lun 崑崙 Mountains in Central Asia, and from the spontaneous manner



LUNG YU—A HSIEN.

in which they continually refer to it, and from the vivid pictures suggested in reference to it, one can almost question whether this Fairy World, the World of Imagination with its



MA KU OF THE WESTERN PARADISE.

inhabitants, was not as real to the writers of those early days as was the World of Sense. Thus the "Topography" of Chinese poetry may be said to fall into three main divisions and the connotations are:

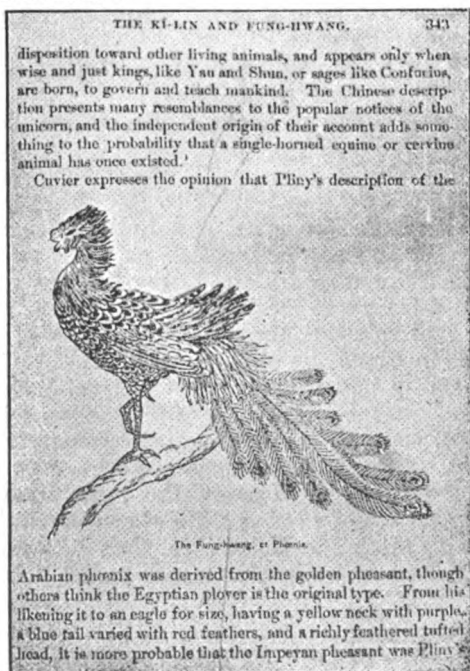
- 1.—To the beautiful scenes in what are now the "Eighteen provinces of China."
- 2.—To the desolate region which lies beyond the "Jade Pass."
- 3.—To the glorious "Western Paradise."

Natural History.—In addition to the topographical there were also the Zoological and Botanical backgrounds, if they may be so described, which play a most important part in both Chinese poetry and in the twin art of painting. It is almost a truism to remark that these manifestations of art, poetry and painting, these mediums of spiritual expression should, in China, be studied together. "A picture is a painted poem—a poem is a written picture." This thought is uppermost in the mind of every Chinese scholar—and scholar, poet, and painter are practically synonymous terms.

Zoology.—Broadly speaking the dragon may be said to symbolize the forces of Heaven, the tiger those of earth. The philosopher who by living a life of contemplation among the mountains attains to Hsien-ship, that is to immortality, mounts a "white dragon" and ascends to the Western Para-

dise, there to "pick the fairy grasses" and to partake of the various growing things which ensure longevity. As far as the "connotations" of Chinese poetry are concerned, however, more important than either of these creatures are the birds; firstly the Fêng Huang 鳳凰, which as the symbol of the Empress is associated with the Dragon symbol of the Emperor. Someone, probably in desperation once translated the "Fêng" as "Phoenix" and this name has been used ever since; it seems, however quite wrong—to students of western literature the word "phoenix" suggests a bird which, being consumed by fire, rises from its ashes. The Fêng has no such power, the description of this lovely creature reads:—

The Chinese "Fêng Huang" or Phoenix, is probably based on the Argus pheasant. It is described as adorned with every colour, and combines in its form and motions whatever is elegant and graceful, while it possesses such a benevolent disposition that it will not peck or injure living insects, nor tread on growing herbs. Like the kylin it has not been seen since the halcyon days of Confucius, and from the account given of it seems to have been entirely fabulous. The etymology of the characters implies that it is the emperor of all birds. One Chinese author describes it as "resembling a wild swan before and a unicorn behind; it has the throat of a swallow, the bill of a cock, the neck of a snake, the tail of a fish, the forehead of a crane, the crown of a mandarin drake, the stripes of a dragon, and the vaulted back of a tortoise. The feathers have five colours, which are named after the five cardinal virtues and it is five cubits in height; the tail is graduated like Pandean pipes and its song resembles the music of the instrument, having five modulations."



FÊNG HUANG.

The female is the "Fèng," the male the "Huang," and the two words are used together or alone as the case may be. It is not the symbol of "hope" or of eternal resurrection but of love, friendship and affection of various kinds. It is also the bird of good omen, and as it will only perch upon a Wu T'ung 梧桐, a specimen of this tree should be planted before the house, if one hopes for a visit from the Fèng Huang and the resulting happiness. After the Fèng Huang, and sometimes confused with it, comes the Luan a sacred bird connected with fire and an emblem of love such as exists between young men and women. Thus in an exquisite "Tz'ü" by Li T'ai Po a young wife in writing to her absent husband describes how "nightly, nightly, she drowns alone under the quilt of the "Luan" 鸞 on the bed of the "Huang." The references to these birds—the Fèng Huang, and the Luan—are endless and always suggest affection of various kinds. The Yüan Yang 鴛鴦, that is the male and female of the mandarin ducks, have, on the contrary, but one connotation. A reference to these birds is *invariably* a reference to conjugal fidelity. To quote Li T'ai Po again, rather than be separated these birds would find it "better by far to die ten thousand deaths and to have their wings, which are like coloured gauze, torn into fragments."

It is impossible to speak of all the birds which are mentioned as connoting various virtues or characteristics, but one cannot omit a reference to the wild geese who follow the course of the sun, who fly in a perfectly straight line towards the objective they wish to attain. Their arrival suggests the autumn—their departure the spring.

Supernatural Beings.—These can, perhaps, be classified as well under "Natural History" as under any other term, and of these, besides the "Hsien" already referred to, there are the "Shén" 神, the "Kuei" 鬼, and the "Yao Kuei" 妖怪.



KUEI ON FLOOR BELOW — SHÉN ABOVE.

The "Kuei" inhabit the grave which connects with the "World of Shades" and are a *portion* of the souls of the departed; and although there are kindly Kuei the influence suggested is generally an evil one; the Shên on the contrary are beneficent personages who inhabit the higher regions and who, in addition to their other duties (which are many as the Shên are the tutelary deities of the roads, hills, rivers, etc., and are very busy) they intervene to rescue people from any attacks from questionable sources.

The Yao Kuai are a class of fierce creatures who live in the wild regions of the south-west, and who delight in the arrival of travellers because they like to eat the flesh of human beings, and in the sparsely populated districts which they inhabit are often denied their favorite food. Exiled officials whose road carried them through these fearsome portions of the Empire thought of the Yao Kuai with terror.

Botany.—The flowers, plants and trees which have their definite connotations make an almost endless list. A few of the more important are:—

Flowers and Plants.

Paeony = Riches and prosperity.

Lotus = Purity. Although it rises from the mud it is pure and spotless.

Plum-blossom = "The First." It is the first of the 100 flowers to open, and therefore suggests the beginnings of things.

Lan hua = Noble men and beautiful refined women. Confucius compared the "Chun Tzu" to this little orchid with its exquisite scent, and in poetry it is also used in constant reference to the women's apartments and everything connected with them. Refinement is its chief characteristic.

Crysanthemum = Fidelity and constancy. In spite of the frost the flowers continue to bloom.

Ling Chih = Longevity. This fungus, which grows at the roots of trees, is very durable when dried.

Trees.

Pine = Longevity, immutability, steadfastness.

Bamboo = 1. Modesty; 2. Protection from defilement; 3. Inalterability. These are the chief three of its seven virtues.

Wu T'ung = Integrity; High-principles; Great sensibility, as when "autumn stands," August 7, although it is still hot the Wu T'ung "drops one leaf." Only its wood can be used for the Ch'in, or "table-lute," on an extremely intimate instrument which betrays the feelings of the person who is playing it.

Willow = A prostitute, or any very frivolous person. It also conveys because of its lightness and pliability the idea of extreme vitality.

Peach = Beautiful women, because of its exquisite colour; also ill-success in life, as one shower of rain destroys its beauty.

Mulberry = Utility: also suggests a peaceful hamlet. Its wood is used for the making of bows, and of the wooden drums known as "mo yü" wood fish used in temples. Its leaves feed the silk-worms.

Plaintain = Grief and sadness. It is symbolical of a heart that is not "flat" or "level" as the Chinese say, not open and carefree, but one that is "tightly rolled" that is which hides its care. The sound of rain on the leaves is very mournful, therefore an allusion to a plaintain is sad. It is planted outside windows which are glazed with silk in order to soften the light of the sun, its heavy green leaves being very useful for this purpose.

To a Chinese reader all these connotations are instantly comprehensible and of course make a poem extremely vivid, and suggestive.

Architecture.—In the translation of Chinese poetry there is perhaps no point which should more constantly be kept in mind than the fact that the architectural background of China is utterly different to that of any other country, and that unless a vivid picture of the various buildings and apartments referred to exists in the mind of the reader, it is quite impossible to grasp the connotations of Chinese poetry. Another point, and one which seems to be, generally speaking, ignored by those who have already made translations, is that our language does not possess terms which adequately describe the homes and buildings of the Chinese. Phrases must therefore be used which will make clear to the Western reader the kind of building referred to.

Dwelling Houses.—Apart from the humble cottages of the very poor, the dwelling houses are built on the same general plan—that is they consist of a series of buildings divided by court-yards, which, in the case of the wealthy are connected by covered passages. Each building is divided into "chien," 間, or "divisions," the number varying according to the official position of the owners; thus the homes of the people both rich and poor, consist of buildings containing three or five "chien"—official residences are of seven chien, while Imperial palaces are of nine. The number of buildings varies considerably and is constantly being added to as the sons bring home their wives and as the family outgrows the original "chia" 家.

A study of the attached plan will reward the reader with a clear idea of the general arrangement of the numerous edifices which constitute a "chia" and of the uses to which they are put.

Many of the references in poetry to the "Kuei" 闥 or women's apartments which open on to the "Hou Ting" 後庭 or back court are in most picturesque terms. Thus the windows are spoken of as "gold" or "jade" windows, while the door is called the "Lan" Kuei 蘭闥 the orchid door; indeed the "Lan" that sweet scented little epidendrum is,

as has been noted, constantly used to suggest the "Kuei" and its inmates.¹

Besides the actual residential quarters there are numerous structures which are erected in gardens, where the Chinese of refined taste spend so much of their time. These are the T'ing 亭 or Pavilions; the Hsien 軒 long, narrow, covered and enclosed passages where guests might sit and write poems, play chess or make music; and the Shu Chai 書齋 the study where "the heart could be regulated to receive the communications from Heaven."

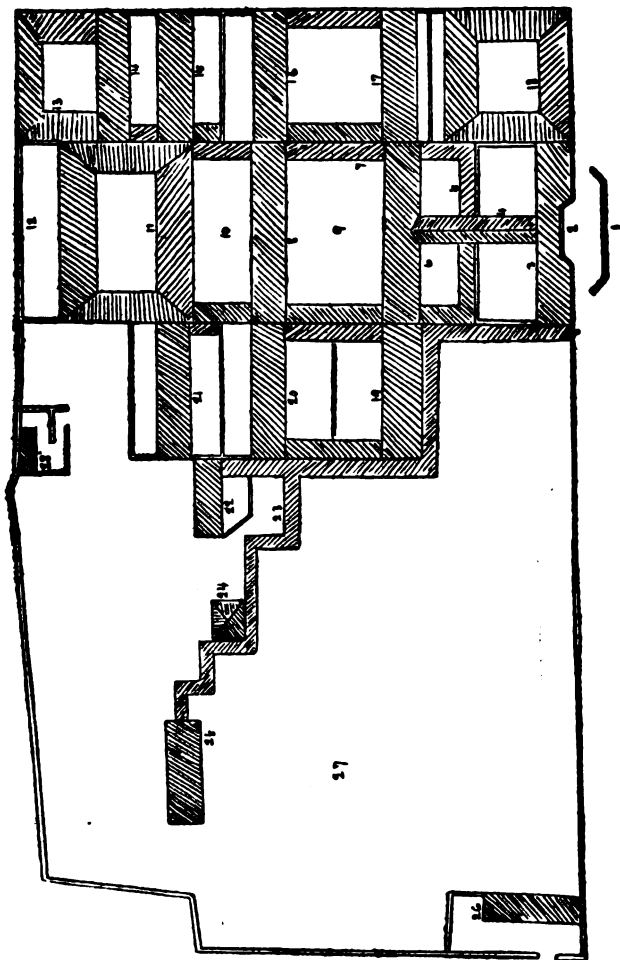
A class of building most difficult to describe is that called a Lou 樓, the term designates a structure of more than one storey; the women's apartments, for instance, are known as the Tsou Ma Lou 走馬樓, the Running Horse Lou because the rooms run round a court-yard and are all connected by an inside passage or verandah; the Fo Lou 佛樓 is an upper room where the Buddhist images are kept, which is locked and which can only be entered after a general lustration and change of clothing. The "Lou" most frequently referred to, however, are the "pleasure houses in the air" if one may so describe them, that is, an upper storey of one of the side buildings which are used as the Italians use their belvederes. Here the inmates of the house may sit and look down upon the garden and upon the surrounding country and from here they may watch the sun "disappearing in the long grass at the edge of the horizon," or the moon "rise like a golden hook."

DIVISIONS OF A CHINESE HOUSE.

- 1.—*Chao Pi* 照壁 = "spirit wall," placed in front of doors to avert evil influences.
 - 2.—*Ta Men* 大門.
 - 3.—*Men Fang* 門房 = watchman's room.
 - 4.—*T'ing Tzu Lang* 丁字廊.
 - 5.—*Lang* 廊 = covered passage.
 - 6.—*T'ing* 廳 = reception hall, great hall, a building of five divisions, offices at the side.
 - 7.—*Lang* 廊 = covered way.
 - 8.—*T'ing* 廳 = five divisions, libraries on either side.
 - 9.—*Ch'ih* 埦 = a stone-paved court-yard, no roof, raised in center.
- On great occasions, such as weddings, birthdays, etc., it can be roofed and floored and made part of the house. No trees or flowers are planted here. They are set about in pots.

¹ Kuei was originally the name of the smaller doors of the Palace, which were made in the shape of the sceptre used by High Officials, the tops were round—the shape of Heaven, the bottoms square—the shape of Earth. Later the name was adopted for the entrance to the women's quarters and the composition of the character suggests that the door is that "guarded by those who hold the sceptre of authority."

10.—*T'ing* 庭 = court-yard. Trees and flowers are planted here. Steps come down to it.



DIVISIONS OF A CHINESE HOUSE.

11.—*Tsou Ma Lou* 走馬樓 = Running Horse Apartments— a two-storied structure of four sides, front 5 chien, back 5 chien, sides 4 chien. Eighteen rooms up-stairs and eighteen down-stairs. (This is the "kuei," the women's apartments. The wife will use the front rooms, the daughters the back). The center court is known as 天井 Heaven's Well.

12.—*Hou T'ing* 後庭. At the back is the "Flower Wall" = a wall with apertures through which flowers can make their way. The *Hou T'ing* is much used by the women.

13.—*Nü Hsia Fang* 女下房 = room for women servants.

14.—*Fo Lou* 佛樓 = Buddha Apartments, a two-storied structure, where images of "Fo," Kuanyin, etc., are kept. Ordinarily it is locked, people cannot go up unless they have washed and put on clean clothes.

15.—*Tse Shih* 側室 = a side house, where poor relations can live, and which is generally used by concubines (the latter may not enter the "kuei")—a wall is to the south of it and guests may not penetrate further than this wall.

16.—*Tung Hua T'ing* 東花廳 = the eastern flower hall.

17.—*Tui T'ing* 對廳 = the "Opposite" Hall. These two *t'ing* are used for theatricals, a cloth covering is stretched over the court where the guests sit, facing south, while the stage faces north from 17. A wall divides the *t'ing* from the rest of the house.

18.—*Nan Hsia Fang* 男下房 = house for the men servants, divided as far as possible from the quarters of the women servants. It is also convenient to the great gate where guests enter.

19.—*Ta Shu Fang* 大書房 = the great study, where the teacher instructs the sons.

20.—*Hsi Hua T'ing* 西花廳 = where guests are entertained at meals, flower garden on either side, also walls which prevent either study or women's apartments from being seen.

21.—*Tse Shih* 側室 = can be used by the ladies of the house as a study, or a place to embroider or write—the light is very good, whereas in the "kuei" it is not so good.

22.—*Ch'u Fang* 廚房 = kitchen, near 20, where the men dine, and 21, where the ladies dine.

23.—*Ch'u Lang* 曲廊 = crooked passage.

24.—*Shu Chai* 書齋 = a study.

25.—*Hsien* 軒 = a long, low, covered, out-door passage, or gallery.

26.—*Ma Fang* 馬房 = stables, far from the house, near the garden, for manure. Being rather far from the house, the houses are kept ready during the day by the great gate.

27.—*Hua Yuen* 花園 = garden, arranged according to taste, with pavilions, and so forth—must be water.

28.—*Ssu So* 廁所 = Privy.

The garden is reached by doors leading from the study and guest room, and from the women's apartments. The doors are of various shapes, that leading into the *Tung Hua T'ing* is round, so that many people can pass through easily, while those leading from the study, women's rooms, and so forth, are "leaf," "fan," "flower vase" doors, and other shapes.

T'ai 臺 or terraces were very varied and ranged from the small square stage still used in private gardens and known as a "yueh t'ai" where one may sit and enjoy the moon-light, to the famous structures like very high, long platforms, built by the Emperors and Officials of old days for various reasons. Of these a certain number are constantly referred to by the poets, the most famous being in Shansi.

1.—*Ch'ung T'ai* 瑤臺: the Terrace of Red-veined Marble, built 1786 B.C. by Chieh Kuei of the Hsia dynasty for the very beautiful and very wicked Mo Hsi, his concubine.

2.—*Yao T'ai* 瑤臺: the Terrace of Green-Jasper; built in Honan 1142 B.C. by Chou Hsin of the Shang dynasty for the infamous T'a Chi who is regarded as perhaps the most depraved woman in history.

3.—*Feng Nu T'ai* 鳳女臺: built in Shensi 645 B.C. by Ch'in Mo Kung one of the ancestors of Shih Huang Ti to celebrate the flageolet playing of his daughter Lung Yu who, having learnt her art from the divine youth Hsiao Se, (whom she eventually married), was able to attract the Feng Huang to the Terrace where she and Hsiao Se lived for a year before they became immortals.

4.—*Ku Su T'ai* 姑蘇臺: Terrace of the Ku Su Hill, built in Kiangsu (Soochow) 493 B.C. by Fu Cha King of Wu for the lovely Hsi Shih, who had been sent to him by the King of Yueh and who eventually caused his downfall.

5.—*Ch'ing Ling T'ai* 青陵臺: Terrace of the Green Sepulchre, built at K'ai Feng-fu, Honan 321 B.C. by Kang Wang of Sung, (the Six Dynasties "Sung"). It has a most romantic history. It was not large but was very high and was built so that Kang Wang could look down into the home of his Official Han Peng who had a most lovely wife.

6.—*Po Liang T'ai* 柏梁臺: The Cedar Beam Terrace, built 108 B.C. by Han Wu Ti. When it was finished the great men of the Empire were invited to a feast. This was the occasion upon which the first 7 character "lu" was written, the Emperor himself giving the first line, which was then capped by various officials in turn.

7.—*Tung T'ao T'ai* 銅雀臺: Bronze Wood-pecker Terrace, built in Honan A.D. 217 by Ts'ao Ts'ao, for the use of his concubines.

8.—*Chin Hu T'ai* 金虎臺: Gold Tiger Terrace, built by Ts'ao Ts'ao for use of his concubines.

9.—*Ping Ching T'ai* 冰井臺: Ice Well Terrace also built by Ts'ao Ts'ao for same use.

10.—*Ling Hsiao T'ai* 凌歊臺: Rising Mists Terrace, built on the Huang Shan 黃山 Yellow Mountains, Anhui, A.D. 420 by Wu Ti of Sung (Six Dynasties) as a summer residence for his best loved concubine whom he took there to avoid the heat.

11.—*Feng Huang T'ai* 鳳凰臺: built in Nanking A.D. 439 by Wên Ti of Sung (Six Dynasties) to celebrate the appearance of these fabulous birds which were supposed to have been seen near the South Gate of the City.

12.—*Yü Hua T'ai* 雨花臺: Rain Flowers Terrace, built in Nanking A.D. 543 by Wu Ti of Liang to celebrate an occasion when a Buddhist priest chanted a sutra and "Heaven rained flowers."

There are perhaps no people in the world who are more passionately fond of nature than are the Chinese, and in addition to their large homes, the rich often indulged in *Pieh Shu* 別墅 or country villas set in most beautiful and peaceful surroundings; scholars who were unable to afford such luxuries contented themselves with tiny dwellings among the hills to which they retired and lived a life of contemplation.

SOCIOLOGY.

Home Life.—Having seen the manner of house in which the people of China lived let us consider for a moment the

life they led, the clothes they wore, and the occupations in which they took pleasure.

Deep respect was of course paid to the elders of the family who were dutifully attended on all occasions by their sons, daughters, daughters-in-law, and grand-children.

The men of a wealthy family were as a rule of official rank, they led, therefore, a life in touch with the outer world, a life of social intercourse with other men in which friendship played an all engrossing part. This characteristic of Chinese life, this intimate friendship *between men* is one of the most striking features of the poetic background. Love poems from men to women are so rare as to be almost non-existent, but poems of grief written by men at parting from the "man one loves" are innumerable. Li T'ai Po in writing to the famous courtesan Hsieh Tao addresses her as though she were a fellow man, and a friend. To sit with ones friends sipping wine and humming verses, making music or playing chess, were the favorite pastimes in the glorious days of T'ang, while to retire from the world completely and live in communion with Nature was the ideal which every scholar hoped, in time, to realize.

The use of wine was general and although it was undoubtedly often mis-used, it is probable that this misuse has been exaggerated.

The Chinese word "tsui," which is, as a rule, translated in the colloquial as "drunk," as used in Chinese poetry, designates a state of "stimulation" produced by the controlled use of wine. "Ta tsui" (big tsui) means drunk, no longer natural; control is lost. "Chên tsui" means drunk, unable to move; still conscious and able to talk, but talking nonsense; the "Chên" means "sunk like a stone." "Lan tsui" (rotten tsui) is stronger than "Chên tsui;" a person does not know where they are, they cannot speak; they are not conscious, but "dead drunk," like a dead person. "Ku'ang tsui" (mad dog tsui) means crazy with drink; violent and disorderly. These states, however, the poets seldom reach as, of course, did they do so, their object in drinking wine would not be attained.

What is the object? It is to key the sense to that pitch when all the sights and sounds of nature are most keenly appreciated, when the poet feels a veritable ecstasy at the sight of flowers and birds, moonlight and the setting or rising sun. Li T'ai-po's exquisite little poem, which follows, perfectly describes the state. It has been translated more than once, but one can perhaps appreciate more exactly what the poet means if one studies the text with a Chinese scholar who loves poetry.



LI T'AI-PO.

The words in parenthesis are those of the scholar who is explaining the poem.

UNDER THE MOON, SIPPING WINE ALONE.

Among flowers—a jug of wine.

Alone, sipping wine with no intimate companion.

I lift my cup and invite the bright moon to be my guest.

My shadow is opposite to me, thus making us three.

The moon is already unable to drink

(Being inanimate how can it?)

My shadow follows my body in vain

(It is of no practical use as a companion, as it also cannot drink wine).

For a very short time, the moon and my shadow are my companions,

(Li T'ai-po is thinking of the speed with which time passes).

Be joyful!!! It is necessary in the spring.

(This 8th line connects as it were, with the first. In that the poet spoke of flowers, and brought spring to mind. This line makes the picture more vivid. Li T'ai-po thinks that man should enjoy his spring time—his youth, to the very utmost—that it is his duty to make the most of every gift of beauty that has been given him, in order that he may not reach a "futile" old age having missed many opportunities).

I sing—the moon moves gradually on its way.

(The 'sing' connects this line with the last, it springs, as it were, from the 'joyful'; the image of the moving moon gives *life* to the poem, and that is the most important feature a poem should have, the poet's idea is that the moon seems to be moving rhythmically in time to his song).

I dance,—my shadow takes strange shapes on the ground.

(The 'dance' follows of course on the 'sing' and 'be joyful,' the posturing dance of the Chinese is an expression of joy, and as Li T'ai-po gracefully moves, his shadow seems no longer that of a person but is confused on the ground).

In my waking moments we are interlocked in happiness.

After the drowsiness, which follows the sipping of wine, overcomes me we are separated, our union no longer exists.

(As he lies asleep on the ground he is of course unconscious of the moon and how has he any shadow? He, his shadow, and the moon are no longer one, but three entities).

For endless time I am bound up in and find my joy in those things which have no human passions.

(Li T'ai-po feels that because he is capable of emotions and sensations, he can find ecstasy in communion with the manifestations of Nature, which have none).

We will meet then together in the vast, boundless, Cloudy River.

(When he sleeps he will dream of the moon in the "Cloudy River," which is our "Milky Way," and will believe that he and his shadow are there also).

It is hardly too much to say that the Western conception of the Chinese poet (which is that in many cases he is a "drunken reveller") is entirely wrong. It is due to an absolute misunderstanding of the word "tsui"—used as it is used in poetry. The accounts most often quoted of Li T'ai-po show that he himself unquestionably did upon occasion reach a state which would be called "ta tsui," but even then his control was such that he could write marvellous verse.



GENTLEMAN IN HIS TRAVELLING CARRIAGE.

Travel was extremely popular, (though only the rich could travel in comfort) and the poets especially wandered far and wide throughout the Empire. The life of the women was very different to that of the men, if the latter could travel and enjoy the beauties of natural scenes, the gaities of the Court, and the pleasures of social intercourse, the

former were obliged to find their occupations and pleasures within the women's apartments—the "Kuei," already referred to.

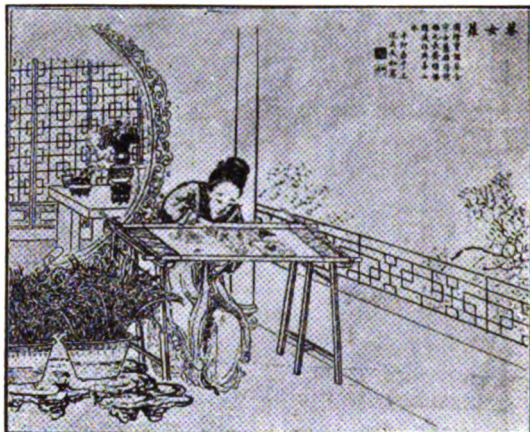


TRAVELLERS IN Ssuch'UAN.

The ruling spirit of the Kuei was of course the wife of the master of the house, the mother of his sons, the "director" of his daughters-in-law. (It must be understood that concubines did not live in the Kuei but in a side house and could only enter the women's apartments upon express invitation). A short sketch of a young wife's day will perhaps make the life then led in a large "chia" more vivid.

The old-fashioned bed was like a small ante-room, it had an infinite number of drawers and receptacles, and also a division which held tables and chairs; a door ensured privacy which was made doubly secure by two sets of curtains, one within and one without. With the first grey streak of morning a daughter-in-law would rise and after removing her sleeping clothes and adjusting her skirt, (before this she was not visible to even her most devoted maid-servant)—would step out into her room where the less intimate part of the toilet, such as hair-dressing, etc., was performed. This accomplished, and accompanied by a servant who carried tea, she would go to the room of her mother-in-law and herself place the tea upon a table outside the old ladies bed which was built upon the same pattern as her own, with door curtains, etc. Upon hearing the word of dismissal she could return to her apartment where light refreshment had already been prepared by the maid who had followed her from her fathers house, of this she and her husband partook and then waited

the summons to the old ladies toilet—when this important function and the breakfast which followed it was over, the young wife's duties for the day were more or less accomplish-



EMBROIDERY.

ed she might eat her own breakfast and then amuse herself in whatever manner she pleased; all the direction of the household was left to the "man servant's head" and the "woman servant's head," the ladies of the house were often expert calligraphists, or painters, while many of course spent hours at the embroidery frame or in making music.

In poetry references to the toilet, which was of course very elaborate as it comprised intricate hair dressing, paint-



"LOOKING DOWN UPON MY MIRROR."

ing of the eye-brows, making up of the face, etc., all comprised in the word "chuang" is very frequent. In writing to her absent husband a lady repeatedly mourns that she has no heart to make the "cloud" head-dress, and that "looking down upon my mirror" (the mirror being of course a round metal disc set upon a stand upon her toilet table) "in order to apply the powder and paint, I desire to keep back the tears! I fear that the people in the home will know my grief—I am ashamed! Again I use the puff, which lies in the powder, to press back the tears which I cannot permit to fall!" Often, too, will the pining wife declare that "because my waist is so shrunken my girdle falls," indeed these lonely women shut in a great house among people strange to them seem to have depended upon the companionship of their husbands in a most devoted manner. Although the occupations of the day were of course pursued in the women's apartments or in one of the side houses, the evenings were spent by wife and husband together in reading and in intellectual enjoyment which is beautifully expressed in the phrase "The red sleeve replenishes the incense—at night, studying books" 紅袖添香夜讀書.



THE RED SLEEVE REPLENISHES THE INCENSE, ETC.

Red was the colour worn by very young women, married or not, who as the years advanced chose dresses of soft blues and lavenders, and later still those of dark grey or black. Therefore a line that reads "my tears soak my dress of coarse, red silk," instantly suggests a young creature grieving at her loneliness.

The children, both boys and girls, studied daily under the direction of teachers and the children of servants who

had become, as it were, a part of the household by taking the family surname were given the same advantages as were those of the master; the only distinction being that while the sons and daughters of the house sat "above" the table, *i.e.* facing south, the children of the servants sat "below," that is facing north, and that the sons of the latter could not attend the Official Examinations unless they left the household and altered their surname.

Palace Life.—As the houses of the great and small were built on the same general lines, so the lives of the great and small were on the same general lines—the Court was simply the "chia" of a member of the Official Class on a very grand scale.

The Emperor's intelligence was supposed to be as penetrating, as brilliant as the light of the Sun, that of the Empress as the Moon; the Emperor's mercy was as all embracing as Heaven, that of the Empress as all-supporting as Earth, thus "there is nothing which Heaven and Earth do not cover or support—equally with the rest" 天地無不覆載.

"Floating Clouds" often suggest evil courtiers who attempt to prevent the rays of the great luminaries from reaching those whom they dislike. This symbolism is constantly used in poetry—the line "In short, the drifting clouds are able to conceal the sun" from Li T'a Po's "Ascending the Fêng Huang Terrace at Nanking" means that



PALACE LADIES.

the machinations of his enemies had succeeded in preventing the poet from enjoying the light of the sun and moon—the desire of every poet was to bask in these lights at the Court,

and the desire of every family was that its daughters should come before the Emperor's notice, therefore the most beautiful and talented young girls from throughout the Empire were sent to the Imperial Palace where, however, they often lived and died without once appearing before the Son of Heaven.

Many tragic poems have been written by these sad ladies who dragged out a long life of uselessness and idleness amid luxurious surroundings, and many charming romances in connection with the Palace women have taken place; the romances being made possible by the custom of periodically dispersing and marrying to commoners, those Palace women who had not been brought before the Emperor. Two of the most famous cases are those of Han Ts'ai P'in 韓采蘋 and Shih Shih 石氏. The former in despair at the emptiness of her life threw a red leaf upon which she had written some lines of poetry into the Palace Canal, this was picked up by a noted scholar who wrote a reply upon another leaf,—this was found by Han Ts'ai Pin. As good fortune would have it when the Palace ladies were dispersed some ten years later the lady was married to the scholar, by that time a Han Lin, and found the leaf upon which she had written carefully preserved among his books. From that day to this the term "Red Leaf" connotes a marriage go-between.

Shih Shih was also a Palace woman who lived in the days of Li Shih-min when the number of such was very great. During the times when the troops were fighting on the northern borders and had need of wadded garments to protect them from the rigours of winter, the women were employed in making these. As she worked Shih Shih was overcome with grief at the thought that the garment she was making should really be for her husband—that the joys of married life were never to be hers, so writing a sad little poem she placed it in the pocket of the garment upon which she was engaged. The soldier to whose lot the coat fell, found the poem and carried it to the General in command who in turn brought it to the notice of the Emperor. Li Shih-min 李世民 immediately entered the women's apartments and asked from whose hand it had come. Shih Shih tremblingly confessed to being the author, adding that she quite realized that she should "die ten thousand deaths" for such infidelity. Imagine her joy when the great Emperor decreed that she should suffer no penalty but should marry the soldier who had found the poem.

In striking contrast to the unfortunates who lived thus cloistered was the lot of the "beauty" who captured the Imperial fancy, who through her influence over the Son of

Heaven virtually ruled the Empire. For these exquisite creatures no extravagances were too great and various dynasties have fallen through the popular revolt against the excesses of an Imperial concubine. Many names occur in history and in poetry. The most famous, and those to whom allusion is most often made in suggesting attributes both good and evil, are Imperial Favorites, to be noticed later on.

The inmates of the Palace amounted to thousands, and besides the women,—the possible concubines—who lived in retirement "deep in the Palace" there were a host of singing and dancing girls, these being known as Kuan Chi 官妓 they were the most beautiful and talented inmates of brothels whom Officials presented to the Emperor and who entertained and charmed the Son of Heaven and his favorites, (women and also the men who were commanded to attend) with their exquisite songs and wonderful posturing.

The Emperor's life was not entirely given over to dissipation and pleasures, it was not all passed in the beautiful surroundings of the Imperial gardens, though the principal allusions in poetry are to these moments; the cares of state were many and at sunrise the Officials attended the Audience Hall to make their reports and discuss Imperial matters, while the Court ceremonials which were of the greatest importance were extremely solemn affairs attended only by men and carried out with the utmost dignity.

IMPERIAL FAVORITES.

Nu Ying 女英 the Concubine of the Emperor Shun 舜, the younger daughter of Yao 堯; her elder sister was Shun's Empress. Shun was killed in battle and buried in Hunan, the two sisters came to his grave and wept so bitterly that the bamboos all became spotted and remain so to this day. They eventually threw themselves into the river Hsiang and drowned themselves.

Mo Hsi 妹喜 the Concubine of Chieh 桀 of Hsia 夏, she loved to hear the tearing of silk, which was of course very difficult to procure in those early days, however, to please her Chieh 桀 arranged that people should hastily prepare it and others stood by to tear it in strips to give her pleasure. For her gratification a great lake of wine was made on which she and the Emperor floated in a boat, this was surrounded with "hills of meat," and for her amusement three thousand men were obliged to lie upon their faces at the edge of the lake and lap up the wine as though they had been beasts.

T'a Chi 妲己 Concubine of Chou Hsin 紂 辛 of Shang 商, her tastes were much the same as those of Mo Hsi but more depraved, she may be said to be the most wicked woman in Chinese history! For her pleasure Chou Hsin spent millions of the people's money in building the Green-Jasper Terrace, he also prepared a lake of wine and a forest in which the trees were of metal with leaves of meat. As there was dissatisfaction and revolt abroad she expressed the opinion that the punishments of the day were not sufficiently severe, and invented the terrible torture of the metal pole; the culprit was obliged to clasp

this metal pole which was well greased so that it was impossible to climb up, a fire was then lighted below, while T'a Chi and the Emperor sat by and laughed heartily at the antics of the tortured wretch. Chou Hsin was eventually over-thrown and Ta Chi perished with him in the flames of the Palace which Chou Hsin had caused to be set alight.

Ch'i Chi 戚姬 Concubine of Kao Tsu of Han, who loved her very dearly, and wished her son to be his heir. The Empress Dowager who was the infamous Lü Hou 呂后 was, however, unwilling that this should be the case, and upon the death of Kao Tsu put the boy to death and submitted his mother to terrible tortures. Her eyes were torn out, her ears, hands and feet were cut off and she was thrown into a filthy hole to die, in fact she was treated worse than one treats a dog.

Yü Chi 虞姬 the much loved Concubine of the famous Hsiang Yü 項羽 who followed him everywhere. After the battle of Kai Hsia when he was surrounded by the soldiers of his enemy Liu Pang he appealed to her in the following words; "My strength is great enough to tear up hills, Alas! alas! spirit could flow over the whole world. The time is not propitious: Alas! Alas! my dappled horse cannot pass out. My dappled horse cannot pass out Alas! Alas! what can be done? Yü, Alas, Alas, Yü, my beloved, Alas what is it necessary for me to do?" Then Yü, hearing the songs of the opposing soldiers on every side replied. "The soldiers of Han have completely captured the place, On the four sides the sounds of their songs ring out clearly. The intentions of the great Prince (Hsiang Yü himself) are consumed, are as the ashes in a furnace. What resource can your Unworthy One, (herself) devise?" Hsiang Yü thereupon committed suicide by cutting his throat, and the lovely Yü Chi followed suit.

Pan Chieh-yü 班婕妤 the very noble Concubine of Cheng Ti 成帝 of Han 漢. Her talents were great, and the title "Chieh-yü," is equiva-



PAN CHIEH YÜ.

lent to that of a high literary degree. She is reported as having reproved the Emperor when he suggested that she should drive beside

him in his chariot, that not being the function of a woman. She was supplanted by the beautiful but unscrupulous "Flying Swallow," who accused her to the Emperor of having denounced him to the Kuei and Shên, that is, the beings of the other worlds. The Emperor therefore sent for the Lady Pan, who kneeling before him answered his questioning as follows:

"The unworthy one of the Emperor has heard that he who cultivates virtue still has not attained happiness or favour. If this be so, for him who does evil what hope is there? Supposing the Demons and Spirits are aware of the affairs of this world, they could not endure that one who was not faithful to the Emperor should betray him—should utter the secret thoughts hidden in the darkness of his heart! If they are not conscious—of what benefit or advantage would the uttering of these dark thoughts be?"

Then rising she left the Imperial presence. She realized, however, that her day was over, and she could not bear to live on in the Palace. She therefore begged that she might be allowed to attend the Empress Dowager to whom she was very devoted and so left the Imperial harem in a most dignified manner. When in retirement she wrote the Emperor a poem in which she likened herself to a fan put away in a box of split bamboo as soon as the fierce gales of autumn dispersed the summer heats; for this reason the term "autumn fan" bears the connotation "a deserted wife."

Chao Fei Yen 趙飛燕 the "Flying Swallow," also the Concubine of Chêng Ti of Han, and the very opposite to Pan Chieh-yu. She was trained as a dancing girl, and her grace and lightness were such that she received the name "Flying Swallow." She was seen at the Capital by the Emperor when he was roaming the city in disguise and she and her sister were at once placed in the Imperial seraglio. She became the favorite concubine and in 16 B.C. was raised to the rank of Empress consort, but on the death of the Emperor she was driven by Palace intrigue to commit suicide.

T'ang Chi 唐姬 Concubine of Shao Ti 少帝 of Han 後漢 who was most devoted to him and when the treacherous Tung Cho 董卓 insisted that his Emperor should commit suicide by drinking poison, Shao Ti begged that if he must drain the cup, T'ang Chi might give him pleasure by dancing before him. This, weeping bitterly, T'ang Chi 唐姬 did, and the Emperor died in peace. As she was only eighteen she was returned to her father's home, and he wished her to marry, this, however, she refused to do but spent her time in tending a spirit tablet of Shao Ti. Hsien Ti 獻帝, the succeeding Emperor, upon the restoration, hearing of her fidelity, commanded that she should return to the Palace and sent an Official to meet and escort her, she was given a dwelling in the Palace gardens, and always carried an official tasselled staff in memory of Shao Ti 少帝.

P'an Yü-erh 潘玉兒 Concubine of Tung-hun Hou 東昏侯 of Southern Ch'i 齊. In his infatuation for her he ordered that golden lotus should be made upon the floor of the Palace, that "at every step a lotus might bloom." Upon the overthrow of the Ch'i dynasty by the Liang 梁, Wu Ti 武帝 was much attracted by her beauty and wished to add her to the ladies of his Palace, whereupon his official Wang Mo 王茂 saying indignantly, "What caused the overthrow of Ch'i? It was that thing!" induced the Emperor to refrain from keeping her. She was to be given to a minor Military Official but rather than submit to such indignity the proud beauty hanged herself.

Hsü Niang 徐娘 Concubine of Yuan Ti 元帝 of Liang 梁, who was "daft" about her, although outwardly she appeared to care for

the Emperor in her heart she was not true to him, and really cared for those "to the right of him" and those "to the left of him" her special favourite being one called Chi Chiang 季江, he is reported to have said that Hsü Liang although not young could love with much passion, and a saying has crept into the language which is often quoted in reference to a elderly woman whose affections and passions are as strong as those of the young.

"Hsü Niang although old has still much love."

Kung Kuei Fei 孔貴妃 Concubine of Hou Chu 後主 of Chen 陳. Hou Chu had ten favourite concubines of whom the most popular were Chang Kuei Fei and Kung Kuei Fei. The latter was noted for her ability to write poems, etc. Upon the fall of the dynasty when the soldiers of Sui had already reached the Capital, then at Nanking, Hou Chu, Kung Kuei Fei and some favourite courtiers were enjoying themselves drinking wine, writing verses and making music and continued until the enemy was actually at the Palace doors, then Hou Chu and the ten favourite concubines threw themselves down a well which to-day can be seen behind the temple of Chi Ming. The soldiers of Sui called to them down the well saying that if they did not reply great stones would be thrown down upon them, whereupon Hou Chu answered, saying that he was there, a rope was let down and Hou Chu, Chang Kuei Fei, and Kung Kuei Fei were dragged back to life.

Hsü Hui 徐惠 T'ai Tsung 太宗 of T'ang 唐, was very devoted to Hsü Hui who was very learned as well as beautiful. She had, however, not become one of the seventy-two "Fei" which is the highest class of Imperial Concubines, and who are selected by the Emperor himself. She gave him much good advice, in regard to the ruling of the Empire to which he listened, and when he died her grief was such that she, stating that her ambition was to serve her Lord in the other world, committed suicide.

Chi'ang Ts'ai Pin 江采蘋 Concubine of Hsüan Tsung 玄宗 of T'ang 唐, better known as Ming Huang 明皇. She was of a very refined and delicate nature, liking soft faint colours, and using a very light "make up." Her eyebrows she painted in the shape of "cassia" leaves and because of her great love for the plum-blossom she came to be called the "Plum-blossom Concubine." She was eventually supplanted by the famous Yang Kuei Fei 楊貴妃 and retired to live in an eastern palace, the Emperor often thought of her with her charming refinement, a great contrast to the dazzling brilliant charms of the new favourite. One day he received some pearls as tribute and concealing his intent from Yang Kuei Fei sent them to the Plum-blossom Concubine as a gift; she, heart-broken in her loneliness, returned them to her Lord with an exquisite little poem in which she expressed her inability to be comforted with "precious pearls," her desolation was too deep for that!

Yang Yü Huan 楊玉環 "Yang of the Jade Ring," Concubine of Hsuan Tsung 玄宗 of T'ang 唐 and perhaps the most famous of all the Imperial Concubines. She was given the Taoist title of Tai Chen 太真, and was, of course, a Kuei Fei. She and her sister rose to such heights of power that their word was law in the Palace. Her beauty was such that the Emperor, who at the time of her arrival was already very old, was an absolute tool in her hands. She had her own Palace, her own dancing girls and singing girls and was even allowed by the doting monarch to adopt the great An Lu-shan 安祿山, for whom she had a passion, as her son. She wrapped the high official in a most beautifully embroidered quilt, as if he had been a little child, and had him carried about in a chair. Her follies and extravagances are too numerous to relate, and her ill-fame spread about the country to such an extent that when the An Lu-shan rebellion broke out the soldiers

refused to fight in defence of the Empire until the lovely Yang Kuei Fei had been given over to them for execution. They strangled her to death, and the broken-hearted Ming Huang 明皇 fled to Ssü Ch'üan 四川.

Miao (Yao, *Giles*) Niang 宮娥 Concubine of Hou Chu 後主 of the Southern T'ang 南唐, during the Six Dynasties. Was very small, exquisitely lovely, and could dance most beautifully. The Emperor had a golden lotus six feet high rising from fairy clouds made for her, and upon this she used to dance, her feet bound with white silk to make them look like crescent moons. The custom of foot-binding is supposed to have come from this incident.



MIAO MANG.

Many other names are mentioned in the annals of women both good and bad who have influenced the rulers of the Empire during the many years of its history, but those already quoted are characteristic examples of the great power which has been wielded from behind the doors which guard the "blossoms of the Palace."

History and Literature.—The historical and literary backgrounds of Chinese poetry are so vast, the allusions to persons, events, and writings so numerous that it is impossible to even touch upon them in a paper of this length.

The fundamental difference between the poetry of China and that of the West is that the former is of *necessity* the work of scholars, who before they can dash off the spirited lyrics for which they are so famous, must have studied deeply the history and literature of their country; whereas the latter is often the work of men and women who make no profession of deep erudition. The result is that the Classical Allusions

in Chinese poetry are innumerable and of the greatest importance in the proper understanding of the subject,—it may, however, be questioned if Mr. Waley is not perfectly correct when in his preface to *“One Hundred and Seventy Chinese Poems”* he writes: “Classical Allusion, always the vice of Chinese poetry, finally destroyed it altogether.”

The Poets Themselves.—No paper on Chinese poetry, however short, can be complete without mention at least of those two great exponents of the art, Li T'ai-po 李太白, and his younger contemporary, Tu Fu 杜甫.

Li Po's life was most romantic. Of imperial descent and born of wealthy parents, his boyhood was passed in the large country house of the family near the “Hamlet of the Green Lotus” in Ssü Ch'üan. At the age of five he read the books generally used by boys of ten, while when he was ten he had studied the Six Classics. He was, however, no mere “shu tai tzu”—book idler—as the Chinese call it, but was on the contrary of a most virile and impetuous nature. Passionately fond of sword play, he continually made use of his art to right the wrongs of his friends. In his early youth he was once obliged to fly from home, after killing several people, and seek employment with a minor official in a neighbouring district, disguised as a servant. The official had poetic aspirations which were greater than his power of expression, but was not pleased when his youthful attendant capped the verses he was struggling to make, with lines far better than his own.

T'ai-po therefore found it advisable to leave the employ of the official and joined a scholar whose real identity was concealed under the name of “The Stern Son of the East.” With this scholar he travelled to Mt. Min in Ssü Ch'üan, where for five years the two lived in peace, studying, reading and writing poems. At the age of twenty-five he left the solitude of the mountain and began an extensive tour of the Empire. Space is lacking to follow his wanderings in detail, but it is related that during a period of less than a year he lived in Yang-chou and spent more than three thousand ounces of silver in charity and good works. His nature was so generous that if he saw suffering and want he felt obliged to relieve it. From here he proceeded to Hupeh, where he married and lived for ten years.

It was not until he was forty-two that his fame reached the ear of the Emperor Ming Huang, who summoned him to court. Discoursing upon the affairs of the Empire at his introductory audience, the words rushed from Li T'ai-po's mouth like a mountain cascade. The Emperor was enchanted and piled all sorts of honours upon him.

To this short period most of the European accounts of Li T'ai-po's life refer. He led the gay life of a court favourite during the time when the Emperor Ming Huang was ruled by the beautiful Yang Kuei-fei, most lovely of Imperial concubines, who eventually brought disaster upon the Empire.

And during this period was formed that unique Association of poets and lovers of beauty known as "The Eight Immortals of the Winecup."

This brilliant career at Court was meteoric. Jealousies were aroused, and in less than three years Li T'ai-po realized that intrigues were busy, trying to undermine his influence. He therefore begged that he might return to the mountains of Ssù Ch'üan, and departed with an Imperial gift of gold.

The closing years of his life were sad in the extreme. He became involved in political troubles, his fortune was confiscated and he was condemned to death. The sentence was commuted to one of exile, which, however, was prevented from being carried out by an amnesty. He died at the home of a great friend, an official in Kiangsu, who wrote the preface of sixteen lines to the thirty volumes of marvellous poetry which is Li T'ai-po's legacy to the world. These read:—

Since the three Dynasties of Antiquity
(Referring to the Hsia, the Shang and the 'Chou).
Since the days of the style of the Kuo Feng
(One of the books in the Book of Odes) and the
Li Sao (Chu'u Yuan's famous poem).
During these thousand years and more, of those who
have walked the "lonely path"
(That is the path of original thought and style).
There has been only you—you are the solitary man—
you are without rival!

A Chinese student of poetry describes him in these words: "He dearly loved his friends. He regarded money as nothing, 'I'—that untranslatable word which means 'that which is right to do as opposed to that which is profitable'—as everything." He was generous to a fault, and was a person who did not hesitate to right the wrongs of others, who was high-principled and endowed with both physical and moral courage, who was, in short, a Hero.

Tu Fu's career was very different. His life was one long struggle with poverty and misfortune. He failed in his examinations but was eventually, at the age of forty created an Official by the Imperial Command of the Emperor Ming Huang, who appointed him to the Chi Hsien Yuan, 集賢院, a library where books were collected. A few years later he held office at Feng Hsien; the An Lu-shan rebellion then broke out, Ming Huang fled to Ssù Ch'üan and after a short

period Sui Tsung came to the throne, thereupon Tu Fu who was living with a relative at "White Waters," dressed in very poor clothes started to walk to the Capital hoping to



TU FU.

obtain some position under the new ruler. He was, however, captured by brigands on a mountain road and for over a year lived in captivity; when he finally made his escape he fled to Feng Chiang 鳳翔, where the Emperor was in residence, and presented himself to the Imperial presence. He appeared haggard and thin, his shoulder sticking out of his coat and his rags literally tied together. The Emperor was terribly distressed and at once appointed him to the post of Censor; this, however, did not last more than about a month as Tu Fu expressed himself very frankly in his disapproval of the Emperor's behaviour towards Tang Kuan and it was only by the active intervention of his friends that he was spared the indignity of an enquiry and was allowed to go to his home and see the family from whom he had been separated for so long. He found that their sufferings had been dreadful, several of his children having died of starvation.

His work is held in the highest esteem by the Chinese who regard him as their greatest poet, the eulogies are numerous and most eloquent. Yüan Chên 元稹 declares: "The Empire's History can be read in his poems; His meanings are profound; His poems have perfect balance, if he

wrote a thousand lines his last would have as much vigour as the first. No one can equal him in this—his poems make a perfect circle, while those of Li T'ai Po are like spring flowers, the poems of Tu Fu are like the pine trees which are eternal—which do not fear cold or snow."



TU FU AND HIS FAMILY.

To the end of his life he retained the characteristic of telling the truth squarely and flatly with no consideration for the feelings of the person with whom he spoke—a characteristic which, possibly, did not endear him to the general public, although his friends were deeply devoted to him. He had a passionate love of country; a deep hatred of the endless wars and rebellions which were devastating the country and which he felt were due to mis-government; and a keen appreciation of the sufferings of his fellow men whom he felt powerless to help. Having tasted the bitterness of extreme poverty he longed to be able to house all the starving scholars in a beautiful building where they would suffer no want. This thought he expressed in the poem which ends:—

How to obtain a spacious mansion, with a thousand,—
 ten thousand rooms!
 A great shelter where the Empire's shivering scholars
 should all have happy faces!!
 Not moved by the wind and rain—immovable like a hill.
 Wu Hu! Alas! at what time before my eyes will rise,
 dominating and proud this manner of house?
 Although my hovel were destroyed—although I myself
 suffered cold and froze to death (in my heart)
 would be complete Peace.

The paper was illustrated with the following slides:

TOPOGRAPHY.

- 1.—Chinese characters for sunrise and sunset.
- 2.—Map of China.
- 3.—A "Chan Tao" or cliff road.
- 4.—A Peak.
- 5.—A Cliff.
- 6.—Mountain scene by Hsia Kuei.
- 7.—Pine in the Mountains.
- 8.—Snow scene by Wang Wei.
- 9.—Mountain scene
- 10.—Gorges of the Yang Tzû.
- 11.—Mountain scenery from "Mustard Seed Garden."
- 12.—Great Wall.
- 13.—Taoist Heaven.
- 14.—Ma Ku serving two scholars with the foods of Paradise.
- 15.—Lung Yu calling the Fêng Huang.
- 16.—Tung Shuang Chên.

NATURAL HISTORY.

- 17.—Dragon.
- 18.—Tiger.
- 19.—Dragon and Fêng.
- 20.—Fêng Huang.
- 21.—Luan.
- 22.—Yuan Yang.
- 23.—Geese.
- 24.—Kuei and Shen.
- 25.—Yao Kuai or Chih Mei.
- 26.—Paeony.
- 27.—Lotus.
- 28.—Plum-blossom and Moon.
- 29.—Bamboo.

ARCHITECTURE.

- 30.—Plan of Chinese "chia" or home.
- 31.—A "gold" or "jade" window.
- 32.—A Ting or pavilion and entrance gate.
- 33.—A Hsien and a Lou.
- 34.—T'ai.
- 35.—Villa of Ma yuan.
- 36.—Villa of Wang Wei.
- 37.—Villa of to-day.
- 38.—Scholar's retreat in hills.

HOME LIFE.

- 39.—"Congratulating the parents on a festival day."

HOME LIFE—cont.

- 40.—Pastimes of a scholar.
- 41.—Friends reading at night, "snuffing the candle."
- 42.—Returning from the Banquet.
- 43.—Official travelling carriage.
- 44.—Toilet scene.
- 45.—Embroidery.
- 46.—Painting.
- 47.—Writing, Wei Fu-jên the famous lady calligraphist.
- 48.—Dressing the hair "above the mirror."
- 49.—Husband and wife studying. "Red sleeves replenishes incense, etc."

PALACE LIFE.

- 50.—Palace ladies.
- 51.—Dancing dress.
- 52.—Ladies palace "push-carriage."
- 53.—Palace lady riding.
- 54.—Han Ts'ui-pin, story of "Red Leaf."
- 55.—Shih Shih story of "wadded garment."
- 56.—Pan Yü-erh, "at every step a lotus bloomed."
- 57.—Yao Liang dancing on a golden lotus six feet high.
- 58.—Yang Kuei-fei teaching her white parrot a Buddhist sutra.
- 59.—Pan Chieh-yu holding her "autumn fan."
- 60.—The character "su."
- 61.—A Kuan Ch'i, or Official Courtesan.
- 62.—Imperial chariot.
- 63.—Officials in ceremonial dress.

HISTORY AND LITERATURE.

- 64.—Cho Wên-chun and Su Ma Hsiang-ju in wine shop.
- 65.—Cho Wên-chun when she wrote the "song of White Heads."
- 66.—Li T'ai-po.
- 67.—Tu Fu.
- 68.—Tu Fu and his wife.
- 69.—A P'ieh shu or country house painting by Li Ssu Hsun.

Phraseology used in describing mountain scenery. Key to accompany Plate A. Mountain scenery from "*The Mustard Seed Garden*."



PLATE A.

- 1.—*Tien* 巔 = The Topmost Peak of a mountain, literally "mountain's head."
- 2.—*Wei* 崑 = Approaching the peak, very high, not level, literally "ghosts hill."
- 3a.—*P'u* 瀑 = A Water-fall, a cascade.
- b.—*Fei Chuan* 飛泉 = A Water-fall, literally "Flying Spring."
- c.—*P'u Pu* 瀑布 = A Water-fall, literally a Cloth Cascade, that is, water like a strip of cloth.
- 4.—*Fêng* 峯 = Peaks.
- 5.—*Hsuan Yai* 懸崖 = Over-hanging precipice, literally a precipice suspended like the head of a criminal.
- 6.—*Luan* 巒 = Peaks which are lower than *Fêng*, and sharper.
- 7.—*Ch'uan* 泉 = Spring.
- 8.—*Shan Lin* 山林 = Mountain forests.
- 9.—*Shan Shih* 山寺 = Mountain temples.
- 10.—*Yai* 崖 = Cliff, both its flat top and its sides.
- 11a.—*Chan Tao* 棧道 = The Roadway or thoroughfare on the side of a cliff.
- 11b.—*Ko* 閣 = The Roadway or thoroughfare on the side of a cliff. The "Ko of the Two-Edged Sword" is very famous.
- 12.—*Shan T'ing* 亭 = Mountain Pavilions.
- 13.—*Tien* 店 = An Inn, also a little collection of houses where things can be bought.
- 14.—*Lien* 帘 = A flag or sign which shows that wine is sold.
- 15.—*Lan* 嵐 = Mountain Mist or Vapour which shuts off bottoms of hills.
- 16.—*Kang* 岡 = High level ground on a hill, or among hills.
- 17.—*Chia* 岬 = The steep side of a hill—its "thigh."
- 18.—*Lu Ko* 旅客 = Travellers on a journey.
- 19.—*Ling* 嶺 = A Pass in a mountain range. The bottom of the sketch is not at the foot of hills but well up in a range.
- 20.—*Sun* or *Lan Yu* 筥, 籃輿 = Bamboo chair made for use in the Mountains.
- 21.—*Chien* 澗 = The water in a ravine.
- 22.—*Ku* 谷 = Gully between hills.
- 23.—*Ho* 壑 = The pool at the foot of a water-fall.

NOTES ON THE AGRICULTURE, BOTANY AND THE ZOOLOGY OF CHINA

B. W. SKVORTZOW

XXXIII.¹—THE CULTIVATION OF WATER VEGETABLES AT FOOCHOW.

In the tropics and in China we find a well developed system of water gardens for the cultivation of vegetables. Thousands of acres of swampy lands are thus utilized in China. The gardens being excellently kept are very profitable.

It certainly is a wonderful way of utilizing what otherwise would be waste land, and indicates one way in which we might copy them in the use of some of our swampy areas.

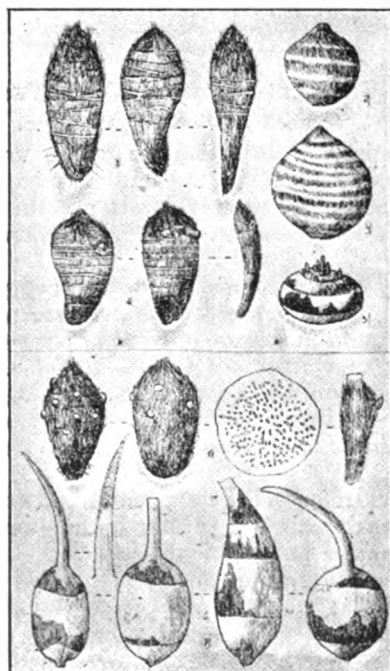
The water vegetables are known to the Chinese from ancient times. Some of these plants, growing wild in the country, have been improved during centuries of cultivation, and now represent important and valuable food products for the people.

We may first refer to the water-calthrop (*Trapa lispinosa* and *Trapa natans*) with two or four horns; the arrow-grass (*Sagittaria chinensis* and *S. Sagittifolia* L.), known for its edible bulbs, the water chestnut (*Scirpus tuberosus*), cultivated for its tubers; the lotus plant (*Nelumbium speciosum*) growing in China in several varieties and the *Zizania* grass (*Zizania aquatica*)—a kind of tall grass much cultivated throughout China on account of its young stalks, which are eaten as a vegetable.

Besides these there are several kinds of water plants which grow wild in China, such as the bamboo, (*Limnanthemum nymphoides* Hoff): the reed (*Phragmites communis* Trin.): the cat-tail (*Typha orientalis* Presl.). These are used as vegetables. The seeds of the water plants *Euryale ferox* Salisb., *Coix lachryma* L., *Panicum crusgalli* L. var *aristata* L., *Panicum frumentaceum* J. and S., *Beckmannia cruciformis* Host, are eaten also, and some of them are cultivated. As it was observed at Foochow the water vegetables are well known to the native Chinese: and for the cultivation

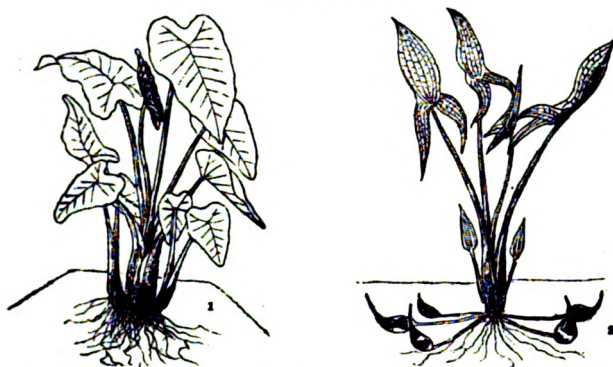
¹ Sections I—XXXII appeared in Volume L, pp. 49—107.

PLATE I.

**XXXIII. THE CULTIVATION OF WATER VEGETABLES AT FOOCHOW.**

By B. W. SKVORTZOW.

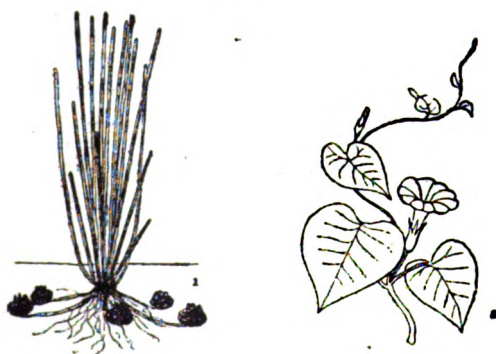
PLATE II.



XXXIII. THE CULTIVATION OF WATER VEGETABLES AT FOOCHOW

By B. W. SKVORTZOW.

PLATE III.



XXXIII. THE CULTIVATION OF WATER VEGETABLES AT FOOCHOW.

By B. W. SKVORTZOW.

of these extensive tracts of land have been utilized round the city and in villages in the Min River valley. These gardens have been divided into small paddies covered with water, usually one foot deep.

Eight different crops are grown here in regular rotation, namely, the taro (*Colocasia antiquorum*), arrow-grass (*Sagittaria Chinensis*), lotus (*Nelumbium speciosum*), Zizania grass (*Zizania aquatica*), water cress (*Nasturtium officinale*), water chestnut (*Scirpus tuberosus*), the water caltrop (*Trapa natans*) and the water Ipomoea (*Ipomoea aquatica*).

Taro plantations were most often seen here. Taro (*Colocasia antiquorum*) Schott (芋頭). See Pl. II, Fig. 1, being a tropical plant belongs to the Aroideae family and has long retioled, arrow-shaped leaves.

Taro plantations at Foochow were seen mostly among the rice paddies round villages, near Chinese buildings, on the edge of dykes, small canals and small streams. After the soil is well fertilized the taro is planted in small roots of 5-10 cm. in length, in rows 70 cm. wide; the plants about 50-70 cm. apart in the rows. They are planted in the third and fourth month (lunar calendar) and harvested in the 10-11-12 months. During the summer the plants are built up so that by the time of harvest the rows become 20-25 cm. in height.

Each taro planted in spring gives in autumn several roots amongst which one or two are of a big size. The roots of the taro, being generally very moist, are preserved in humid atmosphere and used as food at once after the harvest. At Foochow the roots of the taro in autumn and winter are eaten by all classes.

Taro at Foochow is cultivated in several varieties; the most common forms of all known in this district is—the autumn taro (番芋), of a big size and with a white flesh; the winter taro or the red taro (紅芋) with comparatively small roots, of $\frac{1}{2}$ -1 pound in weight with reddish skin, white flesh and yellow strings.

The local Chinese distinguish the different varieties of taro not only by the shape of the roots but also by the taste. For instance, the roots of the autumn taro after being boiled become dry in taste, the roots of the white variety on the contrary are waterish.

The following varieties of taro were observed at Foochow:

1.—The white round taro, or the autumn taro, or the mountain taro (白芋, 番芋). See Pl. I, Figs. 2 and 3). A large variety is harvested in the end of September and in October. Each taro planted in spring gives in autumn

6-9 roots. Some of the roots reach the size of a coconut, and sometimes are called by the Chinese "the human-head taro." The roots have a white skin and flesh and are of 1-3-4 pounds in weight.

2.—*The brown taro or the white taro or the bambo taro* (白芋, 棕芋, 竹芋). See Pl. I, Fig. 1. A large variety with elongate roots of 20-30 cm. in length and 10-12 cm. in breadth, and 2-3-4 pounds in weight. The skin is covered with brown hair-like fibre and the flesh is white. This variety is harvested in the 11-12 months and is much eaten by the Chinese at New Year time.

3.—*The red taro* (紅芋). See Pl. I, Fig. 4. A variety with oval shaped roots 10-15 cm. in length and 6-9 cm. in breadth. The skin is rose colour, and the flesh is white with yellow strings. It is planted in the third month, harvested in the 10-11 months and is eaten in the winter time.

4.—The taro with fibre like the palm *Chamaerops excelsa* Thunb. or *Trachycarpus excelsus* H. Wendl (檳榔芋) See Pl. I, Fig. 6. A variety with small roots, 10-15 cm. in length, and 6-8 cm. in breadth, covered with dark brown hair-like fibre. The flesh is white with reddish strings. This taro ripens in November-December and is counted the best of all the taro known in this district.

Zizania grass (*Zizania aquatica* L. or *Hydropyrum latifolium*) (菰, 蔴草, 菰芽).

Zizania is a grass with tall stolons, 5-8 feet in height, cultivated in many places of China, in ponds and in specially irrigated fields on account of its young stalks, which are eaten as a vegetable. The young stalks are of 15-20 cm. in length and of 1-2 cm. in breadth; they are of bright green colour, with a delicate white flesh which is cooked before being eaten. Before the transplantation the tufts of this plant are separated into several parts with several culms, and are planted in rows in the same way as the taro. Sometimes *Zizania* grass is planted on the edge of the paddy fields.

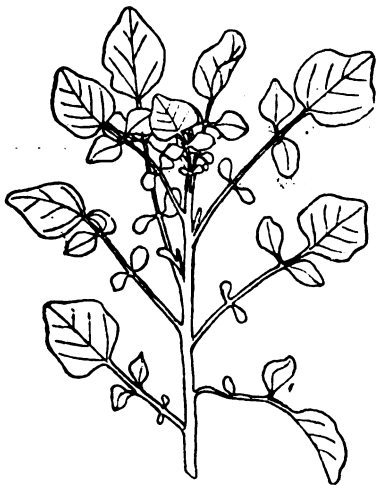
The Chinese arrow-grass (*Sagittaria chinensis*), also called *S. sagittifolia* L. (慈菇, 芡菇, 芡菜). See Pl. I, Fig. 7 and Pl. II, Fig. 2.

Sagittaria is a water plant of the *Alismaceae* family with arrow-shaped leaves, cultivated from ancient times for its rootstocks which are used as food. At Foochow *Sagittaria* is cultivated under the same conditions as the taro and is planted in spring from the roots and harvested in October. Each plant gives 4-6 rootstocks different in size, 3-5 cm. in length and 1.5-3 cm. in breadth, with a white skin and white flesh, very rich in starch. The rootstocks are much valued by the Chinese and are eaten cooked.

The water convolvulus (Ipomoea aquatica For.) (蔕菜). See Pl. III, Fig. 2. The water *Ipomoea* is a plant of the *convolvulaceae* family with twining or prostrate stem, white flowers and with corniform or lanceolar leaves. This vegetable is cultivated in many places in China. At Foochow one variety grows in the dry soil and has lanceolar leaves; another grows in ponds, irrigated fields, and on marshy ground. The water variety of *Ipomoea* is planted from the seeds in the spring in rows, 2 feet wide, and the plants are placed about $\frac{1}{2}$ -1 feet apart, in rows. During the summer the young stalks with the leaves are gathered 3-4 times and sent to the market. In the end of October the Chinese collect the seeds for the next spring.

The water *Ipomoea* is often planted and cultivated on floating rafts made of bamboo or reeds covered with rice straw. The *Ipomoea* thus grows directly from the water and in time of inundations the raft with the plants rises with the water. Being tied by a rope to the shore it is prevented from floating away. The stalks and the leaves of this water plant cooked with meat are much eaten by the Chinese throughout the year.

The water cress (Nasturtium officinale R. Br.) (水芹菜, 水田芥). See figure in the text. Water cress belong to the



THE WATER CRESS (*Nasturtium Officinale*).

XXXIII. THE CULTIVATION OF WATER VEGETABLES AT FOOCOW.
By B. W. SKVORTZOW.

Cruciferae family. It is a marshy plant with pinnate leaves, 5-6 cm. in length, with small white flowers. The water cress is cultivated by the Chinese on the more humid soil and in irrigated paddies. Its young stalks with the leaves are used as food. It is planted from seeds and from cuttings.

The water chestnut or the ground-chestnut. (*Scirpus tuberosus*, Roxb., or *Eleocharis tuberosa*, Schults) (荸薺). See Pl. I, Fig. 5 and Pl. III, Fig. 1. Water chestnuts belong to the *Cyperaceae* family. It is a kind of water plant with oblong leaves and flowers of small spikes. Water chestnuts are largely cultivated at Foochow among the rice paddies and ponds. They are planted in the third and fourth months and harvested in winter, when the rice fields are usually dry. Water chestnuts are planted from the tubers, in rows, the plants about one foot apart. Each water chestnut planted in spring gives 3-5 tubers in autumn, which are dug up, washed in water, and preserved in a humid atmosphere. The water chestnut is eaten raw and cooked. A starch is prepared from them.

The water-calthrop or chestnuts (*Trapa natans* L.) (蔞). The water calthrop belongs to the *Onagraceae* family. It is a floating plant growing in ponds and irrigated fields in China. At Foochow it is cultivated in ponds and the nuts being ripe in autumn are eaten raw and cooked. The nuts of *Trapa* at Foochow are twice bigger than the nuts of this plant in North China.

Lotus (*Nelumbium speciosum* L.) (蓮花、藕). The lotus is a water plant of the *Nymphaeaceae* family growing wild and cultivated in China. At Foochow it is cultivated in ponds or in small paddies. It is planted from the rootstocks in February and in March in rows; in June and July the lotus is in flower; in August the young rootstocks are cut down and eaten; in September and in October all the roots are harvested and sent to the market. In summer and in autumn a kind of arrow-root is made from the rootstocks. They are eaten raw and also cooked in different ways. The seeds are eaten raw. From the ripened seeds a kind of flour is made. The large leaves are dried, pressed and are used for wrapping paper in shops.

EXPLANATION OF THE PLATES.

PLATE I.

- Fig. 1. The brown taro or the white taro and the bamboo taro.
- „ 2-3. The white round taro, the autumn and the mountain taro.
- „ 4. The red taro.
- „ 5. The water chestnut or the ground chestnut.
- „ 6. The taro like the fibre of the palm *Chamaerops excelsa* Thunb.
- „ 7. The Chinese arrow-grass (*Sagittaria Chinensis*).

PLATE II.

- Fig. 1. The taro (*Colocasia antiquorum* Schott.)
 „ 2. The Chinese arrow-grass (*Sagittaria Chinensis*).

PLATE III.

- Fig. 1. The water chestnut or the ground chestnut.
 „ 2. The water Ipomoea or the water Convolvulus.

XXXIV.—ON SOME VARIETIES OF PEANUTS GROWN IN CHINA.

Peanuts or ground-nuts (*Arachis hypogea* L.) (落花生, 土豆), are not indigenous to China, but were introduced from America in the eighteenth century. They have been cultivated for many years in South China and only during the last century has their cultivation been spread over the whole country.

In the North we find the cultivation of peanuts in Manchuria, near Mukden, Kirin, Chanchung; even at Harbin the small varieties of peanuts can grow.

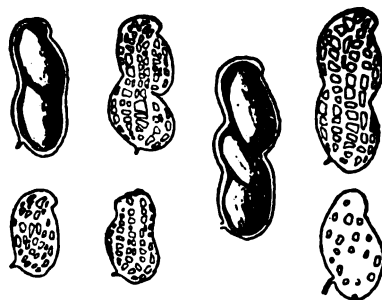
The peanuts are now grown in large quantities in the valley of the Yellow River, Shantung, Chili, and the Honan provinces and in South China. As in other parts of the world, the ground-nuts are cultivated in China in different varieties and forms. Indubitably the influence of the particular climatical and soil conditions have produced special forms. In the South, as in the North of China, we find more than ten varieties of peanuts, but the Chinese divide them generally into two principal kinds, the small peanuts (小落花生), and the large peanuts (洋花生), also called the foreign peanuts.

The descriptions and the pictures given herewith show the difference between 7 varieties of peanuts as found in China by the author of these notes:

1.—*The small peanuts* (小落花生). See Pl. I, Fig. 1. A variety with the inflated pods 2.3-2.7 cm. in length, and 0.8-1 cm. in breadth with two nuts inside. The nuts are small, round or oblong, smooth 0.8-1.4 cm. in length, very sweet and tasty.

The native small peanuts were introduced to China much earlier than the large kinds. Such nuts are regarded by the Chinese as an article of diet and are eaten roasted or raw. They are to be found in large quantities on the markets.

2.—*The large or foreign peanuts* (洋花生). See figure in the text. A variety with 1, 2 or 3 nuts and with inflated, strong shells. The pods with two nuts usually are 3.8 cm. in length and 1.5 cm. in breadth, seldom as long as 4.5 cm.;



THE LARGE OR FOREIGN PEANUT.

the pods with three nuts are 5 cm. in length; the pods with one nut—1.8-3 cm. in length, and 1.3-1.8 cm. in breadth. The nuts are large oblong, smooth, with a reddish skin, 1.8-2.5 cm. in length and 0.6-1 cm. in breadth.

The foreign peanut is of a later introduction than the small variety. It is cultivated in great quantities all over the country and is exported to the West. In China they are eaten roasted and salted. They are used for making oil which is applied in many ways.

3.—A variety of the large foreign peanuts for the most part with round small pods and two nuts inside. (See Pl. I, Fig. 4). The pods are of 3-3.5 cm. in length.

4.—A variety of peanut of a medium grade of thickness, with oblong, smooth pods, with 3, 4, 5 nuts inside. The pods with 4 nuts are 4 cm. in length and 1.1 cm. in breadth. The nuts are 0.6-1 cm. in length and in breadth and are covered with a rough skin (大花生). (See Pl. I, Fig. 2). This variety grows in South China and is only of local importance.

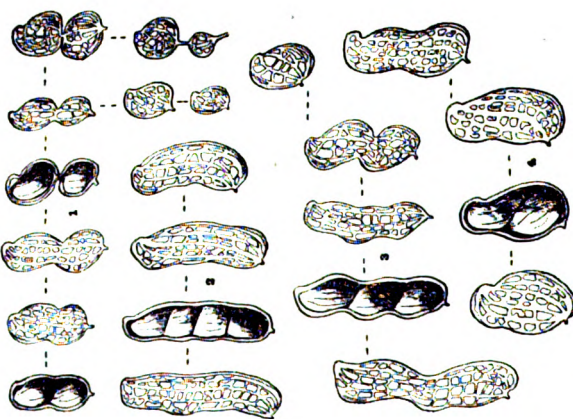
5.—A variety of the type represented on Pl. I, Fig. 2, with the nuts bigger in size. (See Pl. I, Fig. 3).

6.—A large variety with pods different in size and shape (See Pl. II, Figs. 2 and 3) with oblong nuts covered with a rough skin. The pods are of 3-7.5 cm. in length and 0.9-1.3, 1.8 cm. in breadth. The nuts are 1.3-1.7 cm. in length and 0.6-0.7 cm. in breadth.

This variety is cultivated in the central provinces and have a local trade importance.

7.—A variety with rough pods with 1, 2, 3 nuts inside (小花生). (See Pl. II, Fig. 1). The pods are 1.5-4.5 cm. in length and 0.8-1 cm. in breadth. The nuts are small, elongate, covered with a rough skin, and are 1-1.5 cm. in length and 0.8 cm. in breadth.

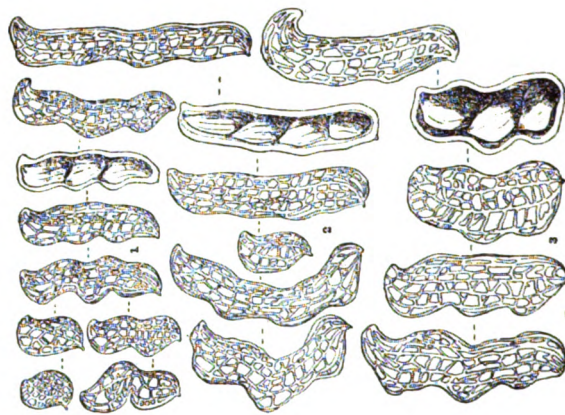
PLATE I.



XXXIV. ON SOME VARIETIES OF PEANUTS GROWN IN CHINA.

By B. W. SKVORTZOW.

PLATE II.



XXXIV. ON SOME VARIETIES OF PEANUTS GROWN IN CHINA.

By B. W. SKVORTZOW.

This variety is raised in North China and in Manchuria.

EXPLANATION OF THE PLATES.

PLATE I.

- Fig. 1. The small or the native peanut.
 „ 2. A variety of peanut growing in South China.
 „ 3. A variety of peanut of the type represented on the Fig. 3.
 „ 4. A variety of large foreign peanuts.

PLATE II.

- Fig. 1. A small variety of peanut growing in North China.
 „ 2-3. A large variety of peanut growing in the middle part of China.

XXXV.—THE HORN-CHERRY OF NORTH MANCHURIA.

Among the many shrubs growing in the mountainous parts of North Manchuria we find a fruit shrub—*Plagiospermum sinensis* Oliver. It grows mostly near the streams and mountain rivers.

The Russians call this shrub “the horned cherry” or “the Manchuria medlar”; the local Chinese call it “the fragrant pear” (嗅梨子), or “the pear of the size of the bean” (豆梨子) or (扁擔梨子).

Plagiospermum is a shrub 4 or 10 feet in height, with strong branches and hard, sharp horns covered with large lanceolar leaves. The shrub bears small, flat, red fruits somewhat like a cherry, sour or bitter in taste with a flat round nut inside.

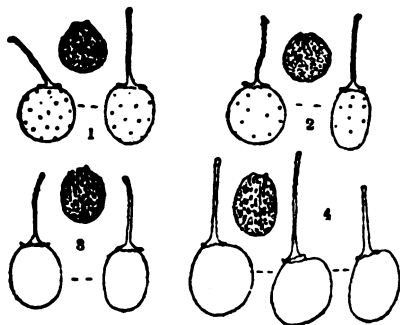
The fruits of *Plagiospermum* are not much valued by the local Chinese, they are eaten fresh: from their pips beads are made. The Russians use the ripe fruits for making syrup.

It seems to me that these fruits could be improved by cultivation. Four varieties of these fruits have been observed in North Manchuria, some of which are well worthy of attention.

The first variety (See Fig. 1 in text) has a small shrub and small, almost round, fruits. The stems were 1.2 to 1.7 cm. in length; the fruits are 1.2-1.3 cm. in length and 1.2-1.3 cm. in breadth and 1-1.2 cm. in thickness.

The fruit is juicy, without smell; the skin red, thick, covered with white spots. This variety ripens in the middle of September.

The second variety (See Fig. 2 in text) has round fruits with the stems 0.7-2 cm. in length; the fruits 1.2-1.4 cm. in length and 1.4 cm. in breadth and 1-1.1 cm. in thickness.



THE HORN-CHERRY OF NORTH MANCHURIA.

BY B. W. SKVORTZOW.

The skin is red, thick with black spots. The nut is absolutely round, 1.5 cm. in length and breadth.

The third variety (See Fig. 3 in text) has oblong fruits with the stem in the middle of the fruit. The stem is 1.1-1.5 cm. in length; the fruits are 1.4-1.5 cm. in length and 1.2-1.3 cm. in breadth and 0.9-1.1 cm. in thickness. The nuts are oblong with a contracted upper part, 1.3 cm. in length, and 1 cm. in breadth. This variety ripens in the end of September.

The shrubs of the fourth variety (See Fig. 4 in text) are large in size; the fruit is large, oblong, angular on one side. The stem is 1-2.2 cm. in length; the fruit is 1.4-1.6 cm. in length, 1.1-1.5 cm. in breadth and 0.9-1.1 cm. in thickness. The nut is oblong 1.3-1.4 cm. in length and 0.9-1 cm. in breadth. In the middle of September the fruits of this variety were found sour and bitter to the taste and only in the beginning of October did the bitterness disappear.

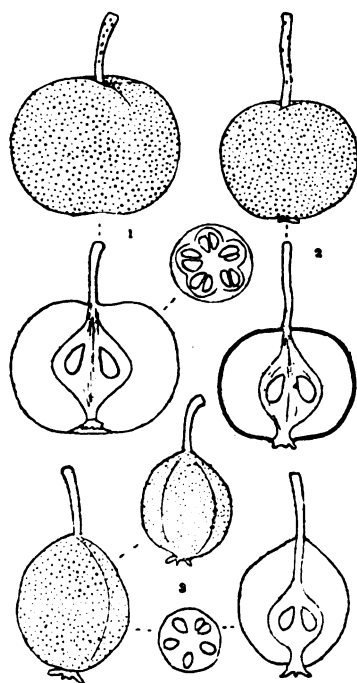
XXXVI.—ON SOME WILD VEGETABLES OF NORTH MANCHURIA.

In one of my previous notes¹ some of these have been described already. The following additional list of these useful plants is given from data gathered during the summer of 1919.

1.—*Metaplexis Stauntonii* R. et Schult. A common weed in North Manchuria. It is a climbing plant with cordate leaves and flowers rose in colour: the stalks contain white juice. The fruits are long, green in colour and 9-12 cm.

¹ On the study of the Wild Vegetables of Manchuria. XV.—Notes on the Agriculture, Botany and the Zoology of China. (N.C.B.R.A.S., Vol. L, 1919).

PLATE I.



XXXVII. WILD PEARS GROWING IN NORTH MANCHURIA.

By B. W. SKVORTZOW.

in length. In its young state the fruit is eaten by the Chinese. The leaves are also eaten cooked. As it is reported by G. A. Stuart,² *Metaplexis Stauntonii* is cultivated in North China.

2.—*The burdock* (*Arctium Lappa* L.). A plant growing wild in North Manchuria. The long roots of the burdock are eaten by the Chinese.

3.—*Allium* sp. A kind of wild onion growing in the fields near Harbin, the bulbs and the leaves of which are eaten by the natives.

4.—*Abutilon Avicennae* Gaertn. A common weed in North Manchuria with small black seeds. The seeds of this plant are eaten by Chinese boys.

5.—*Siberian acacia* (*Caragana arborescens* Lam.). A shrub cultivated at Harbin with yellow flowers and small pods with small reddish seeds, beans are of 3-6 min. in length and of 3 min. in breadth. The beans are collected by Chinese and eaten cooked.

XXXVII.—THE WILD PEARS OF NORTH MANCHURIA.

The wild Chinese pear (*Pyrus sinensis* Lindl.), grows in all Manchurian districts and in many places in North and Middle China, and is found on mountains, in many varieties. In Manchuria it is very abundant, but the cultivated kinds grow only at Kirin, Mukden and in the Southern part of Manchuria. In North Manchuria the wild pear of mountains was seen up to this date, in three varieties. The first one (See Pl. I, Fig. 1) has large fruits 3.5-5 cm. in length, and 4-5.5 cm. in breadth, with a small stem of 1.5-2.3 cm. in length. This variety, ripening toward the end of September has a yellowish skin and a very coarse flesh.

The second variety (See Pl. I, Fig. 2) has smaller fruits, round, 3-3.5 cm. in breadth, with a long stem of 3 cm. in length. In the ripened state the fruits were yellowish-red with a coarse flesh.

The third variety (See Pl. I, Fig. 3) has small oblong fruits. 3-4 cm. in length and 2.5-3.5 cm. in breadth and a pedicle of 2 cm. in length. When ripe, the skin was of yellow-reddish in colour, but the flesh was also coarse.

All three varieties are grown abundantly in forests. They are gathered by the Chinese, sent to the market, eaten by the children fresh, dried for winter and are put in little heaps. The heaps are usually covered with straw. In the heaps the pears with the hard greenish flesh, after fermenta-

² *Chinese Materia Medica*. G. A. Stuart, Shanghai, 1911.

tion, change their colour into black and the flesh becomes soft and juicy, and some think, sweet to the taste.

Besides the wild pears growing in North Manchuria, some varieties of the wild Chinese pears are found in Far East Russia. As it is reported by Mr. K. W. Abaza,¹ the wild Chinese pear in the Ussuri Province is found in four varieties. One has big green fruits of the type of the cultivated Chinese pears; the second has oblong fruits of medium size with a reddish side; the third variety bears greenish fruit of medium size; and the fifth had small fruits like the "Kiev-muskat pear"—a Russian variety of *Pyrus communis* L.

The Chinese wild pear is one of the interesting fruit trees of the Far East. Their fruits can be improved, as has been proved in North America.

XXXVIII.—THE GOURDS, MELONS, CUCUMBERS AND THEIR CULTIVATION BY THE CHINESE IN NORTH MANCHURIA.

In an earlier note, mention has already been made of the wild Manchurian vegetables. Let us now pay attention to the cultivated kinds.

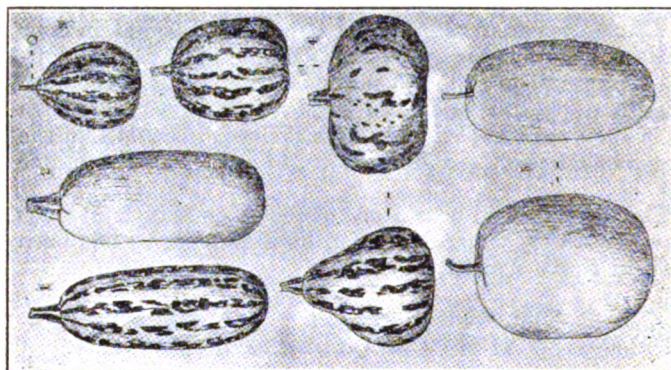
Gardening in North Manchuria is not so widely done as in some other places of China, but here also gardening has a big importance to the local population. The climatic conditions here with five months of a vegetating period are quite favourable to give to the farmers a rich crop; and gardening in Manchuria now yearly increases and its productions are exported; specially to Russian and Chinese markets.

In the present note we will pay attention to the cultivation of vegetables of the gourd family. These vegetables are represented in Manchuria by many varieties of the large gourd (*Cucurbita maxima* Buchesne), by several kinds of the *Cucurbita Pepo* L. usually called, "vegetable marrow"; by the Japanese gourd, which as it seems belongs to a variety of *Cucurbita Pepo* L.; by the white gourd of India (*Benincasa cerifera* Sav.); by the cucumbers (*Cucumis Sativus* L.); by the water-melon (*Cucumis citrullus* L.); and by two species of melons,—the sweet melon (*Cucumis melo* L.) and the vegetable melon (*Cucumis conomon* Thunb.).

The large gourd (*Cucurbita maxima* Buch.) (瓠). Several varieties, most of which were introduced into Manchuria by the Russians. In Chinese gardens we find the large yellow gourd, a kind of "Ohio squash," a variety

¹ Abaza, K. W. *A sketch on the present conditions of gardening in South Ussuri district* (The report on Maritime Provinces).

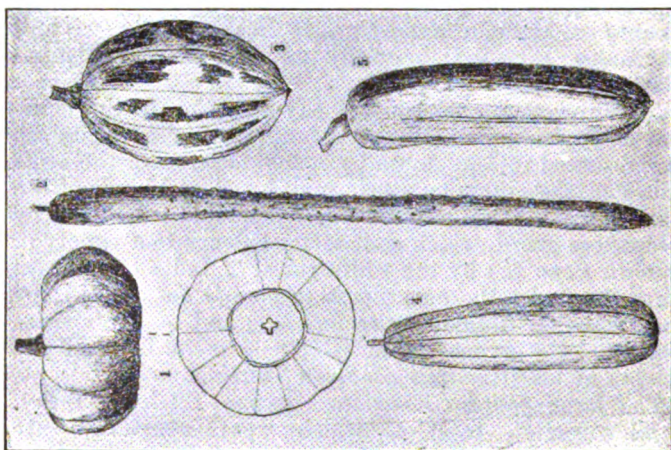
PLATE II.



XXXVIII. THE GOURDS, MELONS, CUCUMBERS AND THEIR
CULTIVATION BY CHINESE IN NORTH MANCHURIA.

By B. W. SKVORTZOW.

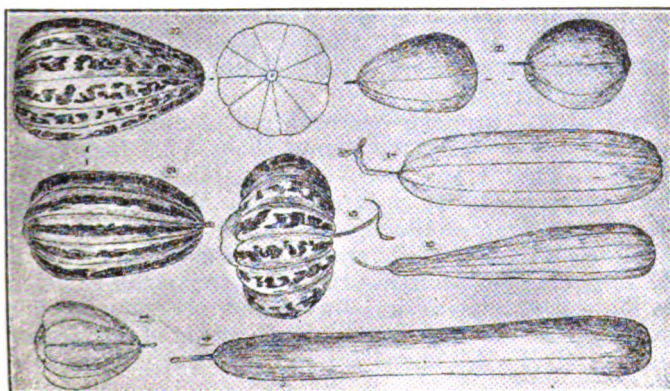
PLATE I.



XXXVIII. THE GOURDS, MELONS, CUCUMBERS AND THEIR
CULTIVATION BY CHINESE IN NORTH MANCHURIA.

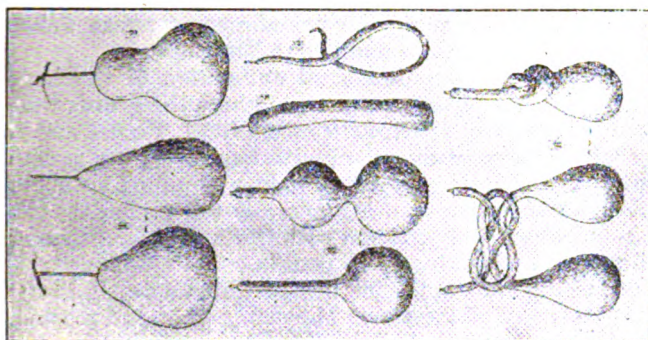
By B. W. SKVORTZOW.

PLATE III.



XXXVIII. THE GOURDS, MELONS, CUCUMBERS AND THEIR
 CULTIVATION BY CHINESE IN NORTH MANCHURIA.
 BY B. W. SKVORTZOW.

PLATE IV.



XXXVIII. THE GOURDS, MELONS, CUCUMBERS AND THEIR
 CULTIVATION BY CHINESE IN MANCHURIA.
 BY B. W. SKVORTZOW.

(See Pl. I, Fig. 1) with a hard green-gray skin with white lines; a line variety (See Pl. I, Fig. 5) also with a green-grey skin with white lines and reddish-yellow flesh: also an oblong kind (See Pl. I, Fig. 3) reddish-green in colour. None of these gourds are ever planted in large fields, but they are usually seen in rows along the boundaries of maize fields, near hedges or along maize and bean plantations.

A most interesting method of cultivation of the large gourd was seen in one Chinese garden, where the gourds were planted about 3-4 feet apart, as seen in Pl. VI, Figs. 1 and 2. All the lateral stoles of the gourd were cut during the growth and the principal stole growing straight was pulled up about every 2-2.5 feet and reset. As a result the principal stole of the gourd was thickly covered with fruits of different sizes; one plant could thus give 10-15 gourds.

The large gourds are eaten by the Chinese partly in the summer, but mostly in winter. They are cooked and roasted, and sometimes they are cut into thin pieces, dried in the sun or on the stove, and preserved for winter.

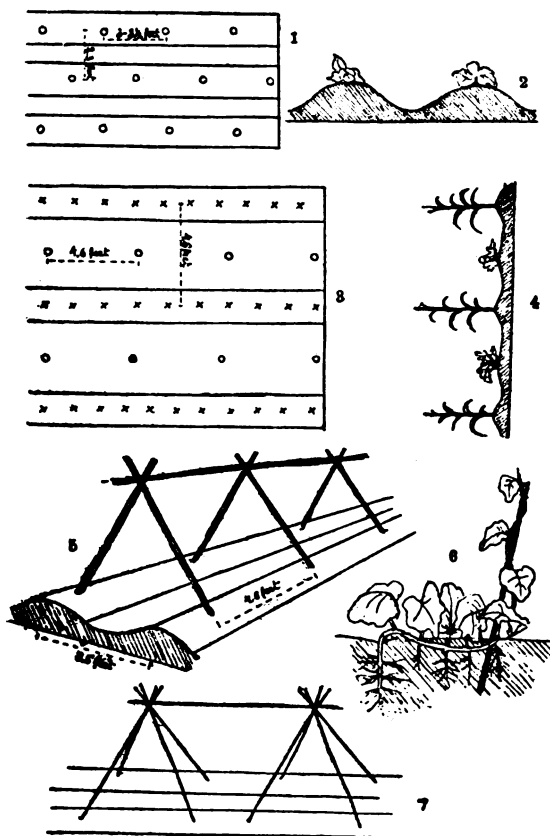
The vegetable marrow (*Cucurbita Pepo* L.), called locally "the western bottle-shaped gourd" (西葫蘆), is cultivated in villages near every house and especially near towns.

Three varieties of this gourd are seen in North Manchuria. The first is "the long white Bush" or "the vegetable Marrow" which was introduced into Manchuria by Russians from Europe. The other two are the native vegetable marrows. This also is of foreign extraction, being introduced to China from America many years ago. One local kind was dark streak (See Pl. II, Fig. 1), another (See Pl. II, Fig. 2) was of a light-yellow colour. Both plants have long stems and short thick fruits.

Near towns, vegetable marrows are planted in narrow rows about 2 feet wide; the plants about 3-3.5 feet apart (See Pl. V, Figs. 1 and 2). Very often they are planted in rows among the maize as is seen on Pl. V, Figs. 3 and 4. Seeds are put directly into the ground in the beginning of May. The first young fruits are gathered about the 20th of June, after that the fruits are collected during the summer up to the end of September. In the end of September the Chinese collect the ripe fruits which are used for seeds. In October all the dry stems are gathered and used as fuel in winter.

The vegetable marrow is eaten by the Chinese in summer as well as in winter cooked and roasted. The seeds are much valued by the Chinese and eaten roasted and salted. From the ripened fruits, boiled in water, vessels are made and used for preserving garden seeds.

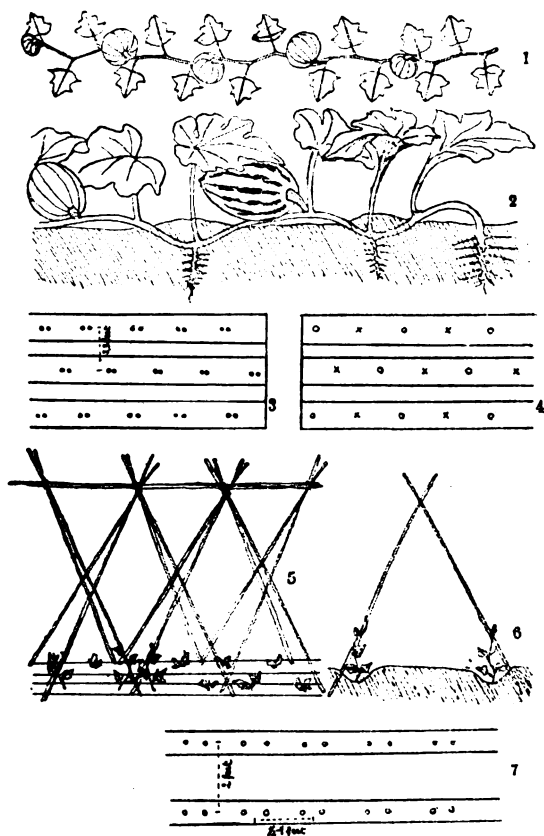
PLATE V.



XXXVIII. THE GOURDS, MELONS, CUCUMBERS AND THEIR
CULTIVATION BY CHINESE IN MANCHURIA.

By B. W. SEVORTZOW.

PLATE VI.



XXXVIII. THE GOURDS, MELONS, CUCUMBERS AND THEIR
CULTIVATION BY CHINESE IN NORTH MANCHURIA

By B. W. SKVORTZOW.

The native gourds or the Japanese gourd (南瓜, 倭瓜), belong to the *Cucurbita Pepo* L. This gourd has a different shape (See Pl. II, Fig. 4). Its colour is dark green, yellow streaked, changing when ripe into yellow with green spots. The flesh is white or red and sweet in taste. The Japanese gourd is eaten during the summer and through the winter. It is cultivated in the same way as all large gourds.

The decorative gourd (*Cucurbita Peto* L.) (小葫蘆) has also been seen in Chinese villages. It has (See Pl. II, Fig. 3) small oval green-yellow streaked fruits of 12-15 cm. in length and 8-10 cm. in breadth.

The white gourd of India (*Benincasa cerifera* Sav.) (冬瓜, 白瓜) is cultivated in Manchuria only near towns. The fruits of this gourd (See Pl. II, Fig. 5) are oblong of greyish-light green colour with a waxy exudation and with many small seeds inside. The white gourd of India is sown in the open ground in the early part of May. It is planted in narrow beds about 2 feet wide, the plants about 3-5 apart in rows and grow on poles, placed between two rows (See Pl. V, Figs. 5 and 7).

The bottle-shaped gourd (*Lagenaria vulgaris* L.) (葫蘆, 菜葫蘆) grows in North Manchuria: there are three principal varieties.

1.—*The long club-shaped gourd* (瓠子) or *the vegetable Hu-lu* (菜葫蘆) (See Pl. IV, Figs. 4 and 5).

This variety has long fruits, 2-3 feet in length and 10-15 cm. in breadth. The ripened specimens have a hard, solid pulp which are used by farmers as drills (典葫蘆) for various sorts of millets. It is also cultivated for its young fruits (See Pl. IV, Fig. 5) and eaten as a vegetable. They are cultivated in the same way as the white gourds of India (See Pl. XI, Figs. 4 and 5).

2.—*The double-bellied or the bottle-shaped gourd* (芽芽葫蘆) (See Pl. IV, Fig. 3) are used for water, drugs, for making scoops, etc. A small variety of the bottle-shaped gourd is grown as a curiosity. The large bottle-shaped gourds twisted in different ways (鉄葫蘆) (See Pl. IV, Fig. 6) which are often seen in Manchuria in Chinese medicine shops, and are produced in central China.

3.—*The pear-shaped gourd* (大葫蘆) (See Pl. IV, Figs. 1 and 2) is very common in all Manchuria, Korea and North China. The dried pulps of this gourd are used as pots, scoops (瓢葫蘆) and as drills. Sometimes they are double-bellied (See Pl. IV, Fig. 2).

Lagenaria vulgaris is cultivated by Chinese near houses. They are planted on the south side and are grown on poles. At Harbin, the club-shaped gourd is cultivated as a vegetable

and is grown on willow or on the kaoliang stalks bunched 4-6 together (See Pl. V, Figs. 5 and 7). In the early part of the summer the young stems of the club-shaped gourd growing in the ground are covered with earth in order to receive the roots (See Pl. V, Fig. 6). In this condition, as it was explained by a Chinese gardener, the plants grow better.

The cucumbers (*Cucumis sativus* L.) (黃瓜) are grown in N. Manchuria in two climbing varieties. One of a medium size, green in colour, another has long green fruits (See Pl. I, Fig. 2), 30-50 cm. in length (長黃瓜).

Cucumbers are cultivated in narrow beds, 2 feet wide, the plants about 1½ feet apart in the row. They are planted in the middle of May, the first fruits are gathered in the beginning of July. In July the beds are banked; in August the dried stems of cucumbers are taken away from the garden and the Chinese cabbage is planted. Sometimes a second crop of cucumbers are planted in the middle of July and the fruits are gathered in the middle of September. In some Chinese gardens the cucumbers are grown on kaoliang stalks as is seen on Pl. VI, Figs. 5, 6 and 7, or with soja beans (See Pl. VI, Fig. 4). The cucumbers are eaten in the raw state, some are salted for winter, and from the young, small fruits pickles are made.

Water melons (*cucumis citrullus* L.) (西瓜). The water melons in North Manchuria are cultivated in several varieties. One kind is the oblong or the round kind with dark, green or white skins, with white, yellow or red flesh and with seeds of red, white, black and grey colour. The common ones are the oblong dark water melons with yellow and red flesh.

During the last 20 years some Russian varieties of water melons have been also introduced into Manchuria.

In North Manchuria, as in the Southern part of the country, the water melons are grown for fruit and for seeds, which are eaten by the Chinese salted and roasted.

Water melons are planted in rows, each plant about 3 feet apart in rows, and they are sold in the markets during August and September.

Melons are cultivated in two different kinds—the sweet melon (*Cucumis melo* L.) (甜瓜) and the vegetable melon (菜瓜, 稀瓜). The sweet melons are represented here by the following varieties:—

1.—The oblong or round yellow melon of Russian origin 20-40 cm. in length (俄國甜瓜). 2.—The oblong green melon also of a Russian origin. 3.—The Chinese melons (十道濟甜瓜) (See Pl. III, Figs. 2 and 3) with the green dark streaked skin, green or reddish flesh, 16-25 cm. in length and 10-14 cm. in breadth. 4.—The yellow Chinese melon

(黃甜瓜) of the same type as the previous kind. 5.—The white Chinese melon (白甜瓜) of the same type as the green Chinese melon. 6.—The mealy melon of Chinese origin (See Pl. III, Fig. 4) (瓜菓) with fruits 12-15 cm. in length and 18-25 cm. in breadth with a green yellow skin with very tender aromatic flesh. 7.—A small light-green melon of Chinese origin (See Pl. III, Fig. 1) (脆瓜, 鉄甜瓜) with thin sides and green flesh, 10-14 cm. in length and 8-10 cm. in breadth. 8.—A small silvery green Chinese melon of the same type as the previous kind. It is one of the best kind of Chinese melons in Manchuria. 9.—A dark pure-green elongated Chinese melon (羊角蜜) with a reddish flesh.

Vegetable melons (*Cucumis conomon* Thunb.) are distinguished from the sweet melons by elongate fruits of a cucumber like taste. Only the young fruits of the vegetable melons are eaten and when ripe they are not good in taste. The following varieties of vegetable melons have been observed in North Manchuria:—

1.—A dark green, long vegetable melon (See Pl. III, Fig. 6) 25-30 cm. in length. 2.—A long, green vegetable melon covered with streaks (See Pl. I, Fig. 4) 20-30 cm. in length. 3.—A light green, almost white, vegetable melon of the size of a cucumber (See Pl. III, Fig. 7), 15-25 cm. in length. 4.—A light green or white oval or round vegetable melon of the size of the small Chinese sweet melons (See Pl. III, Fig. 8). 5.—A long, light green variety, 50-80 cm. in length and 8-15 cm. in breadth. It is the biggest of all local vegetable melons.

The melons are cultivated in the same way as the cucumbers. In the beginning of June the ends of the young melon stems are picked up for better growth.

They are planted in rows, about 2 or 3 feet apart. Small holes are made about 2 or 3 feet apart, and 3-5 seeds are inserted (See Pl. VI, Fig. 3). The melons are planted in the beginning of May, the fruits are seen on the market from the end of July up to September.

The sweet melons are eaten in Manchuria during the whole of summer and are also salted for winter. The vegetable melons are eaten raw as cucumbers, and also cooked in the same way as the pulps of *Luffa* and vegetable marrows.

EXPLANATION OF THE PLATES.

PLATE I.

- Fig. 1. A variety of the large gourd growing in North Manchuria.
 „ 2. The long Chinese cucumber.
 „ 3. A variety of the large gourd cultivated in North Manchuria.
 „ 4. The green, long vegetable melon grown in North Manchuria.
 „ 5. A variety of the large gourd with a green-grey skin and white lines.

PLATE II.

- Fig. 1. A local variety of the vegetable marrow, dark streaked.
 „ 2. A local variety of the vegetable marrow, yellow in colour.
 „ 3. A variety of the decorative gourd.
 „ 4. Japanese gourds.
 „ 5. The white gourd of India.

PLATE III.

- Fig. 1. A small light-green Chinese sweet melon.
 „ 2-3. A variety of the Chinese sweet melon with dark streaked skin.
 „ 4. The long light-green variety of the vegetable melon.
 „ 5. The mealy sweet melon of Chinese origin.
 „ 6. A dark-green long vegetable melon.
 „ 7. A light-green almost white vegetable melon.
 „ 8. The oval and round vegetable melon.

PLATE IV.

- Fig. 1-2. The pear-shaped gourd.
 „ 3. The double-bellied or the bottle-shaped gourd.
 „ 4. The long club-shaped gourd.
 „ 5. The vegetable Hu-lu.
 „ 6. The Iron Hu-lu, twisted by the Chinese.

PLATE V.

- Fig. 1. Plan showing the planting of the vegetable marrow.
 „ 2. The beds with the vegetable marrow from the lateral section.
 „ 3. Plan showing the planting of the vegetable marrow and the large gourd (o) with the maize (x).
 „ 4. The lateral section of the Fig. W 3.
 „ 5. The method of planting the white gourd of India and the Club-shaped and the pear-shaped gourds on poles and stalks.
 „ 6. The method of planting the club-shaped gourds with the stem dug into the ground.
 „ 7. The method of planting the white gourd of India and the club-shaped gourds on poles (See Fig. W 5).

PLATE VI.

- Fig. 1-2. The method of planting the large gourd with the stem dug into the ground.
 „ 3. Plan showing the method of planting the sweet melons. In the figure are seen the beds and the plants growing in rows.
 „ 4. Plan showing the method of planting the cucumbers and the sweet melons (o) with soya beans (x).
 „ 5-7. The method of planting cucumbers on poles. Fig. 5 shows the poles from the side; Fig. 6 shows the poles from the front side; Fig. 7 plan showing the method of planting cucumbers.

A CHINESE LIFE OF MOHAMMED¹

ISAAC MASON

Although our Society has been in existence over 60 years and has published more than 50 volumes of the *Journal*, I have been unable to discover that any paper has been given dealing with the Moslems of China. It is, of course, well known that Mohammedans have for a very long time formed an appreciable part of China's population; while estimates as to numbers vary considerably, and I need not stop now to discuss the question, it may well be assumed that about eight millions, or one-fiftieth of China's inhabitants, are followers of the Prophet of Islam.

It is claimed by Moslem historians that during the lifetime of Mohammed, messengers were sent to China to propagate the Faith, coming by sea as far as Canton and building the first mosque there. Another account tells of Moslem emissaries travelling overland and reaching Si An Fu in the seventh century A.D. and planting the Faith which grew all the faster because of the settling in China of several thousands of Moslem soldiers who married Chinese wives, this source probably accounting for most of the Moslems found in China to-day. The historic accuracy or otherwise of these stories, as well as some other interesting points and particulars of Chinese Mohammedanism, may be considered in a future paper; but for the present I propose to deal mainly with the central figure of Islam—Mohammed—and with the rise of the Faith, as these are known to Moslems in China.

The story of Mohammed must have made a deep impression on the minds of his followers in order, not only to keep alive the Faith for over 1000 years at this great distance from the cradle of Islam and amidst surroundings so alien from those in which the Faith arose, but also to actually grow and increase to its present dimensions. Nestorianism disappeared like water into the sand, leaving no known adherents in the whole country; and the same is practically true of the Jewish communities of the past. The observances of the Moslem religion are such as to be difficult to practice fully in China; there is very little aggressive religious

¹ Read before the Society, April 29, 1919.

propaganda to be seen; only a small proportion of the Chinese Moslems can read Arabic, and still fewer have been able to visit their holy land and shrines. What, then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings, and glories in its claim to superiority, and affects to despise all other systems? The tenacity of its adherence to the worship of one True God must be given full credit, and next to that I believe the personality of the Prophet as understood and believed in by his followers, has been a powerful factor in maintaining the Moslem religion, especially in these lands far removed from its origin. It will therefore be of some interest for us to discover what the Chinese Moslems know or believe about Mohammed: this is absolutely necessary for the student of religions in China, and for all who desire to understand, and have intelligent intercourse with, our Moslem neighbours.

It is sometimes implied that the Moslems of China are more illiterate than the rest of the people, an implication which requires further proof before it can be accepted as fact. Certain it is that among the Moslems there have been, and are, some clever scholars, this being evidenced by the number of books and writings, mostly in Wenli style, which are to be found. Many of these authors are acquainted with Arabic, and quite a number of books in Arabic, or on that language, as well as some bi-lingual, and of course others in Chinese only, are in existence in China. The Arabic sources of the life of Mohammed have thus been available to some Chinese Moslems who have written in Chinese for the benefit of their co-religionists or for outsiders, the wonderful story of the Prophet. Much that is written is similar to what is already available to us in translations into European languages—the sources being the same; but there is a special interest in getting the Chinese viewpoint and occasional comment, which makes it worth while to translate some of the accounts of what is more generally known, as well as some portions which are omitted or lightly touched in the standard lives of Mohammed to be found in English.

Among the writers referred to, perhaps none is more famous, or wrote more copiously, than Liu Chih 劉智 (Chai lien) of Nanking who, 200 years ago, after long preparation, wrote "*The True Annals of the Prophet of Arabia*," 天方至聖實錄 afterwards published in 20 small volumes. This is apparently the standard "Life" of Mohammed in Chinese; I am not aware of any other, though there are many shorter accounts to be found, most of them probably relying upon the "*Annals*" of Liu Chih. This author wrote many other books on different aspects of Islam, such as the Rites and

Ceremonies, the Meritorious Acts, Philosophy and Faith, etc., about which we cannot concern ourselves now, as the "*Annals*" themselves are more than sufficient for one paper. There are many prefaces and commendations of the "*Annals*," written by admirers of Liu Chih, but I will only give a summary of the author's own preface, with the account of how he undertook the work. Telling of his long preparation for becoming an author, Liu Chih says that, beginning at 15 years of age, he spent eight years in study of the Confucian books, followed by six years at Arabic, three years at Buddhist, and one year at Taoist books. He then gave attention to 137 kinds of Western books, after which he concentrated on Arabic studies. He wrote several hundreds of manuscripts and printed about one-tenth of them, chiefly on the lines of the Canons of the Rites and Ceremonies, and of Philosophy; and now he rounds off his writings by these annals of the life and times of Mohammed, the whole scheme being thereby completed. He tells of the difficulties and discouragements he had to face and overcome; his relatives and friends disliked his being such a bookworm, and not attending to the usual affairs of life. He moved from place to place, visiting many famous spots and getting such material and help as he could. He pursued his reading among the dust of travelling carts and even when riding on his beast.

Having written his first manuscript, he tried to get criticisms and suggestions, but found his friends unwilling to do anything but give compliments, which did not satisfy him. At last he heard of a library of one Hsü, of Ts'eng Liu, and thither he went, and came across a book of records of the Prophet in the Arabic, which was fuller than anything he had seen before; he rejoiced at this find as a mark of God's favour, and set to work to re-write the whole of his manuscript. At this time there was famine and pestilence at Ts'eng Liu so he returned to the Three Mountains and steeped himself in the work. After one year he moved again to several places, finally going to Ho Yang where he remained three months and finished the work in 1724, having been engaged on it for three years and changed places ten times, during which he had travelled thousands of li and written the whole manuscript over three times. After some further remarks about difficulties, and with apologies for shortcomings, the writer commits his work to the patience of readers, only wishing that it had been more worthy. The manuscript remained unpublished for over 50 years owing to lack of funds, until one Yuen Kweh Tsu raised subscriptions for the purpose, and the book was published in 1779. With

this introduction, we now proceed to the Annals themselves for our view of Mohammed and his times.

Of all created things between heaven and earth, man is the most noble. The saints and prophets are the most honourable among men, and Mohammed is the most eminent among the prophets. There are many proofs of this pre-eminence of the Prophet, some of which may be mentioned. His nature and principles were pre-existent in the empyrean above the ninth heaven, the holiest of all places, where even angels may not go. When he came to earth he appeared in Arabia, which is the most honourable of the seven continents of the world. Arabia has two most sacred cities, Mecca and Medina; Mohammed was born in one and died in the other. Arabia is the country where man was first created, and Mecca is the central spot of the whole world; that the Prophet should have been born there is another evidence of his superiority. Again, Mohammed was a descendant of the most noble tribe of Arabia: the time of his appearing was also exceptional, as there never was a time when learning and religion had such great influence as at that period; the ability of mankind also reached its acme at that time.

Mohammed differed from other prophets in that while they were restricted, each one to his own time and place, and were subsequently abrogated or superseded, Mohammed transcends them all; he gathered together into one all their teachings, and his doctrines and influence being universal and eternal, they could never be abrogated or superseded.

Again, in ancestry the Prophet was superior, as his line, extending right back to Adam, were all worthy men, prophets and kings; they never worshipped idols, nor was there any unclean person among them. This accumulated virtue culminated in the Prophet, who was thus superior to all others. Other prophets and worthies may be likened to the stars, and Mohammed to the sun. God said to Jesus that all things were created solely on account of Mohammed, so there can be no doubt that his was a very special life. The roof of heaven bore his name, and on the gates of heaven it was inscribed; the ancient books recorded it, and angels and devils extolled it. The Prophet's own body bore the mark of his name: his endowments and gifts and his aspirations were all of the most honourable kind; there was not a single thing connected with him which was not superior, which is the reason why he is called the Most Holy Prophet. Who, or what, is there, in heaven above or on

earth beneath, which can surpass the Prophet? Everything reverts to him like the streams return to the sea. Who, then, is worthy to be compared to the Prophet?

The precious Light of Mohammed, brilliant as the sun and like a rare gem, was transmitted from Adam through the successive generations: it was seen in the forehead of each male in the direct descent, passing to the bosom of each wife before the next heir was born, and then resting in the forehead of the child until the next generation was due, Mohammed was born 6130 years after Adam; the line of descent branched off at Ishmael, the 22nd from Adam, and names unfamiliar to most of us occur, until Hashim, the great-grandfather of the Prophet is reached. He is said to have been a man of exceptional benevolence and virtue, bestowing benefits on all people, near and distant. Among other offers of marriage, this man had one from the king of Rome, of his daughter, whom Hashim declined because she was a Roman Catholic. He received special command to marry Salmah, who was of humble birth yet chaste and good, and from this marriage sprang Abd ul Muttalib, the grandfather of the Prophet. This man became an acknowledged head of the Koreish tribe, and he was also the keeper of the Kaaba. He is reported to have re-discovered the well of Zem-Zem which is so famous to all pilgrims to Mecca, and is said to be the spring which relieved the thirst of Hagar.

Abd ul Muttalib had six wives and 10 sons, the sacred Light being transmitted through his youngest son, Abdullah. This account differs from others which give a list of seven sons, Abdullah being the youngest but one, the youngest being Hamza. On the night when Abdullah was born, it is said that away in Syria people were aware of the birth by reason of a sign which had been given by a former prophet. The Jews and Christians were alarmed, and plotted to kill Abdullah, as they knew that he would be the father of the Prophet, and was therefore prejudicial to them. It may here be noted that throughout the "*Annals*" the Jews and Christians are represented as being in opposition to Mohammed and constantly plotting to injure him; the historian either does not realize the division between Jews and Christians, or else he supposes that the hatred of them both was so strong as to cause them to forget their own divisions in the intensity of their desire to put down the new religion.

When the gentry of Mecca realized that Abdullah was to be distinguished as the father of the coming Prophet, they proffered their daughters in marriage. None of these was accepted, but Amina, the daughter of Wahb, was selected as

a wife; it was said by Abbas that over 200 of the women of Mecca vowed that they would never marry because they could not have Abdullah!

The father and mother of Mohammed were both 25 years of age when they married, and after five years the Prophet was conceived and the light was transmitted. The conception was announced by all things in creation saying one to another: "The greatest of prophets has received the beginning of life; henceforth everywhere under heaven there will be peace and tranquillity, and the world will be illuminated." All the watery tribes lifted up their heads towards heaven in an attitude of thanksgiving and said: "The time has come; the world has now a lamp." On that memorable day, from the thrones of all emperors and kings there went forth a ray of light, making an arc from each throne toward Mecca, signifying that the rulers were as ministers bowing towards the capital of their emperor.

Amina was informed in a dream of her felicity in being the mother of the one who is foremost among men and spirits, and the most eminent among prophets and emperors. The name "Mohammed" was conveyed to her through dreams and by a supernatural voice which directed that this was to be the child's name.

Abd ul Muttalib told his son Abdullah about some wonderful dates which grew at Medina, known as the "myriad year" dates, which were able to cure all diseases and pains; in size this date was, when dried, as large as a hen's egg. It would be very beneficial to secure some of these dates in readiness for the coming happy event when mother and child would find them useful. Abdullah thereupon set forth on the journey to Medina, but died on the way; so Mohammed was a posthumous child.

The grandfather took great care of the widow who, in due time, gave birth to her wonderful son, fairies assisting, and 7000 angels in the form of youths surrounding the house to protect him from evil spirits; each angel held a golden vase, and they all sang praises to the virtues of the Prophet. Then appeared three companies of angels with golden vases filled with precious unguents and perfumes with which they bathed the child, and then put green embroidered clothing on him. After the ceremony a white cloud floated into the room and enveloped Mohammed who was then taken up to the heavens; when passing through the lower heavens he saw and exchanged greetings with the ancient prophets and worthies; upward he passed right into the ninth heaven, and was there initiated into the deepest mysteries and had imparted to him the best knowledge of every kind.

Meanwhile Abd ul Muttalib had gone to the Kaaba to pray that all might go well with the mother and child, and while there he saw a priest who, in great alarm, foretold that all the world would come under the control of this infant, and the religion of the priests would be destroyed. On his way back to the house, Abd ul Muttalib saw two of the hills near Mecca lifted up several feet from the earth, and he heard a voice in space speaking to him saying that the rich and noble of all the earth would come to him. On entering the room, the grandfather was about to embrace the child, but a mysterious voice told him to desist until after the spirits had paid their court. Then the spirits of the nine heavens and the seven earths gathered together and paid homage to the Prophet.

The mother and grandfather took the child to the Kaaba and returned thanks to God for the Prophet's birth; the whole city congratulated and a great feast was made. Surprise was expressed at the name Mohammed, as such had not previously been known among them. The Jews and Christians were alarmed as they knew that this was the name reserved for the final prophet; they also knew that all the signs agreed in showing this to be the expected One, but they would not confess.

In Syria some ministers of the king saw a strange star and divined that the final prophet was about to appear; the same occurred in Abyssinia, whose king sent an envoy to congratulate and offer precious gifts. The fire-worshippers of Persia were amazed on the day of Mohammed's birth, as their fires would not burn; they did not know that the Light of the Prophet obscured and quenched their lights.

The year in which Mohammed was born was known as the Year of the Elephants, because in an attack made upon Mecca that year, the enemy had used elephants. The attackers were defeated on the very day of Mohammed's birth, he appearing that day purposely to cause their defeat. Our author identifies the Year of the Elephants with the Pin Ying year of Chung Ta Tung 中大同 of the Liang 梁 dynasty, which would be A.D. 564. The correct year was probably A.D. 570. Chronology is not our author's strong point, but some allowance must be made for the difficulty of harmonizing the several methods of time calculation with which he had to deal, and to which we may refer later on.

Mohammed, having safely entered this world, was temporarily nursed by a slave girl who had previously nursed his young uncle Hamza. But he was soon given over to the care of a country woman named Halima of the Bani Saad tribe, who took him away from the city, as it was the custom

to do with the children of the richer people of Mecca. We are told marvellous stories of the experiences of the child and his foster-mother. Prosperity came to Halima's family and to the whole tribe, and even to the animals, because of the presence of the wonderful child. It may be mentioned in passing that it is stated seriously that all children born in the same year as Mohammed were males, and that the old became young again, and white hair became black; it is added that such wonders had never been known before!

There was always a white light protecting Mohammed, and a strip of white cloud always floated over his head, so whenever he was missed he could be easily traced. As an infant, Mohammed did not cry nor show impatience; he did not take things with his left hand; whenever he ate or drank, he always repeated "Tasmiyah" = "In the name of God the Compassionate." He would sometimes repeat this in his sleep. He would not play with the other children, but he went with them to tend the sheep, and when Halima remonstrated with him for this, he replied that he wanted to learn how to shepherd, having already the idea of shepherding people.

At two years of age he was taken back to his mother, who was so pleased with his appearance and manners that she asked Halima to take him a little longer, which was done. One day, when Mohammed was about three years of age, he had an alarming experience which he described by saying that two men clad in white raiment had descended from heaven, bringing with them a golden dish full of snow water, and after putting him on the ground they cut open his body and cleansed his viscera, and extracted therefrom some particles of black blood, after which the men re-ascended to heaven. Halima feared that he had a demon and might develop some malady, so she took him first to a doctor, and afterwards to a diviner who discerned that this was the child who would become the great opposer of idolatry, so he called out that the child should be put to death, and so much trouble be spared to Arabia. Halima seized Mohammed and carried him off out of harm's way as soon as possible.

Halima and her husband being in fear, decided to return the child to his mother; so Halima set out with this intention, but on nearing Mecca, at one of the resting places Mohammed suddenly disappeared, to the great distress of his nurse whose grief moved the people; someone suggested that she had better go and ask the High Priest of a temple near by, to help her. Our author refers to this individual as "Huo Fu," 活佛 Living Buddha, which is a misnomer for the priests of the religion found at Mecca prior to the adop-

tion of Islam. This was some form of idolatry, but not Buddhism or Lamaism. Liu Chih knew the title "Huo Fu" as used in Thibet, so he adopted the ready-made term, regardless of its being misleading to the Chinese reader. When this priest was approached he was very much excited, saying that the child they spoke of would ultimately destroy the priests' religion. He sent a message, however, that the child was safe and would be found. When Mohammed's grandfather was told that his grandson was lost he set people to join him in the search, promising great reward when the child was found; Mohammed was found under a grape vine, and Abd ul Muttalib gave 1000 camels and 1000 ounces of pure gold to be distributed among the poor as a thank-offering, and also richly rewarded Halima and sent her back in peace to her home.

For some time previous to this there had been famine and distress around Mecca; when Mohammed returned, the five kinds of grain were plentiful and all the animals were prolific; the people did not know the cause of this. There were some who feared Mohammed, and plotted to destroy him, but the grandfather hid him from them. When Mohammed was six years of age, his mother Amina took him on a visit of several months to relatives at Medina. On the way back she was taken ill and died at Abwa. The faithful nurse Umm Ayman brought the child back safely to Mecca, where he was now more than ever under the care of his grandfather who was very fond of him.

On the day when Mohammed was seven years old, he and his grandfather, having been entreated by the people because of drought, led the people in prayer for rain, and the rain came when the prayers were ended. In this year, king Saifu ascended the throne of Abyssinia, and the neighbouring princes and rulers went to offer congratulations; Abd ul Muttalib also went, and the king claimed relationship with him and entertained him lavishly; the king privately asked about his family affairs and about Mohammed, inquiring if anything unusual had been observed in connection with his birth; on hearing of the wonders, he perceived that Mohammed was really the one who was to be the final prophet who would cast out idols and images and destroy the fire-worshippers. The lavishness of the presents reported to have been given by this king to Abd ul Muttalib and those who were with him is worth mentioning; to each man of the company was given twenty youths and twenty maidens, 40 ounces of pure gold, 80 ounces of silver, a box of incense, and 100 camels; Abd ul Muttalib received ten times as much as all the others.

Soon after his return to Mecca, Abd ul Muttalib was taken ill, and knowing that his end was approaching, he called his sons together to give them his commands and to admonish them to take good care of Mohammed. Abu Talib was appointed guardian, this according also with the boy's own wish. Abd ul Muttalib died at eighty years of age, when Mohammed was eight, and the boy took full share in the mourning rites as well as if he had been grown up.

Abu Talib was a man of benevolence, wisdom and valour; he was very fond of Mohammed and could not bear to have him out of his sight. Special attention was given by the family to Mohammed, and the other children liked to be near him so as to benefit by the privileges of the favoured one. One day when Talib and Mohammed were out walking, they were very thirsty and had no water; Mohammed stamped with his foot upon the ground, and suddenly a clear spring bubbled forth from which they drank. It is said that Mohammed refused to go with the others to worship the local idols, but ran away and hid; when he saw the many people who joined in the idol festivals, including his uncles and other relatives, he exclaimed: "So flourishes the religion of false devils! I vow that I will put an end to it." At ten years of age his heart and viscera were again cleansed, in preparation for his great work.

Abu Talib used to go on trading trips to Bosra, and as he did not like to leave Mohammed, he took him along at least once, while still a boy. When Mohammed was 21, his uncle was going on another trip, and thought to leave his nephew behind as he was now able to take care of himself, but Mohammed begged to be allowed to go again, and was permitted to do so; on this occasion, Abu Bekr, who was then 18 years of age, went with them. As they approached Bosra, Mohammed rested in the shade of a tree while Abu Bekr went to buy some cakes, and on the way met Bahira, a monk of the Christian religion, who entered into conversation with him respecting the young man sitting under the tree; the monk said that this tree had been planted by Jesus who used to sit under it to expound his Gospel, and he had declared that no one else would sit under it until the final prophet came; for 600 years no one had sat under the tree, and now the man sitting there must be the expected prophet. Bahira urged that great care should be taken of him, and he also gave some precious things as presents. When Abu Bekr heard these things he hastened back to repeat them, on which account the Prophet said that Bekr was really the first believer.

About this time Mohammed was not very popular with some of his own kith and kin who delighted to humiliate and insult him. His uncle Zubair approached several elders, and a meeting was held and things talked over, after which a vow was taken for future harmony and mutual deference. A digression at this point lays the blame for the strained relations upon the priests who are said to have destroyed the human relationships, and ruined filial piety and other right things. People were so under the spell of the priests, and so anxious to please them that they would attack their own relatives and behave disorderly.

When Mohammed was 23 years of age he frequently dreamed that a spirit spake to him; he reported this to his uncle Abu Talib who took him to see a famous wizard, a man of the "religion of the Cross." It was some time before the wizard could make his diagnosis, but at last he saw a flesh mark on the Prophet's back, upon which he declared that this was no ordinary man as he had the seal of heaven on him and there could be no doubt he had been sent by God. The wizard advised that the matter be kept quiet, lest the Jews should hear about it and seek to kill the Prophet.

When Mohammed was about 25 years of age, his uncle's capital had diminished and he was in somewhat straitened circumstances, so he suggested to Mohammed that he should try to do business for himself, a proposal to which Mohammed agreed. A wealthy lady named Khadija of very generous tendencies, used to lend capital in a public spirited way, without seeking undue advantage, and many people benefited by her favours. This lady had decided not to marry, says our author, for three reasons; her rank, her talent and beauty, and her wealth, were all such as found no peer, so she refused all offers, and now she was forty years of age. We must here note that our author differs from some others who state that Khadija was a widow who had been twice married and had borne two sons and a daughter. She had heard the fame of the Prophet, so was glad of the opportunity to befriend him and at the same time get to know more about him; so she lent him ten times as much as he asked for and also sent with him her relative Hudsaimieh and her servant Meisara; these two were secretly commissioned to observe the actions of Mohammed and report to Khadija.

On arrival in Syria, another incident of meeting a Christian monk is reported to have taken place; on this occasion a withered tree wonderfully revives as Mohammed sits under it, upon which the monk says that the tree was planted by Jesus who left command that no matter how dry the tree

should afterwards become, it must not be cut down, as it would revive when visited by the final prophet. The monk therefore knew that the expected one had arrived, and it is added that in the eighth year of the Hegira this monk entered the Moslem Faith. On entering the city to which the travellers were going, a fortune-teller who saw the hand of Mohammed, declared him to be the final prophet, and added that he should take precautions and hide, as Jews and Christians would seek to injure him.

Having disposed of their wares to great advantage, the party returned, and according to their custom when three night's journey from Mecca, they planned to send one ahead with a letter announcing their approach; the lot fell upon Mohammed, but some said he ought not to go as he could not endure the hard ride on a fleet camel, and besides he would not know the way. In the early morning, while some were beginning to prepare the breakfast, Mohammed mounted his camel, and was carried along miraculously, arriving at Mecca almost immediately. Khadija was glad to have the letter so soon, and by the hand of her favourite. She gave him a letter in return to take to the party, and he arrived while they were still at breakfast! they, supposing that he had lost his way and had come back to ask, were much annoyed. When Mohammed gave them the reply letter they were astounded and thought there was some sorcery in the matter, as the whole six stages had been covered while they were busy about their breakfast.

The report of the observers being favourable, Khadija set about planning to marry Mohammed, who at first declined the honour, but finally yielded. A great wedding ceremony was arranged; drums and trumpets were used to meet the bride, but since that occasion, Moslems have not used these instruments at weddings. Several children were born of this marriage, but only daughters survived, the most famous of these being Fatima, who became the wife of Ali, the nephew of Mohammed.

For some years Mohammed seems to have lived a quiet life, on good terms with those around him and esteemed by many for his probity, as may be judged by an incident which occurred during the rebuilding of the Kaaba, which had become necessary because of damage done by floods. At that time the Koreish clan consisted of ten great families, and these all agreed to share in the work, lots being cast to see what share each should have. Mohammed also lent a hand in the work. When the building had progressed to a certain point, it was necessary to place the sacred Black Stone in position, and the families vied among themselves for the

honour of adjusting the stone; none would yield, and it looked likely that serious trouble would arise, when someone suggested that they should let the question be decided by whoever first entered a certain gate; this was agreed to, and the first comer happened to be Mohammed, at which all were pleased, as they said he was a man they could trust. Mohammed took off his cloak and spread it on the ground and put the stone on it, then directed a representative of each family to take hold of a part of the garment and lift the stone, then Mohammed with his own hands guided it into position. The others all bowed to his wisdom and marvelled at his strength, as the Black Stone is of considerable size and weighs over 1,000 catties, and that one man should move it as easily as if it was a reed, and that a thin garment should hold it in the lifting without being torn, these were things of wonder. It is, however, necessary to say here that the size of the Black Stone is greatly exaggerated in this account; the weight given above is more than half a ton! Burkhart says: "The stone is an irregular oval about seven inches in diameter." Burton says: "I found the aperture in which the stone is, one span and three fingers broad." Mohammed told the people that from this time forth the Kaaba would never need to be rebuilt again.

At 38 years of age, the Prophet sometimes heard voices in space above him, as though they were asking and answering questions; when in bed he heard sounds of praise; these sounds sometimes moved around, as if they were following a leader. He also saw a bright light appear in space, and from his own body there emanated a light so that when he got up in the dark, without any lamp or candle, things would be seen as if in daylight. Sometimes when a thing was lost in the dark, if Mohammed came they could see, and the thing was soon found.

At this point our author discusses the relations of Mohammed to older religions; he says that some say he followed the religion of Moses, others say of Jesus, and yet others say that he followed only his own religion; none of these sayings are quite correct, as both before and after receiving his divine commission, he followed the religion of Abraham. When an infant he repeated the Takbir = "God is very great;" and on all occasions he used to repeat the Tasmiyah, = "In the name of God the Compassionate." At eight years of age he hid from the priests and idols; young as he was he knew to worship the God who is without form or likeness. At his marriage, and at funerals, he used the ceremonies of Abraham.

In proof of the divine commission being given about this time, we are told many stories of Jews, Christians, and priests of other religions who bore witness to the fact. I will only quote one, about a high-priest at a temple near Mecca, who was moved to call out in a loud voice that the great-grandson of Hashim was the most eminent in heaven and earth, the foremost of men and angels, and the leader of all the prophets; he would destroy the false and establish the true, and bring eternal peace. Most of the people who heard did not know what he had been speaking about, but there was a man named Abu Hulailieh sitting there who thought the matter over carefully, and when three days later he heard that the Prophet had received his commission and the sayings of the priest were true, he straightway followed the Prophet. Some people asked him why he had changed his religion and he replied: "At first I belonged to the Jewish religion in which they perform the ceremonials but do not know the principles; next I belonged to the Roman Catholic religion where they *talk* about the principles, but again I failed to reach the principles themselves: for example, they say that the Lord of Heaven is without form or likeness, yet they also say that he descended to the earth; when he descended to the earth he had form. They teach people not to worship idols, yet they themselves worship images. I then followed the religion of the idols—which I found to be a religion of devils, and so discarded it. Hearing the fame of this priest I came desiring to learn from him, and when I heard these words of his. I rejected all the rest and followed the Prophet. It is only the religion of the Prophet which is genuine in the utmost degree, and about which there can be no doubt. I rejoice that I have escaped the pitfalls, and have entered the boundary of Heaven."

Mohammed used to reverently meditate upon the Way, and daily went to Mount Hira and would there wander thinking over deep things until gradually he began to understand the beginnings of the transforming power of the Way. Early in his forty-first year he was asleep one night when suddenly he became conscious that a spirit spoke to him saying: "Mohammed! thy Way is pure! thy virtue is chaste! the purity, loyalty and love of the past generations reach their full brilliance in thee; the Only True God now commands thee to enter upon the Prophet's office in the interests of all under heaven. There is no deity but the True God and thou art His appointed Messenger. Cause everyone to know that they should worship the Only True God; destroy all heresies and false sayings; receive the command and be not remiss in attending to it."

Mohammed told his wife of this experience and she rejoiced at it as an evidence of what she had been expecting. These manifestations continued, and on one special occasion when Mohammed was on Mount Hira he heard a noise in the air and looking up he saw a venerable man of graceful countenance, with a beautiful beard, sitting upon a brilliant throne coming down from heaven; alighting upon the top of the mount, he came down from the throne and assisted Mohammed to ascend it, and put upon him an immortal robe and crown. After recovering somewhat from his fear, Mohammed asked the venerable man who he was, and was told that he was Gabriel, the head of the hosts of heaven who had been sent specially to confer the commission upon the Prophet, and to begin delivering the True Classic—the Koran—of which the first Sura was now given. The Prophet at first found it difficult to repeat the words after the angel, but Gabriel covered his head with a cloth and shook him by the shoulder a few times, after which there was no difficulty in remembering and repeating. Our author here adds that the Koran has 6,600 chapters or Sura, the Fatiha being the first one. In reality it is verses or lines he means, as the Sura are only 114, and to count the whole Fatiha of seven verses as only one of 6,600 portions is another exaggeration.

The Prophet suffered physical and mental distress when the manifestations came, and these are described in some detail. Khadija was soon convinced that the revelations were genuine and that her husband was the Appointed Prophet, so she believed on him and was his first adherent. Mohammed's friend Abu Bekr was one of the earliest and most devoted followers; others were Ali the youngest son of Abu Talib, and Othman; these three all eventually succeeding to the Caliphate. When first the Prophet began propagating the Faith he did not dare to do so openly, but confined himself to his near relatives and friends; after the third year of the Prophetship he gradually entered upon more open efforts. Many of the people of Mecca followed him, which disturbed the Jews and Christians, who went to complain to Abu Talib about his nephew, but the uncle, while not himself following the faith, yet defended the Prophet.

Our author now, in a digression, tells us how the Faith spread abroad, and the Moslem empire came into existence; he says that of all the dependent countries of "T'ien Fang" 天方—by which he means Mecca as the centre of the subsequent Moslem empire—the central one was Arabia, and around were Persia and Hindustan, Egypt and Abyssinia, Syria and Irak and the Roman territory. The people of all

these countries, when they heard that the Prophet had received his commission, sent messengers with congratulations and presents. It is said that there were in all 94 countries in subjection to "T'ien Fang," being four empires and ninety kingdoms, not less than 10,000 cities and towns. We may here note that "T'ien Fang" = "Heavenly square" or "cube," is one of the names used for the Kaaba; it is commonly used by Moslems for Arabia, more especially the part known as the Hejaz. Liu Chih says: "T'ien Fang is the kingdom of Mecca;" elsewhere he says: "Asia is a general term for T'ien Fang," which, taken with the preceeding paragraph, would seem to imply that the term is also used of the Moslem empire.

The story of the first entry of Moslems into China is told as follows. In the Far Eastern empire was the country named Ch'ih Ni 赤尼, which is one of the names for the Middle Kingdom (China). In the sixth year of K'ai Hwang 開皇 of the Sui 隋 dynasty, (A.D. 586) which was also the first year of the prophetship of Mohammed, there was seen in the sky a strange star; the Chinese emperor Wen Ti 文帝, (the dynastic title, while K'ai Hwang was the title of the reign), commanded the Chief Astronomer to divine its meaning and he said that an extraordinary person was appearing in the West. The emperor sent an envoy to investigate if this was really so, and after about a year he arrived at Mecca: he desired the Prophet to proceed to the east, but he declined. The envoy secretly had a portrait of the Prophet made to take back with him. The Prophet sent his maternal uncle Saad Wakkas, and three others, to go with the envoy and enter Ch'ih Ni. The emperor Wen Ti hung up the portrait of the Prophet and worshipped it, and when he arose, the scroll was there but the picture had vanished, at which he was alarmed and told Wakkas, who said to him that the Prophet had forbidden the worship of images and of knocking the head on the ground to other men. The disappearing of the picture was due to the influence of the Prophet. The emperor then said: "This must surely be the Pure Emperor and the True Prince." Whereupon he built the "Prophet Remembrance" mosque at Canton. Saad Wakkas returned to the West.

Broomhall in his *Islam in China* quotes, that Mohammed "sent his portrait to the Emperor, but so painted that the colours faded." This differs from Liu Chih's version. Broomhall says further, after carefully sifting the evidence for this tradition of early entry into China, that he concludes that "the story cannot be accepted as trustworthy;" a conclusion in which I feel bound to concur. Liu Chih having

dated the Prophet's birth 24 years before it occurred, continues in error by making the supposed entry into China to be in A.D. 587, when Mohammed was a youth of 17. Later, when referring to the Hegira which took place in A.D. 622, our author confuses the dates hopelessly, for which he may be excused in view of the difficulty of harmonizing so many calculations.

However much the Moslems of China might like to think of the rapid success of the new Faith and its spread to distant countries at once, our "*Annals*" have to tell of slow progress at Mecca, with some hardships and persecutions. Time will not permit me to give more than a hasty mention of the events leading up to the Hegira or migration to Medina. There were always some opposers at Mecca, not only Jews and Christians, but also among the Koreish and Mohammed's own family. Things became so uncomfortable that some of the first believers removed to Abyssinia where a Christian king received and befriended them. They returned upon hearing that there had been a further revelation of the Book, and that the opposers had conformed to the Faith. The story of the lapse of Mohammed into recognition of the local gods is not given, but another story of the people urging the Prophet to become king, and he steadfastly declining the honour, is told. This is given as the cause of the tension which followed, including the personal attacks on Mohammed, on whom the Jews and Christians are said to have once fastened a saddle from which his daughter had to release him; they also derided the Faith as being "the religion of the camel-driver." A second migration to Abyssinia took place, and negotiations were opened with some residents of Medina about a possible removal to that city.

In the twelfth year of the Prophetship, Mohammed is said to have made another ascent into heaven, riding on an immortal steed, and escorted by Gabriel as far as the seventh heaven where the guide had to stay while the Prophet proceeded to the ninth heaven. This journey was accomplished in one night, and it is stated that as a proof of it there still remains a suspended stone from which the Prophet mounted his horse for the journey.

Preparations were at last completed for a peaceful migration to Medina, which henceforth became the city of residence of the Prophet, and from which his conquests began. There are a few thrills of excitement in the Prophet's escape from pursuers, and some marvellous occurrences connected therewith. The limits of this paper will not permit of my dwelling upon these, or of any detailed following of the Prophet's career after he resided at Medina. The Chinese

"Annals" agree in the main with the history which can be read in Sir William Muir's "*Life of Mohammed*." The famous battles are described at considerable length, also the submission or coercion of the surrounding tribes. The assassinations and massacres receive no condemnation, but rather approval. The final triumph over Mecca is naturally exulted in. The last ten years of Mohammed's life, while showing the success of a conqueror and the quick spread of a religion backed by force, do not call forth our admiration of the Prophet, so I am relieved that space limits prevent my putting them before you. But I must refer to the domestic affairs of the Prophet, as these are known casually to most people, and it is interesting to see the Moslem comment on them. There can be no doubt that Mohammed's first wife, Khadija, was an excellent woman and was of very great help to the Prophet. Her wealth enabled him to devote himself to religious meditation and to good deeds, and her wisdom and sympathy and encouragement were of incalculable help in the earlier years. She is said to have been the first believer. One would like to know more about her. For 25 years as husband and wife they seem to have lived happily together, and Mohammed was contented and showed none of the uncontrolled passion which marked his later years. The Moslem Faith owes very much to Khadija, without whom Mohammed might have been a very different person.

Soon after Khadija's death, Mohammed married Sauda, and was betrothed to Ayesha. Our author says that the believers pressed the Prophet to take a wife, lest he should leave them and go away. They offered wealthy and honourable ladies, but Mohammed declined them saying that as he had had a rich wife before, it would now conduce to his virtue to have someone who was very poor, so he chose Sauda.

Ayesha was the daughter of the Prophet's life-long friend and stalwart disciple Abu Bekr; she was only six years old at the time of her betrothal. It is said that both Abu Bekr and the child urged the match, but it is also probable that Mohammed adopted this means of binding to him the father, though it must be acknowledged that he was devotedly attached to Ayesha. The marriage took place when the girl was nine years old, and she was the only virgin bride among the eleven wives of Mohammed, the others all having been married before. In the Chinese history most of the brides are spoken of as virgins of special beauty and virtue, who had refused all offers of marriage, being reserved for the Prophet. Although the names of eleven wives are given, yet it is repeatedly stated that the Prophet had nine wives, according

to divine command; as Khadija died before the polygamy commenced, and one other died after being married but a short time, the Prophet did not actually have more than nine wives at one time. Our history credits him with seven concubines also. The subject is discussed in a note as follows. "If anyone asks if it was really the case that the Prophet had nine wives and seven concubines, we answer, certainly; and if it be questioned why did he need so many, we reply, on purpose to prove the completeness of his standing as the highest Prophet and to demonstrate that the pure brightness of the Prophet could stand searching examination, and nothing could obscure it. Our Prophet, having been up to the ninth heaven, did not regard even the heavens as wonderful, and so to have nine wives and seven concubines and not have his virtue interfered with by ordinary passion, was not regarded as extraordinary, seeing that he was the Prophet. It may be said that as the Prophet was daily occupied with exhorting men and at nights with exhorting spirits, he would have no time to give to his wives or to domestic affairs, so was it not useless to have so many wives? It may be answered that the Prophet was a holy man, and the wives and concubines were excellent women, and they all considered it their chief duty to assist virtue in bringing about transformation; how then could they give much attention to marital or domestic affairs? Moreover there is an important principle contained in this matter which must not be overlooked; the nine wives were a symbol of the nine heavens, and the seven concubines were a symbol of the seven earths. Ordinary men live between heaven and earth, and who is there that is not allured by heaven and earth? The Prophet was superior and could not be enticed by his nine wives and seven concubines, which was a symbol that he could not be allured by the nine heavens and the seven earths." In a passage subsequent to the foregoing, we are told that Mohammed declined the offer of another lady, on the plea that he had been commanded that nine was the full complement allowed him!

The pathetic story of Mohammed's last days, the tender care shown towards him in his last illness by his wives and friends, his parting injunctions and his last prayers, these would be of interest to tell of; but they must be passed over at present. Suffice it to say that he died at Medina, in A.D. 632, in the 63rd year of his age, and was buried under the spot where he died.

As my object is largely to show the Mohammed believed in by the Moslems of China, I must before closing, refer to the miracles and wonders connected with Mohammed, as

these have much to do with the exalted picture drawn of the Prophet and with the assurance of the Moslems that theirs is the Pure and True religion. Mohammed himself never claimed the power to work miracles, but the traditions have fully made up for this, and for hundreds of years these traditions have passed current in China. Our learned author says that the wonders connected with the Prophet were very many, some of which have been given in the "*Annals*" with the years and months, by which their genuineness can be examined; many others of which the actual time is not to be discovered, may yet be given in an appendix, among which are the following:—

On one occasion a battle had gone on so long that the time for evening prayer passed without notice, but when Mohammed prayed, the sun rose again three rods and gave time to attend to the devotions before it went down. Some scoffers challenged the Prophet to divide the moon, which, by prayer, he did. The scoffers said it was done by sorcery, but later when those who had been travelling came and told of their observance of the wonder, the scoffers believed.

One of Mohammed's followers was hunting a deer which ran to the Prophet and told him that it had a fawn dependent upon it for nourishment and pleaded to be let off and it would come later and give itself up; it took an oath to this effect, and the Prophet had compassion on it and let it go; in due time the deer came back, upon which the Prophet commended its faithfulness, and again released it.

A revengeful woman made a present of a lamb which had been steeped in poison. This was prepared for eating, but when Mohammed partook the lamb spake 吐人言 and warned him. One of the disciples who ate the flesh died of poisoning.

A bird flying in the air let fall a golden slip on which was written that Mohammed was the Apostle of God; trees also repeated the Kalima as a witness. On one occasion when someone asked for a proof, Mohammed told him to tell a certain tree that the Apostle of God wanted it, and the tree arose with all its roots and walked towards the Prophet, and afterwards returned to its place.

It is said that stones on the hills, and the grasses and trees, bore witness to the Prophet, and did obeisance to him. Camels and sheep also bowed their heads to the ground before him, but he would not permit any man to do so.

Many cases of healing of diseases are given; a man who was born blind receives sight at the intercession of the Prophet; others are healed by his blowing upon them, or making spittle with which to anoint them. One man of 80,

the pupils of whose eyes had become white, was cured so that he could see to thread a needle. Once when the Prophet was using spittle to cure a man, some bystanders ridiculed; the sick man was cured, and before long the scoffers died of the same disease. Wounds received in battle from swords and poisoned arrows, were healed by Mohammed in miraculous ways. Headaches were cured, and lunatics and lepers were healed by having applied to them water in which Mohammed had bathed.

Several cases of the dead being raised are given; a woman who was drowned was called back to life by the Prophet; a young man had died, and his elder brother who was blind came to tell the Prophet that the deceased was just about to embrace Islam when he was cut off, and now the blind brother had nobody to depend upon; Mohammed prayed and the dead revived, and both brothers followed the Faith. Two brothers were playing and one accidentally killed the other, and then in grief threw himself down from a high place and was killed; Mohammed had pity on the parents, and told the mother to call her children, and they both came to life again. A man was killed in battle, whose mother was old and had no one to depend upon; when the Prophet heard of it he told them to seek for the body of the slain, and then he placed his hand upon it and prayed, and the man revived as if from a sleep.

During one of the battles it was desired to feed the troops, and a pint of wheat and one sheep were made sufficient for 1,000 men, and there was as much left in the kettle at the end as at the beginning. On another occasion there was a shortage of water, and the Prophet gave order to gather together all the water vessels of the camp, and then as he pointed his finger over them, they overflowed with water. A single jug of water was all that could be found on one occasion when it was time for the ceremonial bath; Mohammed used it first; then handed the jug to another, and so it passed on to 1,500 people, all having sufficient. Sometimes the water of wells was found to be bitter or unpotable, and the Prophet obligingly purified or made sweet the water by the simple process of spitting into it. In the case of the Zem-Zem well, it is said that after this operation the water was not only sweet and fragrant but was also efficacious in healing all manner of diseases!

After the Prophet's death people took the utensils which had been used to cook his food, and filled them with water, which, when drunk, healed all kinds of diseases. The daughter of Abu Bekr retained a garment of the Prophet, and sick people who could not be cured by medicines, if they put

on this garment, or even used the water in which the garment had been dipped, were made whole again. Lastly we may mention the man who had the good fortune to discover three hairs which had fallen from the Prophet, and these he concealed in his head-gear and he became a terror to the opposers and to the false demons, being ten times more valiant than he was before the hairs came into his possession!

We now take leave of the Prophet of Arabia, hoping that we have done him no injustice as we have spoken of him; and we give a tribute of thanks and appreciation to our good friend Liu Chih for any interest afforded by this brief review of his work of long ago. He rests from his labours, and it is certain he never dreamed that his "*Annals of the Prophet*" would one day be discussed before such a Society as this, or achieve such publicity before foreigners as we may yet be able to give it.

REVIEWS OF RECENT BOOKS.

British Jurisdiction in China. (Orders in Council, 1904 to 1915; Rules of Court, 1905 to 1916; edited by Mr. W. B. Kennett.)

It is probable that every reader of the Journal knows that, by "Treaty, grant, usage, sufferance and other lawful means," His Britannic Majesty has jurisdiction in China over British subjects and their property, and that this jurisdiction is exercised through Orders in Council. It may not be equally well-known that the principal Order in Council now in force was made in 1904, and that since that date numerous amending and supplementary Orders have been made.

Article 119 of the principal Order confers upon the Judge of the supreme Court power to make rules of Court, for regulating certain matters of practice and detail, subject to the approval of the Secretary of State, and under this article a collection of 320 rules were made in 1905, which have since been frequently amended.

The principal Order of 1904 and the rules of 1905 are bound together in a volume which is sold officially. The volume includes a separate index to the Order and a separate index to the rules. The amending and supplementary Orders are all separately printed, and are not indexed: The rules are bound with annual volumes of King's Regulations, which are not indexed; all of which, Orders and annual volumes, are sold officially.

The subjects dealt with in the Orders and in the rules are much the same subjects, and it is often not easy to say whether any particular provision can be found in an Order or in a rule. Unless one has a good historical knowledge of the subject, extending over the last 15 years, it is not easy to say on what date any particular provision was made. What was sadly wanted was an index, covering all the Orders and rules; a bound volume containing them all would also be a convenience, particularly to those who have frequent occasion to refer to them.

Mr. Kennett has supplied, not precisely what was wanted, but a substantial advance towards it. The Orders are all bound together, up to the year 1915, and are covered by a single index. A separate volume contains all the rules, up to 1916, with a single index covering them. An improvement has been made on the official indexes, in that the sub-headings are arranged alphabetically, instead of the official plan of arranging them according to the number of the article or rule.

It is, perhaps, to be regretted, that a selection from the numerous King's Regulations was not included in the volume of rules. These Regulations are made under the authority of the principal Order, and deal generally with minor criminal offences. Harbour and pilotage regulations are not of much general interest, but the regulations include provision, for example, against selling liquors and firearms without a licence from the Consular authorities, provision against travelling without passports, and provision for the registration of land, provisions, one would think, of considerable interest, both to lawyers and the general public.

The two volumes under review can be heartily recommended to lawyers, consuls, and readers with technical knowledge. For anyone who has to make frequent reference to the Orders and rules, the possession of these volumes would save time of much greater value than their cost. The books are not calculated, and not intended, to appeal to the general public.

Outlines of Chinese Art. John C. Ferguson. Being the Scammon Lectures for 1918. Published for the Art Institute of Chicago by the University of Chicago Press, 1919.

These six impressive lectures begin with a general introduction to the study of Chinese Art and deal with bronzes and jades, stones and ceramics, calligraphy and painting. As recent study of Chinese Art has been directed largely toward painting, which has opened up a wonderland hitherto unknown to the occidental; so Dr. Ferguson devotes greater space to painting and its interesting derivation from literary art. The book is beautifully printed and profusely illustrated not only by reproductions in black and white but also by "rubblings" from actual specimens.

The chief characteristic of the work is that the subject is approached mainly from the Chinese point of view through detailed knowledge of the Chinese records which are extraordinarily extensive. This aspect has been hitherto largely hidden and Dr. Ferguson has rendered a service to foreign students of Chinese Art, especially to those who have not lived among the Chinese. The author holds that Chinese art should be studied from the point of view of its own standards which differ markedly from those of the occident. Yet Art must be founded on truth and not on conventions discordant with the truth. Imaginative painting must not be so fantastic and grotesque that it cannot reasonably be founded on truth. Artists do not see nature in precisely the same way; there is a wide personal equation

depending on differences in intellectuality. Nature herself is more beautiful than anything within the imagination of man. The grotesque both in figure work and in landscape is a fault which is more apparent to the foreigner than to the Chinese. Enthusiasts are apt to excuse the gaucheries of Chinese art and it becomes necessary to impress the fact that the main canons of art apply the world over, differences being explained by evolution of style and interpretation. The oft quoted six canons of Hsieh Ho (A.D. 475), in four characters each, are probably too brief and too variously interpreted to be accepted as a real guide to the aims of Chinese art.

Dr. Ferguson holds that Chinese art is largely indigenous, an opinion which is confirmed by extensive observation and comparison of Chinese with the art of other countries. The author traces in a very interesting way how "ceremonies and portents represent the essential spirit of the culture of the Chinese people out of which their Art first developed." Though handicapped by divination, omens, astrology and other superstition, a truly great national art did indeed evolve far beyond the totem poles and other barbarities of the Pacific littoral.

The Author states that "there are no authentic stone tablets earlier than the Han dynasty." The curious division of art is made by the Chinese into *Chin Shih*, which includes work in metals, stone and ceramics, or archeological art, and *Shu hua*, which comprises calligraphy and painting, or fine art; a division which was apparently made by the *literati*. In speaking of the connoisseurship of the educated Chinese, especially as regards the points of jade, Dr. Ferguson makes the statement that "there has not been enough subtlety or elusiveness in pottery and porcelain to attract the Chinese artistic fancy." An unusually pleasing account is given of the appeal to the sense of touch of which the Chinese make so much in regard to jade. An interesting development is recorded of the origin of the Lung-men rock sculptures indirectly from Gandhara through the Yün-kang grottoes near Tatungfu, the superiority of the Lung-men work being attributed to the Indo-buddhistic work of Yün-kiang modified by following Chinese classical types.

Notwithstanding Dr. Ferguson's unique knowledge of the records of Chinese art he admits that no Chinese has written as "comprehensive and informative" a book as Hobson's on Chinese pottery and porcelain.

The lecture on the relationship between calligraphy and painting is perhaps the most original section of the work. The wide influence of calligraphy and its great importance in the development of Chinese painting is very thoroughly worked out and made interesting by

numerous illustrations. The beautiful idea, whether expressed by the brush as literature, or by the same brush in painting, or combined on the same sheet, is the cynosure of Chinese art, and places Chinese painting in a class by itself, which almost excuses the comparative absence of direct nature study. The synthetic nature of Chinese painting and its dependence on imaginative thought is interestingly developed.

A dissertation is given of the papers and silks used in writing and painting in the different dynasties; and one can only express a wish that in a subsequent edition photomicrographs may be given which would undoubtedly prove valuable for identification purposes.

Altogether a most interesting and valuable contribution to the study of Chinese art by one who has the Chinese records at his fingers' ends; treated in an original manner; and should call forth the gratitude of all students of that fascinating and elusive subject Chinese art.

ARTHUR STANLEY.

Modern China. A Political Study. By Sih-Gung Cheng, M.A. Oxford :
At The Clarendon Press.

This is an admirable book both in style and substance. It gives a comprehensive survey of the political economy of China. Mr. Cheng discusses current Chinese political and economic problems. It is judicial in its judgments and just in its estimate of conditions, as they relate both to Chinese parties and foreigners. In his introductory chapter the author treats of the historical ideals of government in China, that is to say the ideal founded on Confucian tradition. The conception is lofty depending on men rather than method in its operations; as the Chinese say a bad ruler will make a mess even of good principles, but the right man will make a good government with poor materials. This of course has its dangers since it offers great opportunities to tyranny and opens the way for the Autocrat. Mr. Cheng presents the historical march of events that resulted in a republic without many republicans. He dispassionately discusses the present *impasse* and the seizure of power by the militarists. So that he is doubtful whether the revolution has finished its work. Constitution making, as every one knows, is a difficult job : on pages 126-128 Mr. Cheng offers a solution to the problem of China. He still clings to the old idea that men are more important than forms. Few will be ready to quarrel with him. And the pity is that there are so few men in this most populous of countries. He has much to say, and his judgements are very sane, on Exterritoriality : the discussion on the fiscal depen-

dency of China must have been a cause of much poignancy to the Author. He offers much wise criticism of the relation between the Provinces and the Central Government but whether his scheme of federal authority would terminate in peace and prosperity of the nation as a whole is doubtful. China has few men of the quality of a sage. For the most part the men that seek authority are corrupt, unprincipled, arrogant and ambitious, and inefficient.

To foreigners in particular this work should be very welcome. For here we have a Chinese writer dealing with the thorny history of foreign and Chinese intercourse in a perspicuous and moderate manner. There is no trace of bias even in the discussions that deal with episodes that show injustice towards his own country. Everything is stated historically, reasonably and philosophically. Nevertheless the reader's mind carries away a strong impression that the rights of this country must be maintained and, in future, international justice must be applied to it. The legitimate interests of foreigners are great, and the nation that acts justly and helps this country in the path of moral and material expansion will reap the rich rewards of legitimate profits. By doing what is politically right more rewards will come than by hunting for concessions and pursuing the ways of force and such like.

Post-war problems are discussed. Mr. Cheng feels the danger of Japanese control. Should such eventuate the door would be closed to the West. Japanese dominance would be morally indefensible. The Author looks to Great Britain and America to prevent such an outcome.

All students of Chinese things must get this book : they can't do without it. It would be well if every business house recommended their staffs to study it. It would be profitable to the mind and for trade.

M.

Old Tartar Trails. By A. S. Kent. Shanghai : North China Daily News and Herald.

There is nothing startling in this narrative but the interest of the reader is well sustained throughout. There are no thrilling experiences of travel, no encounters with bandits or wild beasts : there isn't even much beauty of road or country in the description. Nevertheless Mr. Kent manages to keep the reader's attention. In easy style, clear English, and, seizing the salient facts of the journey the narrative never wearies the reader : it proceeds smoothly, with enough reality for others to share the travels of Mr. Kent.

A book like this will be welcome. Mongolia is a vast territory, poor and desolate in many parts, sparsely populated and withdrawn

from the currents of modern life. There was considerable risk, there were hardships and inconveniences: there were a few surprises, which Mr. Kent shares with the reader. In so doing he will spend a very pleasant hour or two: and will experience in imagination the wide and arid deserts—houses reeking with foul smells, and other varieties incident on travel.

Tartary has always had a fascination for men. It was once very great. Its past splendours still cast a glamour over men. Readers of Coleridge will remember how his imagination was touched.

Actually there is nothing left of this ancient grandeur not even a vestige—except it be some skulls and bricks and desolation. The student of history ought to be able to draw some very interesting lessons from all this. Mr. Kent gives us a short historical introduction and then proceeds to tell us of his plans and difficulties and how he went on his way. He gives us a racy description of the journey and tells us a good deal of the social life of the Mongols:—the people, their habits and manners: the dress they wear: their aversion to water: prevalence of rheumatism. Education is very backward. Few can read and write. There are no facilities. With the remarks on the language and the script (page 38) the reader should consult H. H. Howorth's "*History of the Mongols*."

The climate of course is cold and rigorous; but it isn't quite so obvious why "the Mongols have neither trained nor aggressive minds." Slackness marks the whole race. Morality is loose and indifferent. The people's mode of life encourage a bad condition of things. Their weddings are ordinary, the treatment of the dead atrocious. The prisons are in an awful state. Where is the reformer? There is an urgent call for a drastic betterment of the prisoner. The very fact that the country is so sparsely populated and that they have so much room to move in is one of the causes of their present backward state. We cordially commend this excellent book. The illustrations are good. The price is \$6.00.

Recherches sur les Superstitions en Chine. III. Partie, Tome XIV.

Le Confucéisme. Le P. Henri Dore, S.J. Imprimerie de la Mission Catholique, Shanghai, 1919. \$5.00. 606 pages, 70 plates.

This volume is fully worthy of its predecessors, although it comes rather as a shock to find "The Doctrine of Confucianism" ranked as a sub-heading for a work on Superstition. Surely a superstition is a belief which has survived only in uncritical minds, or by mere inertia? Can this really be said of Confucianism save from a partizan stand-

point? Doubtless there are many superstitious elements in Confucianism, but there is something of arrogance in labelling the whole subject so.

The system of the work is excellent. A sketch of the five classics is followed by a fairly detailed history of the development of the various schools with particular emphasis on the personalities concerned. A summary of the orthodox exegesis of Chu Hsi follows.

The second half deals with Confucianism in practical life, detailing the twenty-four examples of filial piety and the recognized illustrations of the Confucian virtues, the popularised aspects of the moral code, and the presentation of the rules of life in proclamation, romances and the press.

In dealing with the fundamentals of Chinese morality, one cannot help feeling how extraordinarily powerful the moralizing tendencies of the Chinese mind are. No nation has ever expended its mentality so much on the great problem of human government and while it is permissible to criticise the practical failure of the Chinese of the present epoch to work out their own political salvation, it is also but fair to remember how much the disintegration is due to the reaction of violent occidental influence, mental and physical, on conservative minds, rather than to any necessary great error of principle in Chinese morals.

The Author, not unnaturally, cannot refrain from laying down a moral standard by which he measures the Chinese mind, omitting to remember that morality is the outcome of that incessant mutual suggestion which all the members of a society have upon each other. Similarly in dealing with the Sung philosophy, he appears unduly severe in his condemnation of what is the nearest approach to a monistic view of phenomena in Chinese literature. Certainly if the *literati* had been more successful in obliterating the superstitious ideas which Chu Hsi reprobated, the welfare of the country would have now been more advanced than it is. The Author dubs the doctrine of Chu Hsi "atheism," but a "reign of law," without spasmodic irruptions of super-cosmic mentality, seems rather to have been the root idea. The volume is very exhaustive, well illustrated with coloured plates from Chinese drawings and can be strongly recommended to any serious student of Confucianism.

H.C.

Chinese Junks. A Book of Drawings in Black and White. By Ivon A. Donnelly. \$2.50. Shanghai: Kelly & Walsh, Ltd.
This contains 25 drawings in line representing types of native craft.

met with on the coast of China. The drawings are printed on Japanese handmade vellum and bound in quaint and artistic paper boards. It was a happy thought of Mr. Donnelly to share his interest in Junks with the public. He has offered a view of these under various aspects and in different conditions. It is doubtful whether a steamer with its tall and massive strength adds beauty to the scenery : but there is no more beautiful sight than to see a long string of Chinese boats sailing before the wind. They add much to the beauty of the scenery. All the junks drawn for us belong to the trading or fisheries class, some of the latter being deep sea, some longshore fishers. They also represent somewhat different types of construction. It would be interesting to find out the reasons for the varieties of style, whether they come from climatic and other conditions or whether they owe their idiosyncracies to regional taste.

Here we may study junks to our heart's content. We have them in full dress or mere barebones : sails furled and unfurled. Some of these sails are represented as entire, others as ragged—as the picture should be. In the sails of the Santuao Trader the rents have very systematic and symmetrical lines. Mr. Donnelly must have sketched some from the deck of a steamer : others in port. He has been very successful not only with the junks but also with his seas.

The Isle of Palms. Sketches of Hainan. M. M. M. Editor.

A reader of this book will know something of Hainan. It is not a large book, and it only wears paper covers, but it is a book full of information. The ethnologist, anthropologist, historian, and the more general student will here find a fund of information. It is most interestingly written and everything pertaining to the small island is given without waste of words. Written primarily to give an account of the work of the A. P. Mission it has developed into a succinct account of the island and the people. The small island has mountains rising 6,000 feet high. The climate is peculiar. "It does not rain, for it cannot; the air is so saturated with moisture that no rain could come through it." "You find the clothes divested in the evening very clammy in the morning." In March and April the monsoons begin to blow and give great dryness." The island is a place "of magnificent trees, dainty ferns, fragrant flowers, and delicious fruits." "Foxes are common visitors to the basket coops, so the natives hang them under the eaves of the houses and the hens sedately climb up portable ladders to their refuge at night." "A small animal like the armadillo is considered to be a very wicked creature because it burrows holes into

graves." "The praying mantis performs his devotions on our writing desks." And so we might go on quoting from this fascinating little book. M.

Examples of the Various Turki dialects with Turki text and English translation. Mohammedan narratives of the Prophets. Turki text with English translation. By G. W. Hunter.

These books should be classed amongst the curiosities of literature. The Author, the Rev. G. W. Hunter, is a missionary of the China Inland Mission who came to China in 1897 and has spent his life itinerating from his headquarters at Tih-hwa-fu in Sin-kiang through the vast stretches of the "new territory" to the borders of Thibet, Mongolia and India.

The text from which these translations are made is Qazaq Turki. The Qazaks, we learn from the preface, are a branch of the Turcoman family and the Author studied their language that he might be able to preach the gospel to them in their own tongue.

He says "The translator having used 'A narrative of the Prophets' as one of his text books in studying Turki, he translated a large part of it into English thinking it might be of interest to students of Turki and to those engaged in work among Mohammedans." The Author being in a place where there are no printers he had perforce to be his own publisher. He wrote his translations and mimeographed them on native paper. Then bound them in a strong brown paper cover so that they look like the account books a Chinese storekeeper uses in his trade.

Purchasers should address their letters and orders to the Author, Rev. G. W. Hunter, China Inland Mission, Tih-hwa fu, Sinkiang

Melanges sur la Chronologie Chinoise. Shanghai : Imprimerie de la Mission Catholique à l'Orphelinat de T'ou-Sé-Wé.

This is the 52nd number of *Variétés Sinologiques*. Two works have been brought together under this one cover. They are : I. *Notes Concernant la Chronologie Chinoise*; and, II. *Prolégomènes à la Concordance Neoménique*. The one by P. P. Havret et Chambeau, S.J.; the other by P. Hoang.

This is a work of patient research and a compilation likely to be of great service. It will of course take some time to get used to it, but once there is freedom in this respect there will be boundless help found. It is a very complete work and Students of Chinese will be very grateful for this valuable work.

Reply Letters. By S. P. Smith to R. F. Johnston's "Letters to a Missionary."

"These letters are a reply to Mr. Johnston's attack on Christianity in general, and his attack on Christian Missions in particular." "The personal questions raised are answered in a separate letter." In this reply Mr. Smith also takes into account Mr. Johnston's articles in various periodicals.

The Reply, for financial reasons, is in pamphlet form, and distributed gratis. We think Mr. Smith was not well advised. There is a reading public that would buy such a book as this, if it had been presented in an attractive form. The public will now pass it by, and in that way it will miss the other side of the case presented by Dr. Johnston, which is unfortunate. For Mr. Smith has an effective reply, and he can write with spirit.

Mr. Smith joins issue at once with Dr. Johnston and has no difficulty in disposing of his satirical representation of the nature of the gospel. "Hell fire" is not the glad news. He also defines his own view of the Bible and the seat of authority in religion. This is at neither extreme, but a very sane and therefore sound position. The Scriptures contain a progressive revelation. They were not written by automata—and they require discernment in their interpretation. Whilst they are not an infallible authority, they reveal the work of the Spirit. He quotes weighty authorities in support of his position. What Mr. Smith says about heathen religions is correct as far as it goes—but the arguments of neither controversialist take us far. Dr. Johnston glorifies Buddhism and detracts from Christianity—Mr. Smith has no difficulty in showing that his opponent has been too free with the whitewash and also blackwash. But we should like something more constructive than even what Mr. Smith gives us. It is true he hasn't the same prejudices and animus as Dr. Johnston: nevertheless there is needed a more comprehensive doctrine of reconciliation in these things.

The standpoint of the two writers are far apart and very different. The one is the supercilious critic the other the earnest evangelist. Can they ever meet?

More Gems of Chinese Poetry. By W. J. B. Fletcher. Shanghai. The Commercial Press.

Much of the criticism offered in the review of the first volume that appeared in Vol. XLIX, p. 195 of the *Journal* will equally apply to this and we would refer readers to that review. Students will derive much profit and advantage from these works both in a negative and positive way. The perusal of these poems with the help of text and translation

will give an insight into Chinese thought. They will find that the work of translation is difficult, if not often impossible. It is therefore the easiest thing in the world to show the translator's shortcomings and failures: and if one or two things are mentioned that seem hostile, it is not so in fact but rather offered in the spirit of sympathy with the translator's difficulties. For instance take 深坐 in the second line of the first poem, which Mr. Fletcher translates "sit apart." Whilst in a way that is quite true yet really the meaning, the force is lost. Does not *Shen tso* rather suggest Browning's description of David groping in the dark to find Saul in the tent? That is to say, the lady *sits deep-within*: "Sits apart" suggests the presence of others. But the very idea is that she is solitary. Again "Wet traces of tears, can be seen as they curl." The original is much stronger "The cheeks wet with the traces of scalding tears,"—and *Chu lien* doesn't necessarily mean a "curtain of pearl": but is the common name of a screen. Now this much is got from "Grief" a four line poem on page 1.

We do not propose to say any more in the way of criticism. Mr. Fletcher is an industrious student of Chinese. His notes are often useful, and the presentation of both the Chinese and English texts will offer the student a good opportunity of comparing the ideas of the one and the other. Those who are not particularly interested in the Chinese will find in these translations much of the beauty of the Chinese.

Modern Japan—Social, Industrial, Political. By Amos S. and S. W. Hershey. (The Bobbs-Merrill Co., Indianapolis.)

This book is packed with useful information, set forth in a clear and attractive manner, and it is decidedly a book for the times. Much of its contents will be already familiar to residents of the Far East, but there is also a great deal which will be new, and very much which is of vital importance to those who desire to form a correct estimate of modern Japan, and to understand the mutual relations of the countries touching the Pacific ocean.

The Japanese themselves will be quick to appreciate and profit by a work written with such evident friendliness, and yet with a fairness which does not hesitate to point out some weaknesses. When the range of subjects dealt with is so extensive, there would be little satisfaction in quoting scrappy extracts; the book should be read in its entirety. The chapter on "Japanese aims and policy in China" is one of special interest to residents in China, and we heartily commend it to all who wish to understand the points at issue between the two nations. Referring to Japan's early promises, and her subsequent action re Kiao Chou, the authors say that it is to them "a very painful duty to have to

record their impression that the Japanese Government must experience a considerable change of heart and method before implicit confidence can be placed in its pledges and assurances." It is pointed out clearly that "In their conduct of operations against Tsing-tau, Japan, on the plea of military necessity, committed a violation of Chinese neutrality and international law for which, from a purely military point of view, there was even less justification than for Germany's outrageous violation of Belgian neutrality."

The shameful story of the "twenty-one demands" is faithfully told and it is to be hoped that the calm repeating of it by an impartial authority after the lapse of even these few years, will have a good effect upon the more thoughtful and solid section of the Japanese people, and lead to better relations between the two nations. It is good to see that quite recently Prof. Yoshino of Tokyo Imperial University said in a speech that "If the question was put to the students, 'Shall we withdraw from Shantung and give it back to China?' ninety in one hundred would say 'Yes.'"

So much of real progress and creditable action of Japan is told in this book that it is all the more unfortunate that the record of dealings with China should be so deplorable. Nor has the whole been told, for our authors make no mention of the illicit traffic in opium and morphia with which certain Japanese are only too well known to be associated.

Modern Japan is a book to be kept at hand for ready reference by those so near to the conditions it describes as are most of our members.

I. M.

The History, Customs and Religion of the Ch'iang. By Rev. Thos. Torrance. ("The Shanghai Mercury," Shanghai.)

Mr. Torrance says "It is well known that in West China there is a wonderful variety of tribesmen and remnants of aboriginal races. In the province of Szechuan there are the Ch'iang (羌), Nosu or Lolo (羅羅), Rong (戎), Polotsze (婆羅子) and Sifan (西番). Of all these the Ch'iang are undoubtedly the most interesting though among the least known." They are known also as the Ch'ing I Ch'iang (青衣羌). This booklet of 36 pages will be found interesting and informing, especially to ethnologists and students of primitive religions. The Ch'iang maintained some form of independence for 2000 years, and though now nominally under Chinese rule, they have kept their individuality in speech and mode of life, in customs and religion. Their dwellings are of stone, well-built and several stories high; their square stone towers, over 100 feet high, have been mentioned by many

travellers. The social customs described indicate a charming simplicity and freedom. In religion the Ch'iang are monotheists and their emblem of the Deity is a white stone. The account of their worship, their sacrificial rites and religious ritual, is interesting reading.

A few printer's errors have been noticed, which should be corrected in a future edition.

I. M.

Vues du Honan 兩湖總中州風景. Châmain de fer Lung-hai.

This is a volume or portfolio of 52 photographs with letterpress dealing with views in Honan. These are beautifully executed and handsomely mounted. They are interesting historically, geographically as well as from a scenic standpoint. The letterpress is full of information. This enterprise is sure to attract travellers.

Educational Directory and Year Book of China, 1920. Shanghai: Edward Evans and Sons.

When we get to the substance of this book, it is good,—but it takes some time to get there, through pages of advertisements. It consists of three parts: I. General Information. II. A Directory of University Professors, Lecturers, etc. III. List of Universities, Colleges, Schools. These have been brought up to date, and in doing this "the Editor has been impressed by the cheerful help afforded him" by all concerned. It is dedicated to those members of the fraternity, "Not only teachers, but many who have been educated in China, who have given their lives in the great war." In the review of the Year important comparisons are made: for one in the pupils in Schools. In 1910 the Government Schools contained only 1,625,534 pupils with an appropriation of \$33,000,000. To-day there are 4½ million students, but the appropriation was only \$40,000,000. School accommodation is totally inadequate and institutions are poorly furnished. We cordially commend this useful work.

Sino-Iranica. By Berthold Laufer, Chicago, 1919.

Dr. Laufer's object in this volume is a worthy one: it "is to represent Chinese contributions to the history of civilization in Iran, which aptly fill a lacuna in our knowledge of Iranian tradition"—"From this our notions of cultural developments in Asia would probably be widely different from what they are." He pays a tribute

to the memory of R. Gauthiot, the great Iranian scholar, though we fail to see how or why he should deserve the title of 'Chun tzü' on this account. Part of Dr. Laufer's purpose is, "The accurate restoration of the Chinese form in accordance with rigid phonetic principles is the essential point . . . Thus Mu-lu, 木鹿, name of a city on the eastern frontier of An-si, has been identified with Mouru, (Muru), of the Avesta . . . but from a phonetic view point this is not acceptable, for Mu-lu corresponds to ancient Muk-luk, Bug-luk, Bug-rug, to be restored to "Bux-rux.'" That is the proposition—with an example. It doesn't look promising, we confess. We leave it at that, and Dr. Laufer proposes to do so too. "The linguistic phenomena," he says, "important as they may be, form merely a side issue of this investigation. My main task is to trace the history of all objects of material culture, pre-eminently cultivated plants, drugs, products, minerals, metals, precious stones, and textiles in that migration from Persia to China (Sino-Iranic), and others transmitted from China to Persia (Irano-Sinica)." This of course means some work, and perhaps here it would not be out of place to express our astonishment at the facility with which Dr. Laufer issues numerous pamphlets and ponderous books. This volume for example begins with p. 185 and ends with 630, about pp. 430. The type is small, the page fairly large containing about 200,000 words. The mechanical work alone of writing so much in addition to the work of consultation, apart from original investigation, must be stupendous. Students will feel under great obligation to the learned author for collecting so much material from various fields and bringing them into one compact volume, thus making accessible much valuable information, scattered and dispersed over so many books and in diverse languages. Ability to do so is only given to a few. Dr. Laufer's method may be gathered from the following example :

"It is well known that attempts have been made to derive the Chinese word from Greek $\beta\acute{o}\tau\rho\nu\varsigma$ ("a bunch of grapes"). Tomaschek was the first to offer this suggestion; T. Kingsmill followed in 1879, and Hirth endorsed Kingsmill. No one gave a real demonstration of the case. Tomaschek argued that the dissemination of the vine in Central Asia is connected with Macedonian-Greek rule and Hellenic influence. This is decidedly wrong, for the vine grows spontaneously in all northern Iranian regions; and its cultivation in Iran is traceable to a great antiquity, and is certainly older there than in Greece. The Greeks received the vine and wine from Western Asia. Greek $\beta\acute{o}\tau\rho\nu\varsigma$ in all likelihood, is a Semitic loan-word. It is highly improbable that the people of Fergana would have employed a Greek

word for the designation of a plant which had been cultivated in their dominion for ages, nor is there any evidence for the silent admission that Greek was ever known or spoken in Fergana at the time of Can K'ien's travels. The influence of Greek in the Iranian domain is extremely slight: nothing Greek has as yet been found in any ancient manuscripts from Turkistan. In my opinion, there is no connection between p'u-t'ao and *Στρυγίς*, nor between the latter and Iranian budawa" (pp. 225-206). In a note he says, "Only a sinologue could assert that the grape was 'originally introduced from Greece, *via*. Bactria about 130 B.C.'" quoting from Giles's Dictionary.

The subject in this volume as stated consists of cultivated plants: so we have alfalfa, the walnut, the cucumber, the coriander, the Henna, pepper, the nutmeg and many other such.

Dr. Laufer's linguistic attainments must be high,—it is pentecostal. The ordinary man is appalled. He must be surrounded by encyclopedias, and grammars, and even then his industry must be immense. Quotations flow in uninterrupted streams. We thank him for this collection.

Dr. Laufer has seen it good to invent another system of phonetics. How could he think of doing such a thing! Of course it can't be denied that the old style is only conventional, and it is possible that some improvements could be made here and there. But it is at once evident that Dr. Laufer is not the person to undertake this, for in the examples he has made none. In fact his system almost borders on the absurd. He says "forsooth the backwardness of Chinese research is illustrated by the fact that we slavishly adhere to a clumsy and antiquated system of romanization in which two and even three letters are wasted for the expression of a single sound." A more amazing statement has never been made by a scholar. "My system of transliteration," he says, "will be easily grasped from the following comparative table."—Let us take the first item on it. Old style *ng* is turned into *ñ* in "my system." How he can claim that *ñ* is phonetic at all is strange. A dot is only a dot after all—and has no phonetic significance. Now *ng* is a phonetic sound and is in the Alphabet of some languages. It is a very distinct sound in Chinese. One really wonders whether Dr. Laufer is capable of dealing with the sounds of Chinese, evidently being ignorant of them. So to eliminate an old alphabetical letter that admirably fills a function in Chinese and replace it by a mongrel is the height of presumption. The same may be said of *ch* turned into *ĉ*: *sh* to *ŝ*. The old had a significance phonetically, the new has none. And then to do this on the ground of "wasted letters" is still worse. For Dr. Laufer manifestly condemns himself.

Take the first line on p. 254 where we have "fan yi ming yi tsi." Now if Giles's dictionary had been consulted the letter *y* could have been eliminated twice. Yet the critic who accused the old system of being wasteful in letters in a glaring way, sticks to this system of waste of two or three letters. It is so throughout. So we strongly advise Dr. Laufer to destroy "my system" and have nothing more to do with it.

M.O.

Peking. By Juliet Bredon. Shanghai : Kelly and Walsh, Ltd.

We wonder that we have not heard before of Miss Juliet Bredon. Possibly this is her work of budding talents—her 'hsiu ts'ai' work. It is to be hoped that we shall hear of her again and again in the coming years. She has a command of words, fertility of expression, a rich imagination, and vivid sympathy,—qualities sufficient to give distinction to a book. This work is worthy of Peking, and, Peking is worthy of it. The authoress enters into the spirit of her subject. She moves through the past with imagination and tries to understand and expound the present. She becomes an excellent guide, conducting the traveller over much unfamiliar ground : directing his thoughts to unobserved objects of art and historic interest, and, as the process proceeds a canvas of a vast and beautiful panorama is unfolded before the reader, leaving an impression of splendid creations. At the same time, unfortunately, there is created the feeling of the evanescence of all beauty and the decay of all creations, and even in those things, where time does not destroy but adds its lustre and depth of mellowness to works of art and beauty, man the destroyer, must come in with his ruthlessness. Readers have almost reconciled themselves to the fact that those barbarians Timur and Tamerlane, were conquering vandals, but they do receive a shock in reading the account of the shocking sack of the Summer Palaces deliberately planned by wise and enlightened men. When it is remembered what thought, what wealth had been bestowed to perfect these mansions and pleasure gardens ; how the wealth of Empire, the genius of man had gone into their production ; how the Emperor Chien Lung, thrilled by the pictures and descriptions of Versailles brought by the Jesuit priests, went and planned gardens and buildings on a superb scale that were veritably an "earthly paradise," it is amazing that Lord Elgin and the British Commander-in-Chief, in their eager desire to make a fitting example and some great reprisal for the violation of a flag of truce, should determine to destroy these. And "they took the soul out of the palace." They found a monument of human genius, they left it a monument of human folly. It would have been no loss to have taken instead one of the arrogant.

princes and preserved those priceless works of human genius and memorials of a nation's culture.

This is no ordinary guide to Peking, it is that and much more. It is an elaborate and highly descriptive account. Miss Bredon has gathered up the information of others to some point and worked them into a fine story of the great city of Peking. She starts with a historical record and in this way links up the successive eras and epochs of the city,—gradually unfolding the expansions that have taken place. She does this by fixing on some particular buildings and in describing them brings out the accumulated history connected with them, both of persons and events. We enter through the wonderful walls that shut Peking in,—having passed within, we dwell by the Sea palaces and lakes and hear the echoes of the footsteps of those historic personages that have passed by, and who have wrought good or evil in the land from those secluded retreats. Throughout these pages therefore we hear the tramp of the soldier and the din of war as well as the more peaceful avocations of peace and industry, resulting in great constructive works typifying the nation's ideals. The descriptions are vivid and graphic making it a truly illuminating book.

The visit to the temples is an education in itself and the account of the Museum with its wealth of precious things helps as "to feel" porcelain and to give us a training in history, mythology and art.

There are a few misprints : p. 45 *bughed* should be *bulged* : p. 49 *wherever* should be *whenever*, and all through *Ssu* should have a modifying accent.

The work is well executed : the printing, paper, binding are a great credit to Messrs. Kelly and Walsh, Ltd., the publishers. There are 7 maps and 87 illustrations. The reader should know something about Peking when he lays down this fascinating volume. M.

English-Chinese Dictionary of the Standard Chinese Spoken Language, and Handbook for Translators, including scientific, technical, modern and documentary terms. By K. Hemeling, Ph.D., Commissioner of Chinese Maritime Customs. Based on the Dictionary of the late G. C. Stent, published 1905 by the Maritime Customs. Shanghai : Statistical Department of the Inspectorate General of Customs, 1916.

An adequate review of such a work as this can be obtained in either of two ways. A masterly scholarship in the Chinese language would enable one in two hours to search out the faults and the virtues in

fairly satisfactory fashion. Failing that, a long daily use of the work in the business of translation would test it suitably and fit one to pronounce as to its place in the world of Chinese dictionaries. It is the second qualification only which the present reviewer possesses; for several months he has made almost daily use of the work considered, as an assistant in translation; and his general judgment is decidedly favorable.

In the first place, the format of the work is very suitable for this purpose. What one wants is a book that will contain all the material desired and will have it in such a fashion that the book can rest at one's left and be readily turned over and thumbed by the left hand. A long experience with the dictionaries of several languages has taught the reviewer to beware of those with large pages. He does not remember to have met a volume that gave him more comfort than this, and has been not a little astonished to read criticisms of its format from other reviewers, who have called for a larger page or for different type. The smooth paper slips on itself readily, and it is probable that any attempt to better things in one direction would make so much trouble in another that it would be a step backward. Some day a kind Edison will turn his attention to that class of slaves whose occupation obliges them to make constant use of dictionaries and will produce a method of lexicographizing that will be cheap in its exemplars and will be so arranged that little more than a wish will turn up the desired word. Till that millenium (for in this regard we may be classed as premillenarians) we must do the best we can with the old method, and we have not often met a dictionary better adapted to use according to that method than is the one considered.

In the second place, the desired word or phrase is to be found in most cases. Sometimes it has been necessary to consult a larger work, but for a single volume work, there is no better than this. A very few words are missing entirely,—“pre-eminence,” “prognathous” and “totem” are examples. Other words are incompletely defined; “romance” is given of books only and not the thing, “fertilize” in the biological sense is missing, “aristocracy” if defined for the body, not the form of government, and in “scholasticism” the fault of another dictionary has been copied. “Arbitrary” and “munificent” might be added to this list. These are faults of detail that are almost certain to come into such a work; and when one considers the vast and painstaking labors that are recorded in the volume, it seems almost ungracious to mention them. The work professes to deal with the spoken language only and that it should be found so useful for purely literary labors gives some indication of the greatness of its scope and

the success with which the problem of presenting the language in tabular form has been solved. We join in the praises of the author's zeal, patience and scholarship.

H.K.W.

The China Review. Edited by S. Couling, M.A.

This Journal runs its race successfully. It is full of good things. The writers, it is evident, have put time and thought into their articles, and undoubtedly derived much pleasure and satisfaction from their work. There is quite a variety of articles suiting many tastes and emanating from many minds. We wish it further prosperity, as it goes on its way opening up avenues of study and clearing paths full of difficulties and obscurity.

The Foreign Trade of China. By Chong Su See, PH.D. New York : Columbia University.

This substantial volume is No. 199 in the series of studies in History, Economics and Public Law edited by the Faculty of Political Science of Columbia University. It is duly provided with useful appendices, a detailed bibliography and an index, and the first question that arises in the reader's mind will probably be, "When the rest of the apparatus is so complete, why are not bilingual facilities provided?" This volume like many others on China published in America suffers seriously from the failure to write the Chinese names, and give the Chinese versions of some of the documents in the Chinese character. The day when a work on China appears from an American publisher with the Chinese characters in their places will be hailed with joy by students of things Chinese.

We are becoming familiar with the sort of work which the Chinese student publishes abroad. It is distinctly *ad hominem*, and seems to be intended for propaganda purposes chiefly. The work we are considering is not free from this fault, but we are glad to say that it appears to mark a distinct advance. That a young student should be patriotic is to his credit, and if he has a clear eye for faults where they exist even in his beloved fatherland, we can pardon his zeal in defending its virtues.

The largest part of Dr. See's work is historical. Beginning with the dawn of commercial intercourse, he traces in his first chapter the course of foreign trade down to about 1500 A.D. Then come chapters on "Early Trade Relations with Europeans (1500-1833)," "The 'Closed-Door' Policy," "The Turning Point of the Foreign Trade of China

(1834-1860)," and "The Period of Foreign Domination." Then one chapter is given to an analysis of the development of the foreign trade, and a final chapter gives the author's summary and conclusion. Much of the historical sections will be unpleasant reading, especially to Britishers, for they are not spared, and the motives which they have had for their eagerness in advancing trade are imputed with much freedom. Japan naturally comes in for her share in the closing sections. The book is not free from sneers at the missionary, not as a missionary, but as the agent, conscious or otherwise, of cynical governments pursuing their evil courses. Yet it must be said that these faults are not as blatant as in many other works from the pen of Young China, and there is some care taken to state the facts on the other side of the shield. There is for example a careful statement of the state of *likin*, showing that inter-provincial trade is in a bad way from the exactions of the present laws. The whole is written in excellent English, a smoothly flowing narrative which bespeaks the natural linguist, or else unusually intelligent assistance from a foreign friend, in much contrast again to many efforts of the young Chinese writers, who irritate or amuse by their palpable effort to deal with a medium which they have not really mastered. The whole narrative is attractive in style, and makes very interesting reading, redeemed from the dry-as-dust limbo by that feeling for the personal and human element in history that many a learned man seems to have lost. The whole work is a notable and worthy contribution to the literature which seeks to make the East articulate to the West. H.K.W.

Etudes sur la Phonologie Chinoise. Par Bernhard Karlgren. Upsala : K. W. Appelberg.

The first part of this work was issued in 1915, the second in 1916, and the third, completing the work, last year.

Sweden has paid great attention to phonology for the last twenty years and that one of her people should have written this work on Chinese phonology is becoming. The Author has produced a very imposing work. He has consulted the authorities that have been engaged as the subject in the past, and made investigations into affiliated branches of the subject, in such a way, as to give his work considerable value. Students of Chinese phonologies must in future consult this comprehensive work. It contains all the essentials that have been written on the subject and the original contributions are not a few. The Author says that three problems confront Chinese phonology which may be stated thus (a) Parentage and origin of the

language; (b) The unravelling of the history of the language and (c) The elucidation of modern Chinese in every respect and from every point of view. In examining authorities he attributes certain merits to Dr. Edkins, but for the most part he criticizes him as being too arbitrary and "his methods are not permissible." Dr. E. H. Parker's dilettantism in his treatment of the subject in the Introduction to Giles's *Dictionary* wholly fails. M. G. Schlegel is "without the critical faculty and without method." M. Volpecelli, however, is better, but even he shows lack of true principles. M. M. Kuhnert et Schaank have contributed solidly—but they are still full of faults. Others are mentioned and their work critically examined. After the very severe criticism of Dr. Parker's essay some people may be led in consequence to read it.

The ordinary student of Chinese will never look into these parts. They are only for the phonologist. These will find much to occupy their attention. For our own part we frankly question the utility of all this phoneticism. There are very few phonetic languages really. The Welsh possibly comes nearest. Chinese is far from being so. It is only necessary to glance at the artificiality that has been found necessary to create a system of symbols to represent sounds to justify this statement. The system lacks, however, the happy mean for which philosophies have pleaded. It is really of little practical value. It would be too much to impose this system, made up of mongrel letters with a lot of tattooing and plaisters, on the ordinary student. Those who have been brought up on Wade or some such system are aware of deficiencies which they recognize. These systems are only conventional and are looked on as such. With the help of these, results could be attained and ruling sounds found. For this is a business which does not admit of strict mathematical laws, and scientific steps. Climate, food idiosyncracies have played too much part in human sounds for these strict rules. And without these, leading kinships, predominant affiliations can be discovered and recorded.

China of the Chinese. By E. T. C. Werner, H.B.M. Consul, Foochow, (Retired) Barrister-at-law, Middle Temple.

Mr. Werner made his fame by publishing his *Descriptive Sociology—Chinese*, a book of immense research, although we will admit the form of it is sufficiently appalling to the reader. Sir Isaac Pitman has a series of popular books on the various peoples of Europe and Asia, and this book is one of the series—as to whether it is popular or not, that

remains to be seen. There are many books on China, but we fear that Mr. Werner's learning has drawn him aside from the popular aim, and his book will not compare with Doolittle, or even Douglas.

The author says "I have endeavoured, first, to describe the national Chinese life in its earlier phase—its birth, childhood, adolescence and coming of age—and then to indicate the changes which that life underwent during the second phase—its full-grown and fully expanded manhood which continued until the nation decided to reform its life as hitherto lived." Mr. Werner criticizes previous histories with discretion, but it is well-known that a proper history of China is practically now impossible. The acreage to be covered is so immense, that the ordinary reader would weary of any proportionate history, even though it should be written by John Richard Green. Our author well points out that most Chinese Histories have invariably been treated from the point of view of foreign relations, and the consequence is that the previous millenniums receive scanty attention. But, what more would you have?

The contents of the work are as follows :—

- 1.—Environment and character.
- 2.—Political History.
- 3.—Domestic Institutions, marital—filial.
- 4.—Ceremonial Institutions.
- 5.—Political Institutions.
- 6.—Ecclesiastical Institutions.
- 7.—Sentiments, aesthetic and moral.
- 8.—Ideas of religion.
- 9.—Language.
- 10.—Products.

The Author claims that he has treated his subject in a more scientific manner than any hitherto attempted, which indeed may be at once granted, although we are not quite sure that the result is a readable book. The Author also frequently introduces peculiar particular views of his own on various points, and then argues in favour of these views, a course of treatment which is hardly in keeping with a popular series of books. Thus he deals with infanticide at great length—also with foot binding. The chapter on the aesthetical side of Chinese nature, will be a surprise to some, and is well wrought out.

As to religious ideas, the author contends that the original religion of China, was purely ancestral worship.

He gives one more guess as to the origin of Chinese tones, a subject which we fear is wrapt in the mists of antiquity, never more to be revealed to human ken. He claims that Chinese was originally polysyllabic, in this, going contrary to other great authorities, such as

Dr. Legge. Then, as to the origin of tones, our Author says, "The natural difficulty arising out of the comparatively limited play of the organs of speech of the Chinese race, is one cause of these." After seeing how well the Chinese master foreign languages of all kinds, it seems difficult to believe that the paucity of sounds and more especially the tones, are due to lack of ability to pronounce other sounds.

There are some chapters of course, which the ordinary reader will undoubtedly skip, but on the whole, he will find that this book is up-to-date, and based on a thorough study of all the facts that are available, though one would wish there were more of these than there are in some departments of research. Our Author says that his work includes the present day changes in China, although on this head, the materials at his disposal are not so copious. However, our Author warns us in a note at the end of his preface, that he does not profess to take account of the very latest developments, which it is felt, are still in such a state of uncertainty, as that it would be premature to pronounce any definite judgement on them at the present stage. All of which is indeed quite true, though not very satisfying. However, we are thankful to the Author for what he has given us, and we should not complain if we have not received something different. He has given us his best, for which we all thank him.

D. MacG.

Kiangsi Native Trade and Its Taxation. By Stanley Wright.
Shanghai, 1920.

Correct statistics and a full knowledge of revenue are the essential elements of an honest public service. China has been lacking in these and hence the prevalence of general corruption in the finances of the empire. Mr. Wright has supplied an exhaustive account of the taxation of the province of Kiangsi, and if every province had a similar record to the one under review it would be the greatest boon to China.

We venture to say that this is one of the most remarkable books ever issued in China on provincial finances, local trade, and products. The Author has given us a work full of information, every fact has been collected; all details of administration of the revenue, as well as every kind of *likin* together with the amount of duty due on every article are explicitly given. There is no branch left untouched. Not only is there a description of the sumptuary enactments of the past, but present administrative practices are recorded. The book is crammed full of information. It is well illustrated; above all it is well written. Mr. Gladstone had the art of giving a fascination to the enumeration of dry figures, and Mr. Wright has come very near it. Further there is a Bibliography to every chapter.

Mr. Wright deserves the highest thanks for this splendid and remarkable work.

M.

NOTES AND QUERIES.

Dr. Moore sends the following addendum to his paper in last year's *Journal on the Attractions of Entomology*.

Further experience shows that the softening effect of heat makes "naphthaplas" difficult to work with during the summer months when insect life is most abundant. To overcome this defect the excellent preservative, thymol, should be substituted for the naphthalene, being added to the plasticene in the proportion of $1\frac{1}{2}$ drams (90 grains) thymol to 1 lb. plasticene. The resulting substance, which may be called "thymoplas," retains the firm consistence of ordinary plasticene even when the temperature rises above 90° F. in the shade.

Mr. Ernest E. Gomersall, University College of Wales, Aberystwyth, (Wales), is collecting data on racial characteristics; and in a letter to a member of the Society says:—

"My aim is to collect as much information as possible regarding the racial characteristics and differences in the various districts or provinces of China (particularly China Proper, at first), *e.g.* differences in physique, height, build, features, shape of head, eye, nose, complexion, colour of hair and eyes, manners, customs, dress, intelligence and mode of life; from which I wish to work out, if possible, where distinct groups possessing special racial characteristics are located, and to state in what ways one group is different from another.

I should like much more definite information than I have already gathered about the tribes of the west and south-west, *e.g.* :

1. The distinction between the Lisus proper and the Black Lisus, if any.
2. The differences between the Black-boned or Liang Shan Lolos and the Lolos to the south of the Yangtze, of whom one writer says "they are considered to be serious rivals of the Chinese in the struggle for the lands of Western China."
3. Whether the independent Lolos of the left bank of the upper Yangtze are the same people as the Liang Shan Lolos?
4. Whether the Yunnan Lolos are descended from the same branch as the Liang Shan Lolos, and where is their original nidus, in N.E. Yunnan or S.E. Tibet, or both?

5. The distinction between the Miaos proper and the Black Miao of Hunan.

6. The differences between the Shan tribes, *e.g.* the Nung or Lung Jen, the Sha Jen and Tu Lao.

7. Information regarding groups of Kachins, the Was, the Lahu or Lohai, the Palaungs and the Akkas (not Hakkas).

8. Whether the Ku-tsung are related to the Kiu-tzu or Khunnongs of N.E. Burma?

9. Is there any distinction between Sifans and Tibetans so far as race is concerned?

10. Information regarding the Mosso tribes, the Hunza Nagars, the people of the Chia Rung States, the Horba States (including the Chantui and Chagla), the Darge, Chamdo, Draya, Litang and Mili, the Lutzü and the Yu-Yang.

11. Whether the Yaos proper differ from the Lau Tien Yaos, if at all?

12. Whether groups of the Mon Khmer (the probable people of Yunnan before the Shans, Miaos, and Yolos) still exist and their description.

13. Information regarding the T'u Yen and the Dzorgue Confederation of Nomad tribes.

14. Which of the tribes quoted could be considered of the same stock and grouped together?

15. The characteristics and descent of the Hakkas.

16. Whether there is any reason, except religious, why some groups are spoken of as Mohammedans in the S.W. and N.W., and whether Mainthas is merely another term for the same class in the south-west?

Coming to the mass of the Chinese (so-called) in the east, S.E. Centre, N.E.N. and N.W., and considering that the area of the country approaches half the size of Europe, one cannot help thinking that there must be many different and distinctive groups. Northern and Southern Chinese certainly present many points of contrast and those towards the south appear to be the typical Chinese. Could we not try to get at the basis of some of these group distinctions? In the north there are points of contrast between the Mongol and Manchu elements, each with its Chinese veneer in varying degrees. There are also other Tartar peoples worthy of differentiation, *e.g.* the Sunites, the Chakars, with their 8 banners, the Khalkas and the Celets, also the Solons and the Si Po, though these are found on or beyond the borders, in Mongolia and Manchuria.

One might also ask whether the Hakkas are the only group distinctive from the Chinese proper in the Highlands of the south-east

and whether there is not also a distinct group in the Highlands of the Shantung Peninsula, and what are their characteristics?

It would be interesting too, to know the extent to which the Japanese, the Malay and the Hindu elements have entered into the Eastern and Southern parts of China and the Turki into the north-west. As regards the several provinces, since the conditions of life vary, and the people of one province consider those of another province as strangers, how far may it be due to some difference of race or descent?"

If any of our readers can assist Mr. Gomersall in any way, perhaps they will kindly write to him.

ADDITIONS TO THE LIBRARY.

JULY 1919—JUNE 1920.

(P)—Indicates Books presented.

		<i>Authors, etc.</i>	
059—Ch 9	The New China Review.		(P)
059—Ch 15	The West China Missionary News.		
133.4—D 65	Recherches sur les Superstitions en Chine, Tome XIV.	<i>Doré, H.</i>	(P)
150—C 34	Studies in Chinese Psychology.	<i>Chatley, H.</i>	(P)
275.1—G 75.1	St. John's 1879—1919.	<i>Graves, F. R.</i>	(P)
		<i>and Others</i>	(P)
275.1—J 34	Letters to a Missionary.	<i>Johnston, R. F.</i>	(P)
275.1—Sm 4	Reply Letters to R. F. Johnston's Letters to a Missionary.	<i>Smith, S. P.</i>	(P)
290.1—B 11	The Celestial and his Religions or the Religious Aspect in China.	<i>Ball, J. D.</i>	(P)
336.51—H 86	Public Debts in China.	<i>Huang, F. H.</i>	(P)
380.51—R 53.1	China's Intercourse with Korea from the 15th Century to 1895.	<i>Rockhill, W. W.</i>	(P)
494.4—H 92	Examples of the Various Turki Dialects, Turki Text with English Translation.	<i>Hunter, G. W.</i>	(P)
495.1—K 12	Etudes sur la Phonologie Chinoise.	<i>Karlgren, B.</i>	(P)
495.1—W 67.1	An Anglo-Chinese Glossary for Customs and Commercial Use.	<i>Williams, C. A. S.</i>	(P)
495.11—H 34	English-Chinese Dictionary of the Standard Chinese Spoken Language.	<i>Hemeling, K.</i>	(P)
495.12—Ei 9	A Chinese Dictionary in the Cantonese Dialect.	<i>Eitel, E. J.</i>	(P)
526—Un 1	Annual Report of the Superintendent, United States Coast and Geodetic Survey, to the Secretary of Commerce for the Fiscal Year ended June 30, 1919.		(P)
529.3—H 29	Mélanges sur la Chronologie Chinoise. I. Notes Concernant la Chronologie Chinoise par les PP. Havret et Chambeau, S.J. II. Prolegomènes à la Concordance Néoménique par le P. Hoang.	<i>Chatley, H.</i>	(P)
552.52—C 34	Some Problems on Silt.	<i>Bonaparte, Prince</i>	(P)
580—B 63	Notes Ptéridologiques. Fascicule, V, VII, VIII.	<i>Gee, N. G.</i>	(P)
581.951—G 27.1	A Beginning of the Study of the Flora and Fauna of Soochow and Vicinity.	<i>Graybill, H. B.</i>	(P)
581.951—G 79	Lawn Grasses for South China.	<i>Oliver, D.</i>	(P)
581.954—O1 4	First Book of Indian Botany.	<i>Gray, G. R.</i>	(P)
598.2—G 75	A Fasciculus of the Birds of China.	<i>Levine, C. O.</i>	(P)
599—L 57	Notes on Farm Animals and Animal In- dustries in China.		

- 622—J 11 *Jaarboek van set Mijnwezen in Ned. Oost-Indië : Jaargang 1917, Verhandelingen, and Atlas 1916-17.* (P)
- 622—J 11.1 *Jaargang 1916, 1917, Algemeen Gedeelte.* (P)
- 709.51—F 32 *Outlines of Chinese Art.* *Ferguson, J. C.* (P)
- 720.951—D 71 *Chinese Junks, a Book of Drawings in Black and White.* *Donnelly, I. A.* (P)
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- 915.11—An 1 *Vues du Honan.* (P)
- 915.11—B 74 *Peking.* *Bredon, J.* (P)
- 915.11—Og 1 *The Imperial City of Peking.* *Ogawa, K.* (P)
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- 915.2—St 4 *Japan by the Japanese.* *Stead, A., Editor.*
- 915.21—P 34 *The Truth about Korea.* *Peffer, N.*
- 931—L 34 *Sino-Iranica.* *Laufer, B.* (P)
- 934—B 46 *Lectures on the Ancient History of India on the period from 650 to 325 B.C.* *Bhandarkar, D. R.* (P)
- 951—D 75.1 *Society in China.* *Douglas, R. K.*
- 951.9—C 41 *Modern China.* *Cheng, S. G.* (P)
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- 951.9—Se 3 *The Foreign Trade of China.* *See, C. S.* (P)
- 952—H 43 *Modern Japan.* *Hershey, A. S. and Hershey, S. W.* (P)
- Electric Franchises in New York City. *Arent, L.* (P)
- Autografos de Morelos. (P)
- Sumangalavilāsini or The Commentary of the Dighanikāya, Part I. (P)

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209

Paramattha Dipání or The Commentary of the Theri-Gáthá. 2 Vols.	(P)
The Wilson Bulletin, Vol. XXXI (Nos. 1-4).	(P)
The Annals of the American Academy of Political and Social Science, Vol. LXXXVI (1919) and Vol. LXXXVII (1920).	(P)
Bulletin of the School of Oriental Studies, (Vol. I, Part III).	(P)
The Construction (in Chinese) Vol. I.	(P)
British Jurisdiction in China :	(P)
Rules of Court.	(P)
Orders in Council.	(P)

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Members changing address are earnestly requested to inform
the Secretary at once.

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Lanman, Prof. Charles B.	Harvard University, Cambridge, Massachusetts	1906
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Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut .	1895

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Adlam, Miss Edith M.	31 Wong Ka Shaw Gardens, S'hai	1920
Adolph, W. H., PH.D.	Shantung Christian University, Tsinan Fu	1917
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Ancell, Rev. B. L.	Am. Church Mission, Yangchow ...	1911
Andersson, Dr. J. G.	Ta Tsao Chang, Peking	1919
Archer, Allan	British Consulate, Tsingtao, Shan- tung	1915
Arlington, L. C.	Chinese Post Office, Hangchow ...	1917
Arnold, Julean H.	American Legation, Peking	1904
Ayscough, Mrs. F.	20 Gordon Road, Shanghai	1906
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Bahr, P. J.	165a N. Szechuan Road, Shanghai	1909
Bahr, A. W.	Montross Gallery, 550 Fifth Avenue, New York	1909
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Baldwin, Mrs. J. W.	4 Ezra Road, Shanghai	1920
Barff, Richard	S. M. C., Shanghai	1920
Barrie, Dr. Howard	3 Nanking Road, Shanghai	1920
Barton, S., c.m.g.	British Legation, Peking	1906
Bateman, Rev. T. W.	C. M. M. Chungking, Sze.	1916
Bates, J. A. E.	3A Yü Yuen Road, Shanghai	1919

Name	Address	Year of Election
*Bayne, Parker M.	West China Union University, Chengtu	1911
*Beauvais, J.	Consul de France, Canton ...	1900
Beebe, Dr. R. C.	5 Quinsan Gardens, Shanghai ...	1889
Belcher, H. B.	Foochow ...	1917
Beltchenko, A. T.	Russian Consulate, Hankow ...	1918
Bendixsen, N. P.	G. N. Telegraph Co., Peking ...	1913
Bennett, E. S.	4 Devonshire Villas, North Parade, Belfast	1918
Benjamin, Mrs. M.	52 Avenue du Roi Albert ...	1919
*Bessell, F. L.	Customs, Tientsin ...	1905
Beytagh, L. M.	Ilbert & Co., Shanghai ...	1910
Billinghurst, Dr. W. B.	8a Peking Road, Shanghai ...	1908
Black, S.	G. N. Telegraph Co., Peking ...	1910
Blackburn, A. D.	H.B.M.'s Consulate-Gen., S'hai ...	1917
Blake, C. H.	3 Route Ghisi, Shanghai ...	1914
Boezi, Dr. Guido	C. M. Customs, Shanghai ...	1920
Bondfield, Rev. Dr. G. H.	B. and F. Bible Society, Shanghai	1900
Boode, E. P.	17 Museum Road, Shanghai ...	1920
Bosworth, Miss S. M.	18 Peking Road, Shanghai ...	1919
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
Bowser, Miss H. C.	3 Cleveland Gardens, Ealing, London W.	1914
*Box, Rev. Ernest	Medhurst College, Shanghai ...	1897
Bradley, H. W.	Chinese Maritime Customs, Hankow	1912
Brandt, Carl T.	c/o Sweetmeat Castle, Shanghai ...	1896
Brazier, H. W.	Hongkong and Shanghai Bank, London	1905
Bremner, Mrs. A. S.	Shanghai ...	1900
Brett, Mrs. J. H.	Int. Banking Co., Shanghai ...	1920
Bristow, H. B.	H. H. Bristow, British Consulate-Gen., Hangchow	1897
Bristow, H. H.	British Consulate, Hangchow ...	1909
Bristow, J. A.	Standard Oil Co., Shanghai ...	1914
Brooke, C.	Nestle's Milk Co., 8 Nanking Road, Shanghai	1918
Brooke, J. T. W.	Davies & Brooke, Shanghai ...	1915
Browett, Harold	22 Yuenmingyuen Road, Shanghai	1891
*Brown, Sir J. McLeavy, C.M.G.	Chinese Legation, 59 Portland Place, London, W.	1865
*Bruce, Edward B.	80 Wall St., New York, U.S.A. ...	1918
Bruce, Rev. J. P.	Shantung Christian University, Tsinan	1916
Brune, H. Prideaux	British Legation, Peking ...	1914
Bryant, P. L.	40 Avenue Dubail, Shanghai ...	1917
*Buckens, Dr. F.	21 Minami Yamato, Nagasaki ...	1915
Burdick, Miss S. M.	Baptist Mission, West Gate, S'hai	1909
Burkill, A. W.	2 Kiukiang Road, Shanghai ...	1912
Burkill, Mrs. A. W.	2 Kiukiang Road, Shanghai ...	1912
Burns, Mrs.	c/o Am. Trading Co., 319 Avenue Joffre, Shanghai	1916
Butland, C. A.	Asiatic Petroleum Co., Ningpo ...	1920

Name	Address	Year of Election
Caldwell, Rev. H. R.	Yenping Fu, Fukien	1920
Cambiagi, Miss Y. G.	c/o Mrs. Levy, 16 Route des Soeurs, Shanghai	1918
Cardeillac, P.	Russo-Asiatic Bank, Shanghai ...	1920
Carl, Francis A.	C. M. Customs, Canton ...	1906
*Carpenter, G. B.	Shewan Tomes & Co., Yunnan Fu	1920
Carter, J. C.	Mactavish & Co., Shanghai ...	1912
Cassat, Rev. Paul C.	Shantung Christian University, Tsinan	1916
Caudron, R. M.	C. P. O., Nanchang, Kiangsi ...	1920
Chatley, Herbert	450c Avenue Joffre, Shanghai ...	1916
Chatley, Herbert, D.Sc.	450c Avenue Joffre, Shanghai ...	1916
Ch'en Kuo-ch'uan ...	c/o Wan Chu Garden, Nanking ...	1913
Christiansen, J. P.	G. N. Telegraph Co., Nagasaki, Japan	1913
Claiborne, Miss Elizabeth ...	4 Thibet Road, Shanghai ...	1908
Clark, J. D.	Shanghai Mercury, Shanghai ...	1895
*Clementi, C.	c/o Mrs. C. J. Eyres, Denmark House, Rochester, England	1905
Coales, O. R.	British Consulate-Gen., Chengtu ...	1906
Cockell, Capt.	20 Kiukiang Road, Shanghai ...	1919
Cole, Rev. W. B.	M. E. M. Hinghwa ...	1917
Commys, A. J.	Custom House, Shanghai ...	1919
Couling, Mrs. S.	73 Chaoufoon Road, Shanghai ...	1916
*Cousland, Dr. P. B.	16 Bluff, Yokohama, Japan ...	1908
Craig, A.	The University, Manila ...	1914
Crow, C.	20 Whangpoo Road, Shanghai ...	1913
Cunningham, Rev. R.	C.I.M. Takutang, Kiangsi ...	1913
Cupeli, M.	Maritime Customs, Shanghai ...	1918
Danner, Mrs.	Kalee Hotel, Shanghai ...	1920
Danton, G. H.	New York University, New York	1918
Davey, W. J.	Shanghai Mercury, Shanghai ...	1920
*Davidson, R.	c/o Mrs. New, 66 Leamington Terrace, Edinburgh	1914
Davis, Dr. Noel ...	Municipal Offices, Shanghai ...	1910
Dent, V.	203 Avenue de Roi Albert, S'hai	1912
*Deas, Stuart ...	Butterfield & Swire, Hankow ...	1919
Denham, Mrs. J. E.	30 Connaught Road, Shanghai ...	1919
Dick, L. S.	Collins & Co., Canton Road, S'hai	1920
Dingle, Edwin J.	Far Eastern Geographical Estab- lishment, Shanghai	1917
Dingle, Lilian M.	Box 323, B. P. O., Shanghai ...	1917
Dodson, Miss S. L.	St. Mary's Hall, Jessfield ...	1917
Dome, Earl ...	Y.M.C.A., Chengtu ...	1920
Donald, William H.	Far Eastern Review, Shanghai ...	1911
Dorsey, W. Roderick ...	U.S.A. Consular Service, Shanghai	1911
Dovey, J. W.	Mission Book Co., Shanghai ...	1918
Drago, G. D.	350 Park Avenue, New York ...	1918
*Drake, Noah F.	Fayetteville, Arkansas ...	1911
*Drew, E. B.	Cambridge, Massachusetts ...	1882
Du Monceau, Comte L.	Russo-Asiatic Bank, Yokohama ...	1909
Duyvendak, J. J. L. ...	Leiden University, Holland ...	1915

Name	Address	Year of Election
Edgar, Rev. J. H.	c/o China Inland Mission, Chengtu	1910
Edmondston, David C.	Hongkong and Shanghai Bank, Harbin	1917
Edmunds, Dr. C. K.	Canton Christian College, Canton	1916
Eliot, Sir Charles, K.C.M.G.	British Embassy, Tokyo	1913
Ely, John A.	St. John's University, Shanghai	1917
Ely, Mrs. J. A.	St. John's University, Shanghai	1917
Engel, Max. M.	135 Avenue Road, Shanghai	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking	1915
Essex Institute, Librarian ...	Salem, Massachusetts	1906
Evans, Edward ...	2 Quinsan Road, Shanghai	1917
Evans, Joseph J. ...	Evans & Sons, 30 North Szechuen Road, Shanghai	1916
Exter, Bertus van ...	Netherlands Harbour Works, Chefoo	1916
Fardel, H. L.	Municipal School for Boys, S'hai	1918
Fearn, Mrs. J. B.	30 Route Pichon, Shanghai	1911
Ferguson, J. W. H.	Inspectorate General of Customs, Statistical Department	1910
Ferguson, T. T. H.	C. M. Customs, Peking	1900
Ferguson, W. N., F.R.G.S.	Yunnan Fu	1916
Ferrajoh, Capt. R.	Italian Consulate, Shanghai	1920
Firth, Miss M.	Boone Road Public School, S'hai	1920
Fischer, Emil, S.	Tientsin	1834
Fisk, G. W.	British Emigration Bureau, Weihshien	1919
Fitch, Robert F., D.D.	Hangchow	1918
Flemons, Sidney ...	4 Monkham's Terrace, Shanghai	1917
Fletcher, W. J. B.	Nam Wu College, Canton	1916
Fox, Harry H., C.M.G.	British Consulate-General, S'hai	1907
Fraser, Sir Everard, K.C.M.G. ...	British Consul-General, Shanghai	1907
Fryer, George B.	4 Edinburgh Road, Shanghai	1931
Gage, Rev. Brownell ...	Changsha	1915
Gale, Esson M.	Chinese Salt Rev. Administration, Hankow	1911
Gardner, H. G.	Hongkong and Shanghai Bank, Hankow	1906
Garner, Dr. Emily ...	Margaret Williamson Hospital, West Gate, Shanghai	1911
*Garritt, Rev. J. C.	Nanking	1907
Ghisi, E.	Via Kuintino, Salla No. 4, Milano, Italy	1893
Gibson, H. E.	12 Weihaiwei Road, Shanghai	1915
Gilchrist, Edward ...	C. M. Customs, Ningpo	1918
Gilliam, J.	c/o British Cigarette Co., Hankow	1915
Gillis, Captain J. H.	American Legation, Peking	1911
Gimbel, C., M.Sc.	Hailar, (Mixed Court Assessor)	1914
Gish, Rev. E. P.	Nanking	1919

Name	Address	Year of Election
Gladki, P. M.	C. E. Railway, Control Dept., New Town, Harbin	1915
Godfrey, C. H.	Municipal Offices, Shanghai ...	1909
Goldring, P. W.	21 Yuen Ming Yuen Road, S'hai	1919
Goldring, Mrs. P. W.	231 Palace Hotel, Shanghai ...	1920
Grant, J. B.	11 Wayside Road, Shanghai ...	1916
Graves, Bp. F. R., D.D.	St. John's University, Shanghai ...	1918
Gray, C. Norman ...	20 Nanking Road, Shanghai ...	1919
Grierson, R. C.	C. M. Customs, Shanghai ...	1918
*Grodtmann, Johans ...	10 Kiangse Road, Shanghai ...	1898
Green, I. R.	c/o Mustard & Co., Shanghai ...	1918
Grosse, V.	Russian Consul-General, Shanghai	1912
Grove, F.	c/o Messrs. H. S. King & Co., 65 Cornhill, London, E.C.	1915
Gull, E. Manico ...	British Chamber of Commerce, Shanghai	1915
*Gunsberg, Baron G. de ...	9 Rue Pommere (XVI), Paris ...	1908
Gwynne, T. H.	Directorate General of Posts, Peking	1913
Gyles, H.	26 The Bund, Shanghai ...	1919
*Hackmann, H.		1903
*Hall, J. C.	49 Broadhurst Gardens, Hamp- stead, N.W.	1888
Hamilton, A. de C.	c/o American Consul, Harbin ...	1918
Hammond, Miss Louisa ...	A.C.M., Wusih ...	1917
Hancock, H. T.	Standard Oil Co., Shanghai ...	1914
Handley-Derry, H. F.	British Consulate, Tientsin ...	1903
Harding, H. I.	British Legation, Peking ...	1914
Hardstaff, Dr. R. J.	C.A.M.C. c/o Army Post Office, London	1918
Hardy, Dr. W. M.	Batang, West China	1912
Harpur, C.	Municipal Offices, Shanghai ...	1901
Healey, Leonard C.	Public School for Chinese, S'hai	1913
Heeren, Rev. J. J., PH.D.	Shantung Christian University, Tsinan	1915
Heidenstam, H. von ...	6 Kiukiang Road, Shanghai ...	1916
Henke, Frederick G., PH.D. ...	747 Baldwin St., Meadville, Penn- sylvania, U.S.A.	1912
Hers, Joseph ...	Lunghai Railway, Peking ...	1907
*Hildebrandt, Adolf ...		1907
Hiltner, Mrs. W. G.	125 Dixwell Road, Shanghai ...	1920
Himus, Godfrey W.	7 Wayside Road, Shanghai ...	1920
Hinckley, F. E., PH.D.	Merchants Exchange Building, San Francisco	1907
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hobson, H. E.	Marnwood Hall, Iron Bridge, Shropshire, England	1868
Hodges, Mrs. F. E.	16 Ford Lane, Shanghai ...	1915
*Hodous, Rev. L.	Foochow ...	1913
Hoettler, A.	111 Avenue Road, Shanghai ...	1910

Name	Address	Year of Election
Hogg, J. D.	British Legation, Bangkok ...	1917
Houghton, Charles	3 Peitaiho Lane, Shanghai ...	1908
Howell, E. B.	693 Great Western Road, Shanghai	1909
Hudson, Mrs. Alfred	Ningpo ...	1909
Hughes, A. J.	China United Assurance Society, Shanghai	1909
Hughes, E. R.	London Mission, Tingchow, via Amoy	1918
Hummel, A. W.	Fenchow, Shansi ...	1919
Hunter, Miss	Shanghai ...	1920
Huston, J. C.	American Legation, Hankow ...	1917
Hutson, Rev. J.	c/o China Inland Mission, Chengtu	1914
Hynd, R. R.	Hongkong & Shanghai Bank, S'hai	1913
Hynes, A. C.	Hongkong & Shanghai Bank, S'hai	1919
Ironside, William ...	Butterfield & Swire, Hankow ...	1919
Irvine, Miss Elizabeth ...	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irving, D. A.	Asiatic Petroleum Co., Shanghai ...	1913
Irwine, Mrs. H. G.	85 Yü Yuen Road, Shanghai ...	1920
Islef, J. P.	G. N. Telegraph Co., Shanghai ...	1917
Jamieson, J. W.	Consul-General, Canton ...	1888
Jenks, Prof. J. W.	13 Astor Place, New York ...	1903
Jensen, C. A.	G. N. Telegraph Co., Peking ...	1918
Jernigan, T. R.	3 Hongkong Road, Shanghai ...	1906
Johnson, N. T.	c/o Department of State, Washington, D.C.	1912
Johnston, R. F.	Peking ...	1907
Joly, P. B.	c/o Mrs. H. B. Joly, Legation Street, Seoul	1913
Jones, G. S.	Brummer Mond & Co., Shanghai	1920
Jones, J. Frank	66 Szechuen Road, Shanghai ...	1916
Jong, Th. de J. de ...	Netherlands Legation, Peking ...	1914
Jorgensen, O.	G. N. Telegraph Co., Copenhagen, Denmark	1913
Joseph, S. M.	Palace Hotel, Shanghai ...	1920
*Jost, A.	Sulzer, Rudolf & Co., Shanghai ...	1912
Justesen, M. L.	c/o R. Martens & Co., 1 The Bund Shanghai	1913
Kano, Dr. N.	Kyoto University, Kyoto ...	1902
Karlbeck, O.	Chuchow, Anhui ...	1914
Kashiwada, T.	1 Balfour Road, Shanghai ...	1918
Kellogg, C. R.	Foochow ...	1919
Kemp, G. S. Foster ...	Public School for Chinese, S'hai	1908
Kennett, W. B.	British Cigarette Co., Shanghai ...	1918
Kent, A. S.	c/o Chinese Post Office, Moukden	1913

Name	Address	Year of Election
*Kern, D. S.	C.M.M. Chengtu, Szechuen	1912
Kilner, E.	Municipal Offices, Shanghai	1909
King, G. W. P.	4 Monkham's Terrace Wayside, Shanghai	1917
King, Paul H.	26 Old Queen St., Westminster, London, S.W.	1886
King, Dr. G. E.	Lanchow, Kansu	1919
*Kliene, Charles, F.R.G.S.	C. M. Customs, Shanghai	1916
Klubiem, J.	C. M. Customs, Wuhu	1913
Klubiem, S. A.	C. M. Customs, Swatow	1917
Kopp, E. C.	6 Kiukiang Road, Shanghai	1919
*Kranz, Rev. Paul	Grünenwald Str., 6 Steglitz, Berlin	1897
*Krebs, E.	...	1895
Krisel, A.	17 Yuenmingyuen Road, Shanghai	1914
Kulp, D. H.	Shanghai College	1915
*Kunisawa Shimbei	270 Hyakunin-cho, Ohkubo, Tokyo	1917
Lacy, Rev. Dr. W. H.	10 Woosung Road, Shanghai	1909
Laforest, L.	C. F. Tramways, Shanghai	1917
Lake, Capt., P. M. B.	c/o Jardine, Matheson & Co., Shanghai	1916
Landesen, Arthur C. von	H.I.R.M.'s Vice-Consul, Kobe	1909
Lanning, V. H.	c/o Jardine, Matheson & Co., S'hai	1916
*Latourette, K. S.	Denison University, Gronville, Ohio	1912
*Laufer, Berthold, Dr.	Field Museum of National History, Chicago	1901
*Laver, Capt. H. E.	c/o Messrs. W. Stupledon & Sons, Portsaid, Egypt	1912
Lay, W. G.	Lappa, Macao	1902
Leach, W. A. B.	Municipal Offices, Shanghai	1914
Leavens, D. H.	Yale College, Changsha	1917
*Leavenworth, Chas. S.	313 Norton St., Newhaven, Conn., U.S.A.	1901
Leete, W. Rockwell,	Fenchu, Shansi	1918
Leslie, T.	445c Honan Road, Shanghai	1914
Lester, Miss E. S.	McTyeire School, Hankow Road, Shanghai	1919
Lewis, D. J.	14 Studley Avenue, Shanghai	1920
Lewis, Mrs. D. J.	14 Studley Avenue, Shanghai	1920
Liddell, C. Oswald	Shirenewton Hall, near Chepstow, Mommouthshire	1908
*Lindsay, Dr. A. W.	Chengtu, Szechuen	1910
*Little, Edward S.	30 Gordon Road, Shanghai	1910
Lobenstine, Rev. E. C.	5 Quinsan Gardens, Shanghai	1916
Loehr, A. G.	Shanghai	1916
Lockwood, W. W.	2 Barchet Road, Shanghai	1913
Lord, Rev. R. D.	Tsinan Fu, Shantung	1918
Lucas, S. E.	Chartered Bank, Peking	1906
Luthy, Charles	7 Jinkee Road, Shanghai	1910
*Luthy, Emil	17 Yuen Ming Yuen Road, S'hai	1917
*Lyall, Leonard A.	C. M. Customs, Shanghai	1892
Lyon, Dr. D. W.	347 Madison Avenue, New York ...	1919

Name	Address	Year of Election
Mabee, Fred C.	Baptist College, Shanghai ...	1912
Macbeth, Miss A.	9 Wong Ka Shaw Gardens, S'hai	1915
MacDonell, James	6 Kiukiang Road, Shanghai ...	1918
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
Macleod, Dr. N.	453 Great Western Road, Shanghai	1915
MacNair, H. F., M.A.	St. John's University, Shanghai ...	1920
McNulty, Rev. Henry A.	A. C. Mission, Soochow ...	1918
Matzokin, N. P.	Russian Orientalists' Society, Harbin	1917
Macoun, J. H.	C. M. Customs, Nanking ...	1894
McRae, J. D.	Changte fu, Honan ...	1910
MaGrath, C. D.	c/o John A. Lane, Esq., 46 Maiden Lane, New York City, U.S.A.	1910
Main, Dr. Duncan	Hangchow ...	1900
*Marsh, Dr. E. L.	8b Peking Road, Shanghai ...	1908
Marshall, R. Calder	32a Nanking Road, Shanghai ...	1908
Marsoulies, A. du Pac de	67 Route Vallon, Shanghai ...	1917
Martin, C. H.	Russia-Asiatic Bank, Dairen ...	1918
Martin, Mrs. W. A.	Bridge House, Nanking ...	1916
*Mason, Isaac	143 N. Szechuen Road, Shanghai	1916
Mather, B.	Yung Ching, Peking ...	1918
Mathieson, N.	Butterfield & Swire, Shanghai ...	1915
Maxwell, Dr. J. Preston	E.P.M., Yungchun Fu ...	1917
Maybon, Charles B.	247 Avenue Joffre, Shanghai ...	1911
*Mayers, Frederick J., F.R.C.S.	C. M. Customs, Chinkiang ...	1917
Mayers, Sidney F.	The British and Chinese Corpora- tion, Ltd., Peking	1907
McEuen, K. J.	Municipal Offices, Shanghai ...	1908
McFarlane, Rev. A. J.	London Mission, Hanyang ...	1915
McInnes, Miss G.	Municipal Offices, Shanghai ...	1913
McNeill, Mrs. Duncan	The Chestnut, Tangbourne, England	1915
Mead, E. W.	British Legation, Peking ...	1916
Mell, Rudolf	Canton ...	1911
*Melnikoff, D. M.	Litvinoff & Co., Hankow ...	1919
Mencarini, J.	1b Kiukiang Road, Shanghai ...	1884
Mengel, E.	Supt. Chinese Telegraphs, Yun- nanfu	1913
Mennie, D.	A. S. Watson & Co.	1916
Menzies, Rev. J. M.	Changte, Ho.	1914
Merriman, Mrs. W. L.	15 Ferry Road, Shanghai ...	1910
Merrins, Dr. E. M.	St. John's University, Shanghai	1916
Mesny, H. P.	c/o H. & W. Greer, Ltd., 20 Kiu- kiang Road	1911
Milhorat, A. T.	538. 2nd St. Carlstadt, New Jersey, U.S.A.	1919
Mills, Edwin W.	Legation Quarter, Peking ...	1920
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow ...	1913
Moninger, Miss M. M.	A.P.M., Kiung Chow, Hainan ...	1916
*Moore, Dr. A.	Municipal Offices, Shanghai ...	1913
*Morgan, Rev. Evan	143 N. Szechuen Road, Shanghai	1909
Morris, Dr. H. H.	St. Luke's Hospital, Shanghai ...	1914
Morriss, H. E.	118 Route Père Robert, Shanghai	1919
*Morse, C. J.	1825 Asbury Avenue, Evanston, Illinois	1901

Name	Address	Year of Election
Mortensen, Rev. Ralph	Kuei Teh, Honan	1920
Moule, Rev. A. C.	Littlebredy, Dorchester	1902
Münter, L. S.	G. N. Telegraph Co., Peking	1910
Mysore University	Mysore, India	1920
Neild, Dr. F. M.	3a Peking Road, Shanghai	1916
Newcomb, Capt. Frank	c/o Butterfield & Swire, S'hai	1917
Nicholson, William	Butterfield & Swire, Hongkong	1919
*Nielsen, Albert	60 Tifeng Road, Shanghai	1894
Nordquist, O.	C. P. O., Nanking	1920
Norman, H. C.	The China Press, Shanghai	1912
Nystrom, E. T.	Shantung University, Taiyuenfu	1920
Oakes, W. L.	W. M. S. Changsha	1919
*O'Brien-Butler, P. E.	British Consulate, Moukden	1886
*Ohlmer, E.		1835
Ollerton, J. E.	63a Tifeng Road, Shanghai	1916
Ottewill, H. A.	H.B.M. Consulate, Chinkiang	1913
Ouskouli, M. H. A.	126 Szechuen Road, Shanghai	1917
Paddock, Rev. B. H.	Yen Ping Fu, Foochow	1916
Pagh, E. K.	G. N. Telegraph Co., Shanghai	1908
*Palmer, W. M.	Changchun, Manchuria	1914
Papini, E.	52 Boone Road, Shanghai	1916
Parker, Rev. Dr. A. P.	Anglo-Chinese College, 19 Quinsan Road, Shanghai	1901
Parsons, E. E.	12 Hankow Road, Shanghai	1916
Patrick, Dr. H. C.	22 Whangpoo Road, Shanghai	1912
Pearson, C. Dearne	69 Kiangse Road, Shanghai	1908
Peet, Alice L.	6 Jinkee Road, Shanghai	1918
Peet, Gilbert E.	6 Jinkee Road, Shanghai	1918
Peffer, Nathaniel	China Press, Peking	1918
*Peiyang University Librarian	Tientsin	1911
Penfold, F. G.	32a Nanking Road, Shanghai	1916
Perkins, M. F.	American Consulate, Shanghai	1914
Perry, E. W.	A.P.M., Hangchow	1919
Petersen, V.	2 Hsi Tang Tse Hu Tung, Peking	1906
*Pettus, W. B.	Y.M.C.A., Peking	1915
Phillips, H.	British Consulate-Gen., Shanghai	1912
Phillips, Rev. L. Gordon	London Mission, Amoy	1917
*Plancy, V. Collin de	10 Square du Croisic, Paris XVe	1877
Platt, Robert	Chicago University, Chicago, Ill.	1917
Polevoy, S. A.	38 Davenport Road, Tientsin	1917
Polk, Dr. Marget. H.	110 Range Road, Shanghai	1915
Porterfield, W. M.	St. John's University, Shanghai	1920
Pott, Rev. Dr. F. L. Hawks	St. John's University, Shanghai	1913
Pott, W. S. A.	St. John's University, Shanghai	1914
Pousty, F. E.	Ningpo	1915
Powell, J. B.	Millard's Review, 113 Avenue Edward VII	1918

Name	Address	Year of Election
Pratt, J. T.	British Consulate, Tsinanfu	1909
Prentice, John	47 Yangtszepoo Road, Shanghai	1885
Price, Mrs. Maurice	30 Szechuen Road, Shanghai	1919
*Pye, Rev. Watts O.	Fenchow, Shansi	1917
Quien, F. C.	Netherlands Harbor Works, Peking	1913
Quin, Mrs. J.	77 Avenue de Roi Albert, S'hai	1916
Raaschou, T.	Danish Consul-General, Shanghai	1912
Raeburn, P. D.	C. M. Customs, Shanghai	1916
Rankin, C. W.	18 Quinsan Road, Shanghai	1915
Rees, A. H. Hopkyn	Asiatic Petroleum Co., Tsingtao	1917
Rees, Rev. Dr. W. Hopkyn	143 North Szechuen Road, S'hai	1914
Reinsch, Dr. Paul	Whangpoo Conservancy Board, Shanghai	1916
Richert, G.	Whangpoo Conservancy Board, Shanghai	1920
Ritchie, W. W.	Postal Commissioner, Shanghai	1907
Roberts, D.	St. John's University, Shanghai	1916
Rogers, J. M.	179 North Szechuen Rd., Shanghai	1918
Roots, Rt. Rev. L. H.	American Church Mission, Hankow	1916
Ros, G.	Italian Consulate-Gen., Hankow	1908
Rose, Archibald, C.I.E.	British Legation, Peking	1901
Rossi, Chev. G. de	Italian Consulate, Shanghai	1920
Rowbotham, A. H.	Tsing Hua College, Peking	1920
Rowe, E. S. B.	Municipal Offices, Shanghai	1907
*Sahara, T.	Shanghai Mercury, Shanghai	1908
Sammons, Hon. T.	American Consul-Gen., Shanghai	1915
Sanders, Arthur H.	U. E. Mission, Chaling, Hunan	1917
Sargent, G. T.	c/o Ningpo Hotel, Ningpo	1917
*Sarkar, Prof. B. K.	Friends' High School, Chungking, Sze.	1915
Sawdon, E. W.	Friends' High School, Chungking, Sze.	1916
Sawyer, J. B.	U.S. Consulate, Shanghai	1920
Schab, Dr. von	20 Whangpoo Road, Shanghai	1901
Schröder, H.	Chee Hsin Cement Works, Tangshan	1916
*Segalen, Dr. Victor	5 Cite d'Antin, Brest, France	1917
*Shaw, Norman	C. M. Customs, Shanghai	1912
Sheartone, T. W.	8 Museum Road, Shanghai	1918
*Shelton, Dr. A. L.	Batang, via Tachienlu, Sze.	1918
Shengle, J. C.	23 Ferry Road, Shanghai	1905
Shipley, J. A. G.	Bedford City, Va. U.S.A.	1911
Silsby, Rev. J. A.	Presbyterian Mission, South Gate, Shanghai	1911
Simpson, B. Lenox	Peking	1916
Sites, F. R.	U.S. Steel Product Co., Shanghai	1916
Skvortzow, B. W.	67 Poshtovaya St., Harbin	1918
Smallbones, J. A.	66 Szechuen Road, Shanghai	1913
Smith, J. Langford	British Consulate, Ichang	1908

Name	Address	Year of Election
Sophorloff, G. A.	Chinese Eastern Railway, Chiao-she-chü, Harbin	1915
Southcott, Mrs.	Wei-hai-wei	1919
Spiker, Clarence J.	U.S. Consulate-Gen., Shanghai ...	1918
*Stanley, Dr. A.	Municipal Offices, Shanghai ...	1905
St. Croix, F. A. de	The Gables, East Blatchington, Seaford, Sussex, England	1912
Stapleton-Cotton, W. V.	Directorate General of Posts, Peking	1916
Stedeford, E. T. A.	Blyth Hospital, Wenchow	1919
Steptoe, H. N.	British Legation, Peking	1920
Stevenson, Spencer B.	c/o J. H. & C. K. Eagle, Shanghai	1917
Stewart, Rev. J. L.	Union University, Chengtu	1916
Stewart, K. D.	Maitland & Co., Shanghai	1912
Stockton, G. C.	Shanghai	1914
Strehlneck, E. A.	45 Haskell Road, Shanghai	1909
Streib, U.	Rohde & Co., Shanghai	
Stursberg, W. A.	17 Hart Road, Shanghai	1919
*South Manchuria Railway Co. Library	Dairen	1910
*Suga, Capt. T.	N. K. K., Shanghai	1919
Sykes, E. A.	Reiss & Co., Shanghai	1909
Tachibana, M.	Kiaochow Customs House, Tsing-tau	1881
Talbot, R. M.		1915
Tanner, Paul von	C. M. Customs, Kiukiang	1885
*Taylor, C. H. Brewitt	Commissioner of Customs, Mukden	1885
Teesdale, J. H.	3A Peking Road, Shanghai	1916
Tenney, Dr. C. D.	American Legation, Peking	1913
Thellefsen, E. S.	G. N. Telegraph Co., Shanghai ...	1913
Thomas, J. A. T.	Shanghai	1890
Throop, M. H.	St. John's University, Shanghai ...	1912
Ting I-hsien	C. M. Customs, Shanghai	1902
Toller, W. Stark	British Consulate, Chungkiang ...	1907
*Tochtermann, Karl	C. M. Customs, Shanghai	1900
Touche, J. D. la	C. M. Customs, Mêng Tze, Yunnan	1911
Toussaint, G. C.	French Legation, Peking	1917
*Trollope, Rt. Rev. Bishop M.N.	Seoul, Korea	1911
Tucker, G. E.	5 Peking Road, Shanghai	1915
Tucker, Mrs. G. E.	5 Peking Road, Shanghai	1915
Turner, Skinner, Judge	British Supreme Court for China, Shanghai	1916
Twentyman, J. R.	24 Yuenmingyuen Road, Shanghai	1894
Tyler, W. F.	C. M. Customs, Shanghai	1915
Unwin, F. S.	The Angela, Victoria B. C. Canada	1914
Upham, F. S.	S.M.C., P.W.D., Shanghai	1919
Van Corback, T. B.	c/o A. E. Algar, Shanghai	1913
Van der Woude, R.	8 Nanyang Road, Shanghai	1915

Name	Address	Year of Election
Verbert, L.	20 The Bund, Shanghai	1913
Veryard, Robert K.	Y.M.C.A., Changsha	1917
Vizeninovich, Mrs. V.	1 Kiangwan Road, Shanghai	1914
Wade, R. H. R.	C. M. Customs, Shanghai	1918
Waller, A. J.	Kelly & Walsh, Ltd., Shanghai	1916
Wang Chung-hui, Dr.	Peking	1913
Ward, F. Kingdon	116th Mahrattas, Z. E. F. D. c/o Postmaster, Bombay	1910
Ward, Mrs. Lipsom	3c Peking Road, Shanghai	1920
Ware, Miss Alice	20 Kwen Ming Road, Shanghai	1918
Warren, Rev. G. G.	Wesleyan Mission, Changsha	1909
Washbrook, H. G.	6 Shih Ta Jen Hu t'ung, Peking	1908
Watkins, Miss J.	Soochow	1914
Weatherall, M. E.	52 Ta Fang-chia Hu t'ung, Peking	1919
Webb, Mrs. C. H.	21 Studley Avenue, Shanghai	1919
Webster, Rev. James	17 Brompton Lane, Strood, Rochester, England	1911
Werner, E. T. C.	5 Kuai Pang Hu Tung, North City, Peking	1915
Westbrook, E. J.	Asiatic Petroleum Co., Shanghai	1916
Wheeler, Rev. W. R.	A.P.M., Hangchow	1920
White, Rev. H. W.	Yencheng, Kiangsu	1915
White, Miss Laura M.	30 Kinnear Road, Shanghai	1916
White, Rt. Rev. Wm. C.	Anglican Bishop of Honan, Kai-fengfu	1913
Wilde, Mrs. H. R.	15 Ferry Road, Shanghai	1915
Wilden, H. A.	French Consulate, Rue du Consulate, Shanghai	1917
Wilhelm, Rev. Dr. Richard	Tsingtau	1910
Wilkinson, E. S.	P.O. Box, No. 41, Yokohama	1911
Wilkinson, F. E.	British Consulate, Foochow	1909
Wilkinson, H. P.	3 Balfour Buildings, Shanghai	1909
Williams, C. A. S.	Inspectorate General of Customs, Peking	1919
Williams, Capt. C. C.	c/o Butterfield & Swire, Shanghai	1918
Williams, S. J.	S.M.C. Finance Dept., Shanghai	1920
Wilbur, Mrs. H. A.	124 Dixwell Road, Shanghai	1920
Wilson, R. E.	6 Jinkee Road, Shanghai	1918
Witt, Miss E. N.	16 Queensborough Terr., Hyde Park, London, W.	1912
Woets, J.	Credit foncier d'Extreme Orient, Shanghai	1919
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1879
Wright, Rev. H. K.	143 North Szechuan Rd., Shanghai	1919
*Wright, S. F.	c/o C. M. Customs, Shanghai	1916
*Wu Lien-teh, Dr.	Customs Buildings, Harbin	1913
Wu Ting-fang, Dr.	3 Gordon Road, Shanghai	1913
Yates, Smith	8 Nanking Road, Shanghai	1920
Yard, Rev. J. M.	M.E.M., Chengtu	1920

Name	Address	Year of Election
Yetts, Dr. W. Perceval	Junior United Service Club, London	1909
Yokoyama, R.	Tokyo Mercantile Agency, S'hai	1918
Young, R. C.	Municipal Offices, Shanghai	1912
Zwemer, Rev. Samuel M., D.D, F.R.C.S.	5 Imad id din, Cairo	1917

TOTALS :

CLASSIFIED AS :—

Honorary Members 15
 Corresponding Members 7
 Life Members 65
 Ordinary Members 430

Total ... 517

Residing at Shanghai 255
 Residing elsewhere in China ... 181
 Residing in other countries ... 81

Total ... 517

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY VOLUME LII—1921

CONTENTS

	Page
PROCEEDINGS	vii
THE OPERATIONS AND MANIFESTATIONS OF THE TAO EXEMPLIFIED IN HISTORY. By Evan Morgan	1
THE HAINANESE MIAO. By (Miss) M. M. Moninger	40
NOTES ON THE SYMBOLISMS OF THE PURPLE FORBIDDEN CITY. By Florence Ayscough	51
NOTES ON THE AGRICULTURE, BOTANY AND ZOOLOGY OF CHINA. By B. W. Skvortzow	79
EXOGAMY IN CHINA. By H. P. Wilkinson, B.C.L.	112
LAMPACAO, A MYSTERY OF THE FAR EAST. By H. B. Morse	137
THE MARRIAGE MAKER. By Charles Kliene, F.R.G.S.	139
THE HIGHWAYS AND BYWAYS OF KWEICHOW. By Emily G. Kemp	158
CHRIST IN THE "LI TAI SHEN HSIEN T'UNG CHIEN." By E. T. C. Werner	186
A TRIP TO HUA KANG. BY W. J. B. Fletcher	192
THE SONG OF A SKIRT. By W. J. B. Fletcher	193
REVIEWS OF RECENT BOOKS	194
ADDITIONS TO THE LIBRARY	234
LIST OF MEMBERS	237

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 & HANKOW :
KELLY & WALSH, LIMITED.

LONDON : KEGAN PAUL, TRENCH, TRÜBNER & CO., LD.

PARIS : ERNEST LEROUX, RUE BONAPARTE, 28.

Application 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." The name should be proposed and seconded by members of the Society, but where circumstances prevent the observance of this Rule, the Council is prepared to consider applications with such references as may be given. *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. Papers intended for the Journal should be sent to the Editor.

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. Forms for payments may be obtained from the Secretary, by which members having a Bank account in Shanghai, can authorize a Bank to make the necessary payment at the appointed time every year. This is a great convenience to members, and to the Honorary Officers of the Society.

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 1921
VOL. LII.

SHANGHAI:
KELLY & WALSH, LIMITED
1921.

OFFICERS FOR 1921-1922.

<i>President</i>	Sir E. D. H. FRASER, K.C.M.G.
<i>Vice-Presidents</i>	Rev. F. L. HAWKS POTT, D.D. SAMUEL COULING, M.A.
<i>Curator of Museum</i>	C. NOEL DAVIS, M.D.
<i>Librarian</i>	Mrs. F. AYS COUGH.
<i>Assistant Librarian</i>	Mrs. C. E. MAGUIRE.
<i>Honorary Treasurer</i>	A. C. HYNES, Esq.
<i>Editor of Journal</i>	Rev. EVAN MORGAN.
<i>Councillors</i>	H.E. V. GROSSE H. A. WILDEN, Esq. Rev. A. P. PARKER, D.D. C. KLIENE, Esq. R. D. ABRAHAM, Esq. Commander H. A. D. J. GYLES, R.N.
<i>Honorary Secretary</i>	A. D. BLACKBURN, Esq.

VOL. LII.—1921.

EDITED BY EVAN MORGAN.

CONTENTS.

	PAGE
Proceedings...	vii
The Operations and Manifestations of the Tao exemplified in History.	
By EVAN MORGAN...	1
The Hainanese Miao. By (Miss) M. M. MONINGER	40
Notes on the Symbolism of the Purple Forbidden City. By FLORENCE	
AYSCOUGH	51
Notes on the Agriculture, Botany and Zoology of China. By B. W.	
SKVORTZOW	79
Exogamy in China. By H. P. WILKINSON, B.C.L.	112
Lampacao, a Mystery of the Far East. By H. B. MORSE...	137
The Marriage Maker. By CHARLES KLIENE, F.R.G.S.	139
The Highways and Byways of Kweichow. By EMILY G. KEMP	156
Christ in the "Li Tai Shên Hsien T'ung Chien." By E. T. C. WERNER	186
A Trip to Hua Kang. By W. J. B. FLETCHER	192
The Song of a Skirt. By W. J. B. FLETCHER	193
Reviews of Recent Books :—	
A Tour in Mongolia—Commercial Handbook of China—a Manual	
of Chinese Metaphor—The Trade and Administration of China—	
Who's Who in China—American Aims and Asia's Aspirations—	
The American Woman's Club Annual 1919-1920—The Arabian	
Prophet; a life of Mohammed from Chinese Sources—The Educa-	
tional Directory and Year Book of China, 1921—The Pageant of	
Peking—Work in Tibet—Glimpses of the Yangtse Gorges—A	
Chinese Idol—The Working Forces in Japanese Politics—	
India's Demand for Transportation—Chinese Heart Throbs—	
The History of Shanghai—My Orient Pearl—Japan—China	
The Mysterious and Marvellous—Democracy and the Eastern	
Question—India in Transition—Sva—Across Mongolian Plains—	
The New China Review for 1920—Les Grottes de Touen-	
Houang—China, Japan and Korea	194
Notes and Queries	230
Additions to the Library	234
List of Members	237

	102
The Highways and Byways of Kweichow	156, 158, 159
	161, 162, 164
	169, 172, 173
	175, 179, 182
Christ in the "Li Tai Shên Hsien T'ung Chien"	189

PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on Thursday, May 5th, 1921, at the Society's Hall, the President, Sir Everard Fraser, K.C.M.G., being in the Chair, supported by Mr. I. Mason, Hon. Secretary.

The Chairman opened the Meeting, and then the report of the Honorary Librarian, Mrs. F. Ayscough, who was absent from Shanghai, was read by Mrs. Maguire, Honorary Assistant Librarian. The report was as follows:—

The Honorary Librarian's Report.

The most important event that has taken place in connection with the Library, during the year, is the re-printing of the catalogue. This is in reality nothing but a shelf list—books are only entered once and then in the class in which they stand—no cross-references nor author list being given. As the complete card catalogue stands in the library—in which books are entered not only in their class—but also under their authors names—and under numerous cross-references, it is felt that the Society should be put to no unnecessary expense, in the production of a printed catalogue which is of course incomplete before it leaves the Press. As, however, many members who use the library live away from Shanghai it is felt that a printed list of the books which the library contains is of use to them—and is also a convenience to resident members who may wish to send to the library for books—The re-print is the same size as the Society's Journal and it is intended, in future, to print the list of Accessions to the library which appears annually in the Journal—on a perforated page—members who so desire may, therefore, add these lists to their copy of the catalogue and so keep it up to date.

The Accessions during the year have not been numerous—but several volumes of importance have been added to the shelves—notably the very fine publication by Baddely—which describes the relations between Russia, Mongolia and China during the 17th Century—Cordier's History of China—and Petrucci's translation of that interesting text-book on

the technique of Chinese Painting known as the "Mustard Seed Garden"—K'ai-Tseu-Yuan Houa Tchouan. In the death of Rephael Petrucci, Sinology has suffered an irreparable loss. Upon his departure for England Dr. Stanley, who will be greatly missed, presented to the library many publications—pamphlets on Natural History, from his own library. These will be a great addition to our shelves.

The library has been greatly used both by members and non-members—the latter may not, of course remove books from the library, but are free to consult the shelves as much as they please—a privilege which is certainly appreciated by a number of people.

I would call the notice of all who use the library to the fact that the five remarkable volumes published by the Shinbi Shoyin Co. in Tokio, dealing with Chinese Paintings from the earliest periods—have been placed in the library on temporary loan. They are kept in a tin-lined box and may be seen upon application to the Assistant in charge. All those who are interested in Chinese Art are advised to study these beautiful works.

During my absence from Shanghai in the coming Summer Mrs. Cecil Maguire has kindly consented to fill my place.

The staff remains unchanged Mr. Woo and Mr. Chao having ably performed their duties during the year.

This is the 13th annual Report which I have the honour to present to the Society.

The Honorary Treasurer's Report.

In the absence of the Treasurer, Mr. A. C. Hynes, the Financial Statement for the year was read by the Secretary, and is printed herewith:—

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In Account with the Honorary Treasurer of the Society.

CASH ACCOUNT, JUNE 1ST, 1920, TO APRIL 20TH, 1921

RECEIPTS.		EXPENDITURE.	
Balance at Credit, 31st May, 1920	\$70.64	Museum	\$52.00
Subscriptions of Members :—		Journal	1,307.83
Annual	\$2,124.71	Library	101.12
Life	200.00	Salaries	813.00
Municipal Grants :—	2,324.71	Stationery	79.01
International		Postage	24.14
French	1,034.54	Public Meetings	107.10
	139.08	Building Maintenance	228.49
Interest on Debentures :—	1,173.62	Building Improvements	635.11
Mackenzie & Co., Ltd.		Furniture	32.00
Shanghai Waterworks Co., Ltd.	57.88	Apparatus	3.31
Shanghai Municipal Council	33.15	Rates and Taxes	146.51
	81.01	Interest on Loan	34.77
Rent for Hall	172.04	Interest on Overdraft	1.06
Sale of Journals	465.75	Shanghai Municipal Council 7% Debentures,	
Interest on Current Account, H. & S. B. C.	1,643.33	Tls. 400 (Life Reserve)	506.85
Refund by Retiring Honorary Secretary of Working	11.58	Draft on London £15 (Library)	80.85
Balance held by him	200.00	Sundries	20.85
		Balance at Credit of Current Account, H. & S.	1,887.68
		B. C.	
	\$6,061.67		\$6,061.67

Audited and found correct,
 (Signed). V. HOLLAND.

Shanghai, 25th April, 1921.

(Signed). A. C. HYNES.
 Hon. Treasurer,
 Royal Asiatic Society, North China Branch.

The Honorary Curator's Report.

Dr. Stanley having left Shanghai shortly before the Meeting, his Report was read by the incoming Honorary Curator, Dr. C. N. Davis, and was as follows:—

The Museum collections have been satisfactorily maintained.* During the year under review the building has been thoroughly overhauled and the roof repainted. Provided the show cases are left unopened and sealed against insect enemies as at present they will not require attention until next winter. Past experience has shown that the show cases for birds should never be opened except under the direct supervision of a skilled taxidermist. The collection of bird skins in the drawers below the cases are available for study from November till February. The same remarks also apply to the collections of mammals and insects. The cases are now so well fitting that if kept securely closed no deterioration should take place except from age and from light. The latter can be largely mitigated by excluding all direct sunlight by closing the shutters on the South and West according to the time of the day. A thorough overhaul every two years under the above conditions has proved to be sufficient to maintain the collection intact. This demands the utmost attention to the condition of the cases as to the absence of cracks communicating with the outside and also entails the plugging of the doors with cotton wool, which ensures an insect-proof and practically a dust-proof condition. In fact a case which is dust-proof is generally insect-proof. Dust in a case is, therefore, an index of imperfection. It is also essential that the roof should not leak.

In presenting this my sixteenth and probably my last annual report on my departure on home leave, I wish to thank all those friends who have so generously helped me in my labour of love in connection with this Museum, and the Council and Members of the Society for their unfailing support.

I have added my own collection of the reptiles and amphibia of China to the Museum.

MUSEUM ACQUISITIONS.

FROM JUNE 1, 1920, TO MAY 31, 1921.

DESCRIPTION.	PRESENTED BY
<i>Cisada grub fungus.</i>	Mary Wells
<i>Coluber tæniurus.</i>	Brodie Clarke, Esq.
<i>Dipsas multimaculata.</i>	C. Talbot Bowring, Esq.

DESCRIPTION.	PRESENTED BY
<i>Naia Naia atra</i> , <i>Coluber phyllophis</i> , <i>Calamaria septentrionalis</i> .	Dr. Beatty
<i>Microhyla okinavensis</i> .	Dr. Wilder
<i>Lycodon rufozonatus</i> .	Mrs. Elmore
<i>Cryptobranchus japonicus</i> .	J. E. Needham, Esq.
Earthenware Jar (Han dynasty).	Rev. Samuel Couling.
Two glass boxes containing miscellaneous birds' eggs unnamed.	A. Berthet, Esq.
<i>Naia Naia atra</i> .	A. Oliver, Esq.
Six old coins: Pan Liang cir. B.C. 200, Wu Chi B.C. 100, Ta Ch'uen Wushih A.D. 10, Huo Ch'uen A.D. 20, Wu Chu A.D. 25, Horse Cash—Period uncertain.	Isaac Mason, Esq.
A collection of the Reptiles and Amphibia of China consisting of over 1,000 specimens.	Dr. Stanley.

The Honorary Secretary's Report.

The Honorary Secretary, Mr. Isaac Mason, then read his report as follows:—

The Council has met eight times, and seven public meetings of the Society have been held during the session, at which the Papers and Lectures given were as follows:—

"The Borders of Thibet," by Dr. R. F. Fitch. (October 21st).

"The Black Miao of China," by Mr. Robert Powell. (November 25th).

"The Marriage Maker," by Mr. Charles Kliene. (December 23rd).

"Names and their 'Avoidance' in Ancient China," by Mr. H. P. Wilkinson. (January 27th).

"Ancient Principles for Modern Guidance," by Rev. Even Morgan. (February 24th).

"Notes on the Symbolism of the Purple Forbidden City, Peking," by Mrs. F. Ayscough. (March 24th).

"Science in Ancient China," by Dr. Herbert Chatley. (April 21st).

The membership of the Society has been well sustained; besides two re-instatements, fifty-seven new members have been elected, the names being:—

K. F. Pade, H. F. Meyer, Shepley Murphine, C. J. Passikides, W. J. Clennell, Dr. P. T. Watson, Edouard Molines, C. de Bourmonville, Marcel Rinet, J. R. A. Merian, E. C. Stocker, W. J. Hawkings, D. Bierens de Haan, J. A. Baily, Christopher Birdwood, Miss M. F. Mackinlay, Mrs.

G. F. Challoner, W. F. Beaman, C. W. Hampson, Mrs. Heacock, Miss T. Staheyeff, Percy Gaunt, Mrs. Borrett, Miss E. Whitehead, Mrs. G. C. Wilson, W. C. Cassels, J. W. Clark, Miss A. B. Cooper, Kenneth Newman, K. Yamasaki, M. G. Brisker, Dr. H. J. Shu, C. W. A. Buma, G. A. Fitch, Dean C. J. F. Symons, Rev. T. Gaunt, Mrs. A. Reiss, Mrs. C. E. Maguire, Mrs. E. Wood, Miss L. Douglas, W. W. Bartlett, Samuel Lord, Miss A. Getty, Mr. and Mrs. H. K. Murphy, Mme. P. de Fautereau, Georges Vauthier, J. E. Doyle, P. H. Munro-Faure, R. S. Pratt, A. J. Brace, Mr. and Mrs. E. G. Lowder, Miss Summerskill, A. M. T. Woodward, Dr. R. A. P. Hill, W. W. Blume.

Six resignations have been accepted, and two deaths recorded. Forty-one names have been removed in cases where the required response has not been secured; the membership now stands at 527 of whom rather more than half are resident at Shanghai.

The Council has conferred Honorary membership on three members, Dr. John Fryer, Prof. Paul Pelliot, and our valued Honorary Librarian and contributor, Mrs. F. Ayscough. The Council believes that the Society will heartily endorse these elections of those whom we all delight to honour.

On the occasion of the going on leave of our President Dr. A. Stanley, a cordial minute was made expressing appreciation of his long and valuable service to the Society in various capacities.

The finances of the Society are in good condition, due somewhat to the large sale of our publications this year, and to the renting of our hall to kindred societies and others who are increasingly making use of the accommodation available. Necessary repairs to the building have been undertaken, and other desirable improvements are contemplated. The Life-membership reserve Fund continues to be added to, and is a valuable asset to the Society.

This is the fifth Annual Report which I have had the honour to present, and as I am resigning the Secretaryship on leaving Shanghai, I wish to say that it has been a pleasure to serve the Society these five years, the more so because of the staunch support of fellow-officers and Councillors whose interest in the work and welfare of the Society has been so well shown. I am confident that my successor, will continue to be ably supported by the Councillors who are to be elected to-day, and I would urge all members to help to lessen the Secretarial work by prompt payment of the annual fee when due.

Opportunity having been given for remarks, the Reports and Statement of Accounts were adopted.

A cordial vote of thanks to the Council and Officers for their services during the past year was passed, and the Chairman particularly thanked Mr. Isaac Mason, who was about to resign the Honorary Secretaryship, for the valuable services which he had rendered to the Society during the five years which he had held this office, and Dr. Stanley, who had left Shanghai after having been for no less than sixteen years Honorary Curator.

Election of Officers.

The following Officers and members of the Council were elected to serve during the ensuing year:—

President — Sir E. D. H. Fraser, K.C.M.G.; Vice-Presidents—Rev. F. L. Hawks Pott, D.D., Samuel Couling, M.A.; Curator of Museum—C. Noel Davis, M.D.; Librarian—Mrs. F. Ayscough; Assistant Librarian—Mrs. C. E. Maguire; Honorary Treasurer—A. C. Hynes, Esq.; Editor of Journal—Rev. Evan Morgan; Councillors—H. E. V. Grosse, H. A. Wilden, Esq., Rev. A. P. Parker, D.D., C. Kliene, Esq., R. D. Abraham, Esq., Commander H. A. D. J. Gyles, R.N.; Honorary Secretary—A. D. Blackburn, Esq.

THE OPERATIONS AND MANIFESTA-
TIONS OF THE TAO EXEMPLIFIED
IN HISTORY
OR
THE TAO CONFIRMED BY
HISTORY*

12th Essay in Huai Nan Tzū

EVAN MORGAN

INTRODUCTION.

The paper this evening will introduce us to the twelfth essay of Huai Nan Tzū—this term means The Philosopher South of the Huai—Huai Nan is the name of a small principality. The work was composed by its prince, hence the name. The author's personal name was Liu An, a nephew of the famous Liu Ch'ang, and grandson of the founder of the Han Dynasty. He was born in 162(?) B.C. and died 122 B.C. He was made Prince of Huai Nan, but accused of being involved in political intrigue by Wu Ti, who esteemed him highly, he committed suicide before the arrival of the commissioners sent to examine into the accusation.

The times were out of joint and cursed and little congenial to a man of philosophic temperament. Liu An was brought up in a court full of corruption and intrigue. Empresses and concubines fomented trouble and promoted murder and massacre to attain the fulfilment of selfish schemes. Usurpation of powers however by unscrupulous factions could only last for a time. The usurpers in turn were driven from power by the assassin knife or some such means. The ruthless extermination of rivals to benefit one's own more immediate kin, placed helpless children in jeopardy and made them the playthings of the whims of passing factions. When force and ambition prevail, and wily machinations and crafty schemes for power predominate in the

*Read before the Society.

counsels of state, the hapless condition of politics may be imagined. The blood that flowed in decadent imperial Rome was almost contemporaneous with similar play of human passions in China. In both countries the times were turbulent and the age was military. Where law and justice fail to animate the mind of those in authority, "thieves and bandits multiply."

It seems necessary to say that much at least on the history of the period to enable us to create for ourselves the conditions in which the young prince grew up to manhood. The din of arms and the schemes of shifting policies were the common events of life. To a humane and sensitive mind, to a keen student of human affairs, it must have been a perplexing time. Political conditions led him probably to test the validity of the foundations of society and the art of government. The prevailing disorders, the inhumanity and injustice of politics, must have suggested to his perplexed mind whether there could be any real law in the universe, and whether all did not fall out by the fortuity of chance and human passions. Was the art of government as preached by Confucius of any value to human institutions, and were the multitude of prescriptions of outward deportment of any practical service? The scums of evil seem to predominate and leave virtue out of account. Was it then that—

"The pillared firmament is rottenness
And earth's base built on stubble."

He turned to history and experience for an answer. Experience must be the great teacher and the guide of the philosopher. From an examination of this source he evidently found that—

Evil on itself shall back recoil
And mix no more with goodness, when at last
Gather'd like scum, and settled to itself
It shall be in eternal restless change
Self-fed and self-consumed.

What scraps of history there were within his reach, in that ancient time, proved this much to him, as is clear in the essays he wrote. How then could misrule be explained and the unruly condition of the age be accounted for? Simply because men had a wrong view of life. They went astray because they tried to exercise their own untutored fancies and followed the lead of passions. What they should have done was to listen to the spirit voice within, and follow that. Thus there was the *Non-action* so often mentioned. Follow the light and your energies will have full scope, in the right way. By the adoption of written enactments and prescribed formulae government of men must fail. Mere

human wit and knowledge will fail of success. The only sure way is to have the springs of action centred in the inspiration of the eternal and inexhaustible Spirit. Let a man draw on this inexhaustible and unfailing supply—and he will have at command abundant powers. But this demands a sense of poverty of spirit—the only condition that will ensure the true riches of life.

The creations of the sages, the laws and ceremonial prescriptions then, it may be assumed, were artificial and harmful. Since they were an obstacle to these very conditions; and at best the maxims and ceremonials were dead and lifeless things, and incomparably inferior to the touch of the human spirit by the spirit of the vital and ever mobile Tao. Dead law and lifeless traditions wither all progress in their icy hands. The Tao is clear, limpid, vital, active, always operating and operative. Let men lean on this, and cease from self-action. Thus their *non-action* would be supremely efficient.

The philosophy of Confucius then was a failure: since his method relied too much on human ingenuity. But there was a more original mind at hand in the exposition of the true art of life. Lao Tan had preached a more mobile truth. His Tao was fundamentally more suited to the world. This Tao was great: it filled Heaven and Earth; it was macrocosmos and microsmos. It filled everywhere and everything and pervaded even the non-spatial. Liu An then grasped a more spiritual idea of the Universe and life than was outlined in the minutiae of the sages. The guidance offered by the maxims of books was unreliable and insufficient. The necessary thing was to have the mind of the ruler under the immediate and direct guidance of the Tao. Thus equipped, the ruler would always be able to meet the varied events of life, and he never need be nonplussed by the infinite flux of circumstances.

Contemporary literature was not held in any high esteem. Brute force was what the militarists of the day extolled. Literature was decadent in ruling circles. The land had been robbed of civil dignity by the burning of the books. Scholars did not venture to pride themselves on their art. Confucianism did not wield its later autocratic powers. Therefore there was no predominant school of thought. They were all equally looked on with contempt. In that respect at any rate it was more easy to have a free discussion of ideas. Probably therefore it was not difficult to examine and formulate independent systems of thought. A man could belong to any school of thought without being under the stigma of unorthodoxy.

It is therefore likely that Liu An investigated the writings and systems of past ages. Dr. E. H. Parker concludes that the philosopher must have been a diligent student of Kuan Tzū, and incorporated many of his ideas, as is evident from an examination of the 21 essays. However that may be, his mind was influenced mostly by the trite and luminous maxims of Lao Tan. In the essay before us he tests his "law" by historical examples, and in turn, each historical example is illumined by a saying of Lao Tzū.

We are not told how he became so much under the influence of this great sage. Possibly it might have been through his wife. Incidentally we may have here a glimpse into the home life of Liu An. His wife was evidently a student. She was in possession of a very rare book. Shall we call it her book of devotions? The author of this work was reputed to be Lao Tan and its name was the Tao Tê Ching. This evidently was the home classic. The lady and her husband had possibly committed it to memory. That was the safest thing to do in those turbulent times. And the frequent quotations in his writings lead us to think that it was so. He and she knew it by heart. Its teaching at any rate seem to have become the ideal of their life and through them to have coloured the stream of Chinese thought.

At one time it is known that to avoid the suspicions of being a politician he had withdrawn into the seclusion of the study. He gathered round him twenty or thirty celebrated scholars—all more or less imbued with the principles of Taoism. It was during this time of seclusion that these essays were composed. Whether they are actually the work of the prince himself or the result of the collaborateurs is uncertain; at any rate they went forth under his name, and he became the philosopher of Huai Nan. In a way this reminds us of King Alfred and the scholarly men he gathered round him. He set them to make translation of history, Bothius's Comforts of Philosophy, history, poetry and so on. And Huai An Tzū and his scholars ransacked history and philosophy creating the compendious collection of essays before us to-day. He and Alfred attained some results that were similar. Alfred made English the richest language of Europe, and Huai Nan Tzū created a new style for China, chaste and elevating; and if difficult to understand in some parts, yet the style is excellent if not faultless, and the mass of historical events has been of great profit. Possibly Ssū Ma Ch'ien pored over these pages, and found in them much material for his great history. The ideas of this ancient writer have done much to form Chinese ethical and

political thought and to create those "group thoughts" that have done so much for the world.

His method and treatment will help all students to understand the principles of Taoism. In the abstract these are not easily understood as they are enshrined in the cryptic sayings of Lao Tan. But here we have a practical commentary on these sayings. The Tao is to be understood best in its operations. There are intimations and hints of the Tao in the abstract. But it is in concrete examples that it may best be understood.

The Tao fills all space and impinges on everything. It operates everywhere, and in everything, both great and small. It has no visible body that one can see and touch, but its impulsive force is manifest in all creation. It is very great just because it is without form. It is absolutely just, impartial, unailing. Whoever is in accord with it succeeds. Its laws cannot be transgressed with impunity. The ancient idea is in line with the modern interpretation as expressed by Mathew Arnold, "The Eternal not ourselves that makes for righteousness." The spirit of man has eternally followed the quest. What is it that is behind all phenomena? What is it that creates the perfect harmony of the Universe? What is that breath of life that operates without sound or voice, so silently, mysteriously, harmoniously, and powerfully? "There is no voice or sound, their language is not heard."

This all powerful and all pervading essence, how far is it applicable to human affairs? Let the study of history offer its response.

Here it is well to remind ourselves that this conception of the Tao held by the Taoists may help us to understand much of their thought. The fundamental idea is that all human enactments are artificial and harmful. Man has only to live in harmony and in alliance with the Tao and all society would get on well. So the sages with their laws and rules and fine sayings are a nuisance. Destroy all human enactments: break up the yard measure, your weights and scales and the world would get on famously. It is a magnificent idea. But you remember it stirred the wrath of the great essayist Han Yü, who in his essay on YUAN TAO, poured his scorn on the theory.

Again the Taoist terms are often hard to understand. But some of the historical examples that we shall read this evening may help us to put a meaning into some of their phrases. The word *Wu-wei* often translated as Inaction or Non-Action does not really imply that a person is a do-nothing kind of fellow. No! the men of *non-action* were busy

men, carrying great responsibilities. They were men of non-action because they did nothing by the effort of mere artificial creations of knowledge, but in perfect harmony with the Tao. The possession of the Tao is not an easy matter. It is difficult. There must be great training of the heart, the suppression of the senses, concentration of the spirit; given these, "the Spirit will soon settle on your person, and the Tao will dwell with you."

The method of this essay is a good example of the style and treatment of all the others, and in fact, of much Chinese composition and lines of thought. The general theme is stated in recondite and sometimes allegorical language, then follows the exposition and treatment which is generally composed of short concrete examples. In this essay the existence, nature, manifestation of the Tao is stated in two or three pages, and the remainder, about 23 pages, is wholly occupied with historical incidents showing how the Tao operates, and confirming its existence and justice.

In our reading it is necessary to try and put ourselves in the position of the author and consider the limitations of his history and surroundings. Many of the examples seem somewhat puerile to us, and the meaning is often elusive. It should also be remembered that the paucity of the materials may account for the tenuity of the evidence.

THE THEME STATED.

Great-Purity asked Exhaustless, "whether he knew anything about the Tao."

Exhaustless replied, "No, nothing." Non-action being asked the same question replied that he had some knowledge

Great-Purity is the Essence of the Primal Fluid
Exhaustless is the Formless or Idea

of it. "Is the knowledge you have finite?" "My knowledge is finite," Non-action replied. "How much then do you

Non-action is Phenomena or Form without activities
Because it has form therefore it knows, i.e.
It is the result of Tao in operation

know of the Tao?" "I know such things as the following are possible through the energies of the Tao, viz: yieldingness and firmness, courtesy and severity, the negative and the positive, the recondite and the clear. Thus it is possible for the Tao to enwrap Heaven and Earth, and to operate with perfect response in the whole Universe. This is the limit of knowledge."

Great-Purity also asked Without-Beginning, saying: "Formerly I asked Exhaustless about the Tao who

replied he had no knowledge, and subsequently I asked Non-action who on the contrary replied that he had knowledge. We have thus the knowledge of Non-action and the non-knowledge of Exhaustless. Which of them is right and which is wrong?" Without-Beginning replied, "The non-knowledge of Exhaustless is the more profound; knowledge is superficial, non-knowledge knows the intrinsic, but knowledge only the extrinsic, non-knowledge sees the essence, knowledge the accident." Great-Purity was surprised, and, sighing replied, "Thus then, is non-knowledge the same as knowing? And is not knowing the same as non-knowing? There is no difference, who knows that knowledge is non-knowledge and non-knowledge is (really) knowledge. Isn't that so?" Without-Beginning replied, "The Tao cannot be understood, the Tao that can be understood is not the Tao. The Tao cannot be seen, that which can be seen is not the Tao. The Tao cannot be spoken, were it possible to express it then it would not be the Tao. Who is it that can understand the form of the formless?"

Thus Lao Tzū said:

THE GOODNESS THAT IS RECOGNIZED AT SUCH BY
ALL THE WORLD IS NOT THE GOODNESS: AND SO
IT MAY BE SAID, HE WHO KNOWS DOES NOT SPEAK,
AND HE WHO SPEAKS DOES NOT KNOW.

HISTORICAL VERIFICATIONS OF THE OPERATIONS OF THE TAO.

(1) *A case of conscience—Silence is golden.*—Duke Pei asked Confucius, "May men use an occulting way of speech?" Confucius made no response. Duke Pei said, "What about a stone thrown into the water; would it be found out?" The reply was, "The expert swimmers of Wu and Yueh would get to the bottom and feel it." He again enquired what about the effect of throwing water into water, no trace of one as distinct from the other would be found? Confucius replied, "The two waters Chia and Sheng of Ch'i though united would be detected as to the tastes of each by such as I Shen." Duke Pei then said, "Such being the case, men certainly cannot use occulting language." To which Confucius replied, "What you say is not correct." Who knows the sense of words that are spoken? He who knows what words signify does not express (his thought) in words.

"A fisherman must enter the deep water to catch his fish, a hunter must brave the danger and enter the lair to get his prey. Hence the most perfect language does away with words, and the perfect action consists in non-action. He who has but a superficial knowledge in a matter in dispute is shallow and fails to go to the root."

Duke Pei failed to adopt this advice (of Confucius) and died at Yu Shih. Lao Tzū says:

WORDS HAVE A SIGNIFICANCE
AFFAIRS HAVE A FOUNDATION

There is a phrase that fits the case of Duke Pei exactly: "The man without understanding fails to understand my words."

Duke Pei was son of Tai Tzū Chien, and grandson of Ping Wang of Ts'u. Tai Tzū Chien was slain by Ping Wang, his father—and the grandson meditated the avengement of his father's death. Hence the reason for his dark and obscure parables in questioning Confucius.

Pei Lo Tien, the Tang poet has a little poem in criticism of Lao Tzū, reminding us of some contradictions in Carlyle, who preached in favour of silence in forty volumes. Pei's words are:—

"Who speaks much little knowledge has indeed
The wise is silent, Thus is Lao Chun's creed.
If Lao Chun ranks among the men who know
Why does he make five thousand words to flow"

言者不智智者默
此語吾聞於老君
若道老君是智者
如何自著五千言

(2) *Theoretical laws are useless.*—Hui Tzū created a system of laws for King Hui for the government of the Kingdom. When completed these were shown to all the scholars, who without exception praised them. They were then presented to King Hui, who was very pleased with them, and showed them to Tsè Chien, who said they were good. King Hui said, "Since they are good they should be put into operation." But on (Tsè) Chai Chien objecting to the suggestion, the King wanted to know his reason. Chai Chien replied that when men carried a heavy log of wood they Ha'd and Ho'd, those behind responding to those before. This is the song they have for carrying heavy loads. They do not use the more classic songs of Cheng and Wei with their high plaintive notes, simply because such are not so fitting to the work. The rites for governing a country do not consist of written enactments. Too much law is not good. This is as Lao Tzū says:

WHEN LAWS AND COMMANDS APPEAR IN PROFUSION
BANDITS AND THIEVES ALSO ABOUND

(3) *The ruler must be guided by First Principles.*—The art of education is to teach "How to see."—T'ien Pien was expounding certain principles of the Tao to the King of Ch'i, and the King in replying said, "What I am faced with are the practical policies of the Kingdom of Ch'i; these

principles of yours are useless as means to abolish the distresses of the land. I want to hear something definite and practical on the art of government." T'ien P'ien replied that though his words contained nothing on government, yet they could be made to apply. And he gave this illustration. A forest is composed of raw timber, it has no ready made material. Wood must be dressed accordingly to suit the need. Would the king kindly examine the principles he had stated and adopt them to the needs of the government of Ch'i. The King would find them adaptable. Though they may not abolish the embarrassments of the country, yet this is the Tao that moves Heaven and changes the world in the evolutionary flux. The affairs of Ch'i are small in comparison." This episode exemplifies Lao Tan's statement:

THE FORM THAT IS FORMLESS
THE PHENOMENA THAT HAS NO SUBSTANCE

The King wanted practical advice on the administration of Ch'i, and T'ien P'ien gave him general principles. Now the actual manufactured article is of less importance than the trees of the forest since the one depends on the other. The forest is nothing without rain; rain is nothing without the operations of Yin and Yang; Yin and Yang are nothing without the essential co-operating harmony; harmony is nothing without the Tao.¹

(4) *A word of advice to the avaricious profiteer. True self-interest.*—When Sheng, the Duke of Pei, gained the kingdom of Ching, and on his failing to distribute the contents of the Treasury between the people, members of his party after the lapse of seven days came in and told him, "If what is gained illicitly is not distributed to the public distress is sure to come. It is better to burn the treasures if they can't be distributed amongst the people so that disaster may not fall on us." Duke Pei wouldn't listen to the advice. In nine days Duke Shé attacked the place and having gained entrance distributed the goods in the treasury amongst the multitude: he also issued the munitions of war, in the High Treasury, to the people. In consequence of this he captured Duke Pei after investing his palace for 19 days. The Kingdom didn't really belong to Pei and his desire for it may be said to be a piece of avarice. That he failed to act generously towards the people and serve his own true self-interest thereby showed that he was most stupid as well as avaricious. The niggardliness of Duke Pei

¹ Dr. N. D. Hillis has a very pertinent remark bearing on this. He says, "Some of our schools are open to criticism, because the teachers emphasize facts to be known instead of the vision that sees the fact. The teacher is the man who should teach how to see."

was in no way different from the love of the owl for its young.' This agrees with Lao Tzū's saying:

IT IS ENOUGH TO CARRY A FULL VESSEL, DON'T TRY
TO ADD TO IT AND MAKE IT TO OVERFLOW
TRYING TO SHARPEN A POINT ALREADY SHARP MAY
MAKE IT HARD TO KEEP AN EDGE AT ALL.

(5) *Character is the essential thing in a ruler. Hereditary power is useless.*—Chao Chien Tzu adopted Hsiang Tzū as his heir. Tung Ngo Yu objected on the grounds of Wu Hsü's (Hsiang Tzū) obscurity, holding he was not fit to be a successor. Chien Tzū replied, "that his character was such as to ensure success. He would bear indignity for the sake of the kingdom."

Some time after, Chih Pei when drinking with Hsiang Tzū slapped his face. A minister suggested he should be put to death for this, but Hsiang Tzū, the King, argued that the deceased Prince had adopted him because he could bear personal indignity for the throne. "Do you think," he said, "that he put me in this place to slay people?" After the passing of ten months Chih Pei invested Hsiang Tzū at Ching Yang. Hsiang Tzū divided his army and attacked him on either side and routing Chih Pei slew him and made his skull into a drinking vessel. This confirms Lao Tzū's saying:

HE WHO IS CONSCIOUS OF HIS PROWESS BUT AT THE
SAME TIME WHO MAINTAINS GENTLENESS AND
PATIENCE
IS HE TO WHOM WILL FLOW ALL THE STREAMS OF
EMPIRE.

(6) *The inspired man is the discerning man.*—Yeh Ch'üeh sought to know the Tao from Pei I. Pei I replied, "If you correct your deportment, and guard your eyes from wandering, the blessings of Heaven will come down on you." "If you preserve your knowledge, and rectify your standards the Spirit will soon settle on your person: and virtue will abide with you. If you exercise the Tao it will make its abode with you. Unsophisticated as a newly born calf never asking the why or wherefore of its origin"—but before he had finished this sentence, Yeh Ch'üeh seemed to have lost interest in what Pei I was saying, so he got up and departed singing this ditty as he was going, "His form and limbs look withered and dried up: his mind looks dead like ashes. Truly I don't know how to deal with such a show of stupidity. I have no mind to talk to him. What kind of a man is he really?" This just confirms Lao Tzū's saying:

"CAN HE WHO IS CLEAR ON EVERY MATTER BE
WITHOUT KNOWLEDGE IN DISCERNMENT?"

'The owl eats its young.

(7) *The use of the mailed fist is not the way to maintain the fruits of victory.*—Chao Hsiang Tzū attacked Tsè and overpowered him and took his two prefectures of Yu Jen and Chung Jen. The messenger came to announce the victory and to offer congratulations; and when Hsiang Tzū was about to sup it was noticed that he was of a sad countenance, which being noticed by those about him led them to say, "People find it a matter of joy to become possessors of two cities in a morning. So what may be the cause of the present sadness of the Prince?" Hsiang Tzū replied to them, "The floods of the rivers and streams last only three days at most. Storms of winds and rain pass over quickly. There is no accumulated merits in our family Chao; how is it that now in one morning two cities have fallen to me: is not this ominous of disaster." When Confucius heard of this he said, "The good fortune of the family of Chao must increase. Dejection, or moderation of spirit, is the foundation of greatness, and hilarity is the root of decay! It isn't victory that is difficult, but the maintenance of the fruits of victory: this is the difficulty. The worthy kings of the past who maintained victory in this spirit handed down their happiness to their successors. Ch'i, Ts'u, Wu Yüeh gained victories in their time, but eventually fell into decay, simply because they failed to apprehend how to maintain victory. This can only be done by making the Tao dominant." Similarly Confucius could manipulate the ponderous gate of the Customs, but not by his physical strength (for he never used force to compel men). It is said that Mei-tzū (who knew no art of war) maintained the defensive and offensive against Duke Yu P'an and brought him to submission, but not by military force. They knew that the effective way of maintaining victory was by looking upon gentleness, Right not Might, as the strong power, just as Lao Tzū says:

WHEN THE TAO IS FLUSH AND PUT INTO OPERATION
THE RECIPIENT IS UNCONSCIOUS OF ITS OVERFLOW.

(8) *Not Might but Right.*—Hui Meng had an interview with King Sung K'ang. He bore his characteristic way of restless feet, of humming, and coughing, and speaking with rapidity. The King said, "What I admire is valour and military conquest. I dislike the principles, 'humanity' and 'justice.' Have you, Sir, anything to instruct me?" Hui Meng replied, "Your servant has a Way according to which even the shafts of the valiant will do it no harm, neither can force however cleverly used succeed against it. Great Prince have you truly a mind to try it?" The King replied, "Very excellent: Its just what I want to hear

about." Hui Meng continued, "But the shaft that will not penetrate it: the attack that will not succeed against it, but this does not seem after all the best. Your servant has still a superior Way; such a way that a man with courage will not dare to use force against it: though possessing the power he will not venture to use it against this. This lack of daring to thrust and attack will not be from want of will. Your servant has a way still higher than this even. This highest form will make men naturally lose the idea and thought of the display of daring and courage. Still simple absence of intention of using force does not produce love and care for it. So I have something still better than even this way, which will give unfailing delight to all. This best way is of more worth than the valour of force: it is superior to these four other ways. Is the Great King truly desirous of it?" King Sung responded that he desired above all things to get this. Hui Meng replied. "This way is really no other than the doctrines of Confucius and Mei. Kung Ch'iu and Mei Tse were princes though they had no territory: they were leaders though without official status. None in the country, be they men or women, but craned their necks and stood on tip-toe that they might find and win the help of their doctrines. You are a great King, ruling a large empire: were you sincerely to have this ambition, every part of your kingdom would benefit. This would be infinitely superior to Confucius and Mei."

King Sung having nothing to say in reply, Hui Meng departed. The King said to those about him, "What a talker! My guest overcame me thoroughly in speaking." This way agrees with what Lao Tzŭ says:

COURAGEOUS IN NOT USING FORCE
IS THE WAY OF LIFE.

Whence we may gather that the greatest courage lies in not exercising the might that may be at command.

(9) *The King is the cunning man. Wisdom in selecting Assistants.*—In ancient times Yao had nine assistants; Shun seven; and Wu Wang five. Yao, Shun, and Wu Wang were not experts in any one thing like their assistants. They sat in their offices receiving the reports of successful operations. They were however masters in their selection of men. Thus men can never beat the great horse Chi in a race: but when this horse is hitched to a carriage it is not able to beat a man. In the north is a beast, which goes by the name of Chueh, with front quarters like a rat, and hind quarters like a hare. When it runs it stumbles (as it has short fore legs and long hind legs) it falls when it walks. This animal

always picks out the fragrant grass for the Chiung Chiung Chü Hsü and supplies it with this grass (another animal with long fore legs and short hind legs. It can't ascend hills). The Chiung Chiung therefore always carries the Chüeh on its back because of the infirmity of its legs.

Here we have a case of one ability throwing its disability on another. This fits in with Lao Tzū's words:

FEW SUBSTITUTES FOR A WOOD CUTTER
CAN AVOID CUTTING THEIR HANDS.

(10) *Everything is easy to him who has the Law.*—Po I counselled Wei Ssü Chün on the art of government. In responding to him the Prince said, "The country of a thousand Chariots under my charge would receive advice from you." Po I replied that Wu Hu, the lifter of a thousand catties, would think nothing of lifting one catty.

(11) *Tu Hê counselled Chou Chao Wen, the prince, on how to pacify the empire.*—(This after the disruption of Chou) Wen Chun said to Tu Hê, "I would earnestly learn from you how to bring peace to Chou." Tu Hê replied, "If you can't act on the words of your servant there is no possibility of pacifying Chou. If you can put my words into operation Chou will settle down of itself." This is the meaning of the saying: *Not pacified, yet at peace.*

This is expressed by Lao Tzū thus:

THE GREAT LAW BRINGS NO HARM.

(12) *Be guided by big and generous ideas. Avoid a parsimonious spirit.*—It was a law in Luh that should any of their people be taken prisoner by the Feudal Lords to pay their ransom out of the treasury should an opportunity offer itself to liberate them. Tzū Kung ransomed one such captive but declined the redemption money. Confucius told him: "Tzū you haven't done quite right." Whenever the sage takes any matter in hand (or acts) he supplies a principle that affects the conventions of life and manners of society, and the effect of the teaching is such as to be handed down to succeeding generations. He never acts with a view to his own individual case. The kingdom at the present time has but few wealthy people, the majority are poor. To receive the cost of a ransom from the Public Treasury should not be looked on as avaricious: it would be impossible to redeem many under present conditions if help from the Treasury is not accepted. Under such circumstances no Luh prisoners in the hands of the Feudal Lords could be ransomed after this!" This view of Confucius showed that he was profoundly versed in true policy and

principle of action, which is consonant with Lao Tzū's dictum:

A SMALL EXPERIENCE IS CLEAR AND GOOD

(But not enough to form a comprehensive principle. Small economies are not always wise).

(13) *Militarism is baneful*.—Wei Wu Hou enquired of Li Ke the cause of the decay of the Wu nation: His reply was "Wu often fought and often conquered," i.e., Wu was too often victorious in war. Wu Hou, answered, that frequent victories in war should lead to the greatness (and not the fall) of a country, and he could not see how this could be the cause of decay. Li Ke replied, "Frequent wars exhaust the people: frequent victories make the masters drunk with pride. The more the pride the more is the vitality of the people consumed in vainglorious wars. Few are the countries that can stand such a strain and not decay. Pride and arrogance lead to licence and anarchy, exhausting goods and people. Thus there come hatred and dislike leading to every kind of scheme and device (for amelioration of hardships). The strange thing is that Wu did not succumb much earlier. When it did fall Fu Ch'an (the minister) committed suicide as Kan Chuh. Lao Tzū's words give the principle:

TO RETIRE AFTER SUCCESS IS WON AND NAME
ESTABLISHED
IS A GOOD PRINCIPLE OF ACTION AND IT IS
THE LAW OF HEAVEN.

(14) *The Saviour of his Country*¹—Ning Yueh desired an official post from Duke Huan of Ch'i, but he had no means of getting an interview with him. In the meantime he followed the work of a merchant, and was on his way to Ch'i, driving his cart loaded with goods. Resting one evening outside the city gate, Duke Huan came out to receive a guest to whom the gates were opened. The carts round the gate were ordered to move off. The lamps and lights were many and the retainers were numerous. Ning Yueh tapping the horns of his cow sang a ditty in high clear notes. Duke Huan tapped the arm of his attendant, saying, "How strange, the singer can be no ordinary person. Let him come in the train of the carriages."² When Duke Huan had arrived his attendants waited his instructions regarding the guest. The duke prepared court robes for him for the interview. Duke Huan was delighted and was about to offer him a post when the entourage remonstrated that the guest was a man of Wei, and that Wei was not far away. "There

¹The classic story for children.

²Order one of the attending carriages, and tell them to carry me.
Odes Pt. II, Bk. 8. Ode 6, 1.

is no hurry. Let enquiries be made, and if we find that his past record is good he can then be engaged." "Not so," replied the Duke. "If it be found that he has some minor defects against him, we shall lose the excellent services of a man for some slight error of his in the past. This is how governors lose the scholars of the country. You can always judge from what you hear: and after hearing there is no need of enquiries into the past. This man is quite agreeable to me. To get just the right men is a difficult matter. Men must be estimated at their best."

Duke Huan acted quite correctly in this matter. Thus Lao Tzū says:

HEAVEN IS GREAT. EARTH IS GREAT, THE TAO IS GREAT. THE KING IS GREAT. WHEN THOSE FOUR GREATNESSES EXIST WITHIN THE BORDERS THE KING SHARES ONE OF THEM, BECAUSE EACH IS ABLE TO BE SELF-CONTAINED(?)

(15) *The man worthy to rule and be King.*—Shan Fu, the great ancestor, lived in Pien. Being attacked by the Tartars, he paid tribute of furs and cotton and silk fabrics of precious stones, which being refused (wanting more) made him say, "What Tartars want is my land: wealth and goods will not do for them. Tai Wang Shan Fu sermonised in this way. To live with the people (elder brothers) and kill their brothers: to mingle with the fathers and slay their sons are acts I will not be a party to: so rest you here in peace: to serve the Tartars will not be different from serving me. Moreover I have heard it said, "Don't hurt the people for the sake of territory." So taking his staff he departed. The people clung to him, and they went forth and founded a kingdom in the Ch'i mountain. Tai Wang Shan Fu may be accredited with knowing how to preserve his kind.

Though rich and honourable he did not injure his person by his mode of life: though poor and lowly he did not permit the love of gain to entangle his person. Being in possession of the honours and emoluments of State it was no little matter to lose what his ancestors had bequeathed him, and handed down through long ages. But he lightly abandons these. Do you think he made a mistake? Listen to what Lao Tzū says:

THE EMPIRE CAN BE ENTRUSTED TO HIM WHO RECKONS IT HONOURABLE TO SPEND SELF FOR COUNTRY. THE EMPIRE CAN BE COMMITTED TO HIM WHO DELIGHTS TO SPEND HIS BODY FOR HIS COUNTRY.¹

¹Cp. Analects 8, Chap. VI. Pro patria mori est dulce.

(16) *Moral strength is gained by conquest of the desires—True vision.*—Kung Tzū Mu of Chung Shan talking to Shan Tzū said, "What is your opinion of the man whose thought and will are always occupied in guarding his inner life or personal nature?" Shan Tzū replied. "He has the best view of life. Thinking thus of life he condemns the sway of passion."

Kung Tzū Mu said, "Though knowledge of the law may exist, how if there is failure to subdue the desires?" To which Shan Tzū replied, "Failure in self-conquest means submission to desire: would you not grieve by acquiescence in desire? On the other hand inability to win self-conquest and a forced submission to the passions implies a double loss. Persons who experience this double suffering belong to a short-lived race." Lao Tzū speaks:

"THE KNOWLEDGE OF THE HARMONY¹ IS CALLED THE
CONSTANT LAW OR RULE OF LIFE.
THE KNOWLEDGE OF THE CONSTANT LAW GIVES
TRUE INTELLIGENCE,
THE WELL BEING OF LIFE IS CALLED HAPPINESS.
PASSIONS UNDER THE RULE OF THE REASON GIVES
STRENGTH."

So that when a person lives in the light of the law it is like the blind finding vision.

(17) *A mere knowledge of the art of government insufficient for ruling.*—Chuang Wang of Ts'u consulted Shan Ho on how to govern a country. He replied, "Ho (I am) is *reversed* in the government of the person, but not in the government of a country." Ts'u Wang further said: "I have come into possession of the Penâtès and Lârès and would like to learn how to preserve them," Shan Ho replied, "Your servant has never heard of any country being in disorder when the person of the ruler is well-governed: nor, on the other hand, have I ever heard that order can be had in a nation where the personal life of the ruler is disordered. So I place the whole responsibility (of government) on the person: personal renovation. I would not venture to attribute it to the *art of government* itself (which should be an attribute of the personal life)." This is confirmed by what Lao Tzū says:

THE PERSON THAT IS UNDERGOING TRAINING
IN VIRTUE POSSESSES THE REAL VIRTUE.

(18) *There is no bloom in any stereotyped law of life.*—Duke Huan was reading in his study when a wheelwright,

¹When those feelings have been stirred and they act in their due degree there ensues what may be called Harmony. Doctrine of Mean, Chap. I, 4.

who was trimming wheels outside, leaving his adze and awl, came near and asked the Duke what he was reading and the Duke replied "The books of the Sages." The wheel-wright asked where these men were, to which the Duke responded that they were all dead. The wheelwright said "these books are but the dregs and lees of the Sages." The Duke Huan was angered and said, as the colour mounted his cheeks, "Do you a workman venture to criticise my reading. If you can justify yourself, well: otherwise you will be put to death." The wheelwright replied, "Of course I can justify myself. Permit your servant to explain himself from his own work of wheelwright. If the wedges are driven in too fast they will not enter (but break): if driven in too slowly they will not be firm: neither too slow nor too fast is an art whereby the hand and will wholly act in concert, and in this way perfect workmanship is got. Your servant cannot transmit this expertness to his son, nor can the son get it from him, and so he is still working at wheels, though I am 70 years old. It is so with the words of the sages, the real bloom of them died with their authors and there is nothing but the empty dead husks remaining." Lao Tzū's words supply the principle:

THE TAO THAT CAN BE EXPRESSED IN WORDS IS NOT
THE REAL TAO.
THE NAME THAT CAN BE NAMED IS NOT THE REAL
NAME.

(You must have the daimonion in yourself).

(19) *A wily old diplomat*.—In ancient time Han Tzū, the city-guardian, being Prime Minister of Sung, spoke to the King, making the following suggestion: "The peace and unrest of a nation, the government and the anarchy of the people depend on the king's rewards and punishments. Rewarding with titles and the giving of largess is what the people like. Let the King himself exercise this power. But the death penalty and punishment arouse the disgust of the people. Let your servant therefore discharge this function." The King of Sung replied, that it was a good suggestion, since he would get the praise and his minister bear the brunt of opprobrium, and he was sure that the Feudal Lords would not scorn him for this. Nevertheless, continued the King, when the people realized that the autocratic powers of death were in the hands of the minister, the officers would pay him respect and the people would fear him. In less than a year, Tzū Han overshadowed the king and usurped the power of government. Lao Tzū says:

THE FISH SHOULD NOT LEAVE HIS POOL.
THE SHARP TOOLS OF AUTHORITY SHOULD
NOT BE GIVEN INTO OTHER HANDS.

(20) *Tradition is no law of life.*—Wang Shou carried his books and went to see Hsü P'ing at Chou. Hsü P'ing observed that things should respond to change and circumstance. Change depended on times, so that a knowledge of the times is not bound by an unchanging custom. Books come from language: language comes from thought: thought is imbedded in books. On hearing this Wang Shou burnt his books and leapt for joy. Thus Lao Tzū says:

THE USE OF EVERY ART AND MANY WORDS IS NOT
EQUAL TO MAINTAINING THE DOCTRINE OF THE
MIDDLE COURSE. THAT IS HAVE THE TAO.

(21) *Conserve and Concentrate the mind.*—Tzū Pei, Mayor of the Palace, invited Chwang Wang to a feast, which he accepted. Tzū Pei was wanting in courtesy¹ . . . and the king did not keep the appointment. One day the Mayor was standing in the courtyard and looking north (towards the King) Tzū Pei said, "Ancient kings kept their appointments, do you not really mean to go? I fear your servant has committed some fault." "I have been told," replied the King, "that you prepared a feast for me in the Ch'iang T'ai. This fairy edifice looks south on the Liao mountain, at the foot of which are the waters of Fang Huang. On the left is the Chiang, on the right is the Hui river. The joy of such a scene would make one forget death itself. Such joy is not for such an imperfect man as myself. I would be afraid that I would never return were I to go." As Lao Tzū says:

NOT TO LOOK ON WHAT STIRS THE DESIRES IS
THE WAY TO KEEP THE MIND FROM WANDERING.

(22) *A discerning wife.*—Chung Erh, the son of the Duke of Tsin, in the course of his wandering life happened to pass through Ts'ao, the prince of which country showed him no courtesy. The wife of Hsi Fu Chi, the prince, however, said to her husband: "You are not very attentive to the son of the Duke of Tsin. I notice that all who accompany him are able men. When they return into power they are certain to come and attack Ts'ao. Why don't you pay some attention to them." Tsi Fu Chi in consequence presented them with a costly feast and sent a present of jade. Chung Erh took the food, but declined the jade. After returning to his country he organised an expedition against Ts'ao and got its submission. He commanded the three regiments not to enter the domicile of the wife of Hsi Fu Chi: We find this principle enunciated by Lao Tzū in the words:

IN HUMILITY YOU WILL FIND SALVATION
IN BENDING YOU WILL FIND FREEDOM

¹Some 13 words wanting in the text.

(23) *Another case of Alfred and the Cakes.*—Chu Chien, the King of Yüeh failed to win in the war with Wu. He lost his country and was invested at K'uei Chi. His anger blazed, his courage rose like the gushing waters of a fountain. Marshalling a chosen company of his soldiers they dashed into the centre of the firey foe and it looked as they would be annihilated. Finally he capitulated and became a servant of Wu: his wife became a concubine. He personally carried the musket before the King like a common soldier. Notwithstanding he eventually took his master Wu a prisoner at Kan Sui. Thus we find Lao Tzū saying:

THE YIELDING SPIRIT WILL OVERCOME THE
FIRM SPIRIT:
THE GENTLE SPIRIT WILL TRIUMPH OVER
THE VIOLENT.

There is no one in the world but knows this truth: yet no one puts it into practice. Yüeh Wang however put it into action himself and rose to be the autocrat of China.

(24) *The Sportsman-spirit is of the essence of the Tao.*—Chao Chien Tzū died, and before his burial the magistrate of Chung Mu transferred his allegiance to Ch'i. Five days after the burial Hsiang Tzū took his troops to the attack of Chung Mu: however, before his soldiers were even posted round the place, 100 feet of the wall fell down, whereupon Hsiang Tzū sounded the retreat and withdrew. The commanders remonstrated with the Prince, maintaining that Heaven itself showed its approval of their cause in punishing the crime of Chung Mu in that it had caused the wall to crumble of itself before them, a sure indication that they shouldn't retire. The prince replied in these words "I have heard that Hsü Hsiang used to say, 'The Superior Man doesn't take advantage of an enemy's difficulty, nor press him when he is in danger.' Let them mend their breech and we will renew the attack." The people of Mu on hearing of this fine spirit begged that they be received back and capitulated. This episode illustrates this saying of Lao Tzū:

YOU HAVE ONLY NOT TO STRIVE AND NO ONE IN THE
EMPIRE WILL BE ABLE TO CONTEND WITH YOU.

(25) *A word to horse-buyers.*—Duke Mu of Ts'in spoke to the horse expert Pei Yoh asking him whether his son Tzū Hsing, seeing he was old himself, could find a good horse. His reply was that, "a good horse may be judged from its form, stand, muscles and bones: but a super-excellent horse was not to be judged by these outward points. In looking for such a horse, form should be lost sight of, the stand of the horse may be indecisive or need not be particularly good, the texture may be indifferent. A unique horse

of this kind would not raise dust in galloping, nor leave a trace of its steps behind it. My son's qualities are secondary. He may recognise a good horse, but not the unique one. I have an assistant, however, who helps me in feeding and grooming the horses, who is in no whit inferior to myself: his name is Chiu Fang Yin. Please interview him." The Duke commissioned this person to buy a horse. He returned in three months with the information, that he had got a horse, in Sha Ch'iu. Duke Mu asked him what kind of a horse it was and he replied that it was a stallion of yellow colour. Men were sent for it and when it came it was found to be a black mare. The Duke called Pei Yoh and said what a mess the man whom he had recommended had made of things. He neither knew the colour of the hair, nor the quality of the animal: neither was he aware of whether it was a stallion or a mare. "What kind of a horse fancier could such an individual be!" Pei Yoh breathed deeply and heaved a sigh saying, "Is it a bad as that!" This man is a thousand times superior to me as a connoisseur of horses. "What Yin sees in a horse is its natural endowments and not merely the outward accidents. In seeking its vitality he doesn't think of the flesh and bone (rough elements): he looks for the intrinsic merits without regarding the extrinsic form. He searches for the essentials and has no eyes for the non-essentials. He sees what he wants to see and pays no attention to what he doesn't want to see. Such points as he observes are above the mere form of the horse." When the horse was led in it proved to be truly a horse of a thousand li.¹ This illumines the saying of Lao Tzū:

THE TRULY STRAIGHT LOOKS CROOKED THE
TRULY SKILFUL APPEARS UNSKILFUL.

(26) *The maxim that necessity knows no law is alien to the true art of government.*—Wu Ch'i filled the office of Prime Minister of Ts'u. Going to Wei he told Ch'u I Jo that the King had overlooked his demerits and made him Prime Minister, so he asked Ch'u to please give an opinion on his qualities as a man. Ch'u Tzu asked in turn what his real aims were, to which Wu Ch'i replied that his policy was to lower the power of the nobles, equalize the scale of salaries by lowering some, and increasing that of those who had too little: to make the armaments of the nation perfect and by constant struggle gain a dominant place in the empire. Ch'u Tzu responding said, "the ancients governed best by not making any changes in past methods, and not altering the usual

¹A phrase for a super-excellent horse.

practices. But since you propose doing so let me tell you it will not be good. I have also heard that enmity is but cruel and savage energy: the military is an obnoxious and hurtful instrument, on which people depend in settling their quarrels. You now secretly plan this method of brute force, and delight in the use of this hurtful instrument. If you were to carry on those struggles you would be acting most banefully. Further when you employed the Luh troops against Ch'i you gained your purpose in spite of a bad cause: in like manner you conquered Ts'in in the face of all right." I have heard it said, "If you keep from bringing disaster and miseries on men you will keep yourself from your own ruin. By ruining others you complete your own ruin." I firmly believe that our country's King has transgressed the laws of Heaven and wrecked human principles often, but no disaster has hitherto overtaken him and it must be that you are the man to bring this on." Ch'i Wu became alarmed and asked if there were a possibility of avoiding such a catastrophe? Ch'u Tzū replied that as the catastrophe impending over all had already taken form it would be impossible to avert it. All that could be done was to alleviate the deleterious effects by generous love and sincere actions. As Lao Tzū says:

BLUNT THE EDGE, DISPERSE ALL TEMPTATIONS
KEEP IN CHECK YOUR BRILLIANCY
MAKE YOURSELF ONE WITH THE PUBLIC.

(27) *The quality of humility fits Kings.*—When Ts'in was going to attack Ts'u and when the army was not more than 105 li away, and still coming on, the ministers of Ts'u asked authority to meet the enemy and strike him. Chuang Wang responded that Ts'in did not attack Ts'u in the past, so it must be that he was personally guilty of something to bring on such shame. All the ministers replied that Ts'in did not attack Ts'u during the regime of past ministers, so it must be owing to their fault that Ts'in came to attack the country now, they begged for an order to attack. The King weeping bitterly, the tears falling down his garments, rose up and made obeisance to all the ministers.

When the people of Ts'in heard of this they said, "King and ministers are vying the one with the other each asking to bear the responsibility of our aggression, the King even doing homage to his ministers," they said, "This expedition must not be made." The army returned. Just as Lao Tzū says:

HE WHO CAN BEAR INDIGNITY FOR THE NATION
HE IS THE MAN TO BE ITS MASTER.

(28) *The character of a man worthy to be King.*—In the time of Duke Ching of Sung the planet Mars was in the Heart constellation, which so alarmed the Duke that he

called the the astronomer Tzū Wei for consultation on the portent. He reported that the appearance of Mars signified a judgment of Heaven, since the Heart constellation was the celestial are that governed the territory of Sung. Further the Prince would have to bear the calamity: nevertheless it would be possible to shift this on to the shoulders of the ministers. But the Duke objected to this since these were the agents of government and it would be unfortuitous for them to die. "In that case," Tzū Wei said, "it could be shifted on to the people." Again the Duke objected on the plea that if the people were to die he would have no one over whom to rule, and it would be preferable for him alone to die. "Let it then be transferred on to the Seasons," said Tzū Wei. Once more the Duke expressed his unwillingness to this proposal, since the livelihood of the people depended on the Seasons, for should the people experience a famine they would die. "And were I," he continued, "to risk the life of the people to save my own, who would desire to have me as their King! My days are finished so there's an end of it." To these objections Tzū Wei made no further response. He turned to the north and making his obeisance said, "May I venture to congratulate your Majesty. Though Heaven is placed high it yet hears those below. The Prince has given expression to the thought of a good man in his three objections. So Heaven will surely reward the Prince threefold. To-night this planet will move 21 li and the Duke will have 21 years lease of life." In response to the question of what assurance there was of this, Tzū Wei replied, "the Prince spoke three times the words of a wise man and the star must remove the distance I indicated. May I ask you to come outside and see. If it doesn't deviate the distance mentioned you may take my life." The Duke assented. That evening the star did move away 21 li. Lao Tzū says:

HE WHO CAN TAKE ON HIMSELF THE ILL OMENS
OF A NATION SHALL BE THE KING.

(29) *Room for all.*—In olden times during the days of Chao, Kung Sung Lung said to Ti Tzū, "I have no use for men without talent." A guest came along, wearing rough serge and a girdle of common hemp. He said, at an interview, "Your servant has the talent of being able to shout." Kung Sung looked him up and down and said to Ti Tzū, "Have we any criers?" Ti Tzū replied that they had none. So the King ordered this stranger to be entered on the register. A few days later Ti Tzū went to call on Yen Wang for consultation: on coming to a river the ferry boat was found to be far away at the opposite bank. So the newly

enlisted crier was ordered to vociferate his loudest. The boat came after he shouted a few times. It is written that the Sage does not readily overlook the service of any man with ability. Just as Lao Tzū expresses it:

THERE IS NO MAN QUITE USELESS: THERE IS NO ARTICLE THAT IS WORTHLESS. THESE PRINCIPLES ARE THE TWOFOLD ESSENTIALS OF A CIVILIZED STATE.

(30) *Who should get the decoration?*—Tzū Fa attacked and overcame Ts'ai. The (King) Hsuan Wang met him on his return. He apportioned 100 ch'in of the best land to him for the purposes of sacrifices. But Tzū Fa refused this grant on the grounds that all government administration, and tributes, and the visits of the Feudal Lords were the result of the King's merits. The issue of commands, the distribution of orders and the dispersion of the enemy even before the army was engaged in battle were the result of the awe inspired by the chief magistrate. The victory of the army in battle was the result of the soldiers effort. To take advantage of these successes to increase the emoluments of the nobility would be neither humane nor just." Hence he refused. This episode shows what Lao Tzū says:

HE HAS ACHIEVED SUCCESS BUT DOES NOT
THINK OF IT:
THE VERY FACT OF NOT DWELLING ON IT
ENSURES THAT THE RENOWN SHALL ABIDE
WITH HIM.

(31) *A contract is more than a scrap of paper.*—Wen Kung of Tsin in going to attack the Yuan State assured his ministers that the enemy would submit in three days and converted them to his enterprise by this hope. But when the three days had passed without the capitulation, Wen Kung withdrew his troops. An officer said the place would capitulate in a day or two therefore let them hold on. The Prince replied that he was fully convinced that Yuan could be taken in three days when he made the promise: but as he failed to capture it within the prescribed time he had given to his ministers, he had therefore broken faith with them by such a promise of taking Yuan: so he would not take it. When the people of Yuan heard this they said: "Having such a Prince can we refrain from surrendering?" Which they did forthwith. The people of Wen hearing these things also begged to be received. Thus Lao Tzū says:

HOW DEEP AND ABSTRUSE! WITHIN THE
TAO THERE IS THE ESSENCE. THE ESSENCE
IS ABSOLUTELY TRUE: IN ITS VERY CENTRE
REPOSE SINCERITY AND GOOD FAITH.

(32) *First things first.*—When Duke Kung I became Premier of Luh the whole country brought him presents of fish, knowing he was fond of it, but which he refused to accept. T'i Tzū remonstrated with him and wanted to know why he refused every gift of fish seeing he was so fond of it? He gave as his reason that he declined the presents for the very reason that he was fond of it. Were he to accept such, he said, it would involve his vacating the post of minister. Though he liked fish yet he could not afford to buy it himself (out of office). But his refusal to accept any presents of fish did away with the necessity of retiring from office and thus he could afford to supply himself with fish always. Thus he was clear on altruism and egotism. Just as Lao Tzū says:

BY PUTTING HIS PERSON LAST IT BECAME FIRST
BY DENYING HIS BODY HE PRESERVED IT
IT WAS NOT WHOLLY A MATTER OF UNSELFISHNESS
THAT HE WAS ABLE TO GRATIFY HIS PRIVATE
DESIRES.

Another saying of his is:

SATISFIED WITH WHAT ONE HAS WILL
PRECLUDE THE SNEER OF OTHERS.

(33) An elderly man of Hu Ch'iu said to Sun Hsü Ao, "People have three kinds of hatreds. Do you know them." Well they are, "The scholars envy a high noble: the king dislikes a great officer: and all dislike those with big salaries." Sun Hsü Ao replied, "My nobility is the highest and my ambitions are the lowest: my post is the highest but my mind is the humblest; my salary is the biggest but I lavishly distribute it hence I escape the three hatreds." As Lao Tzū says:

THE EXALTED MUST MAKE LOWLINESS THEIR ROOT.
THE HIGH MUST TAKE THE LOW AS A FOUNDATION.

(34) *Concentration of purpose leads to perfection of Action.*—The man who acted as smith for Ta Ssü Ma was still beating swords at 80 years of age without ever making a mistake in shaping even the finest edge. The minister said to him: "Is it skill or is there some secret about it that you can work thus." The smith replied, "It is practice and attention. When your servant was twenty years old, I liked to beat swords, and paid no attention to anything else. I never examined an article that wasn't a sword. Therefore in the use of this skill it came to be second nature to me, and by this concentrated practice I became perfect." How much more of that which is in constant use like the art of

government. No affair but can come to perfection, as the saying is :

TO ACT ACCORDING TO THE TAO IS THE WAY THAT
MAKES A PERSON ONE WITH THE TAO ITSELF.

(35) *Bear present indignity and wait for empire.*—Wen Wang sharpened his virtues and cultivated his government so that in three years two-thirds of the country owned him allegiance. Chou the emperor, was troubled when he heard it, and said "Should I rise early and retire late and mend my ways and cultivate virtue, belabouring my mind and wearing my body with heavy toils: should I let him go and think no more about him, I fear he would attack me." Ts'un Hou Hu said to him, "Chou Pei Ch'ang¹ is a person of benevolence and justice and of good judgment. His eldest son Fa is a man of courage and determination. His second son Tan is a person of pious and frugal habits, and possesses the gift of reading the drift of the times. Should you give way to him you cannot escape the danger of such a course; if you take no notice of him, and let him go free, you are bound to come to a bad end. Even an ugly cap must be worn on the head.² So before his schemes are matured I counsel you to check him." Thereupon Ch'u Shang held Wen Wang captive in Yu Li. Whereupon San I Sheng having a thousand ingots of silver, sought for the most curious and precious stones in the empire; he obtained a tandem of the tiger-marked horses: 300 pieces of black jade: 500 cowries: the dusky leopard: the yellow p'i: the blue kan: 2,000 pieces of the white tiger with the striped skin. Having collected these he presented them to Chou by means of an intermediary, the minister Fei Chung. When Chou saw the gifts he was delighted with them and liberated Wen Wang, killing an ox and offering it to him as a parting gift. On his return home, Wen Wang simulated an infatuation for building doors inlaid with jade, and lofty towers: played with girls and spent his time dilly dallying with drums and music, but really he was waiting his chance to fall on Chou. When Chou heard of these infatuations it made him say: "Chou Pei Ch'ang has changed his way and altered his course of life. There will be no more disquiet for me." Chou however, did not mend his ways but cast the iron man;³ he took out the heart of Pei Kan;

¹Wen Wang is the posthumous title. (Chou is the name of country. Pei rank, Ch'ang is personal name.

²If Ch'ang is allowed to go on in his way he will get power and you must submit to him.

³Which the persecuted had to clasp as it was heated.

and ripped out the embryo of a pregnant woman; and slew the minister who remonstrated with him. Wen Wang at length arose at these enormities and put his plans into execution. Lao Tzū says:

CONSCIOUS OF GLORY YET BEARING PRESENT SHAME,
SUCH A MAN IS AS A VALLEY TO WHICH ALL THE
CURRENTS OF EMPIRE SHALL CONVERGE.

(36) *Kings should stand in awe of the people.*—Ch'eng Wang sought advice from Yen I on political matters, asking how he should act so that the authorities might win the affection of the people. The reply was "employ them at suitable seasons," "be mindful of their interests, respect their feelings." And in response to the King's further question how this was to be done, replied "Act with circumspection as though you were approaching a deep pool or treading on thin ice." To which the king said, "Fearful for kings then." Yin I replied, "Within the whole empire if the king acts well the people are his dependents: if he acts ill they are his enemies. The servants of Hsia and Shang become the enemies of the two Kings Chieh and Chou and transferred their allegiance to Tang and Wu. The people of Hsu Sha attacked their ruler and allied themselves to Shen Nung.² All the world knows these things: Kings should stand in awe." The words of Lao Tzū illustrate the principle:

WHAT MEN STAND IN AWE OF
IS TO BE FEARED BY ALL KINGS.

(37) *The principles of the Sages should be abolished as they are the maxims of robbers.*—The followers of Chê asking their chief if thieves had any principles, received the reply that it was not possible for them to be without such. The person who could guess where treasure was stored was a "superior man": he who entered first was a *man of courage*: and he who was last to leave was the person of heroism or the *loyal person*. In the average division of spoils there was the element of *justice*. The member who knew when to act or otherwise possessed *knowledge* and *wisdom*. Where one of these five factors was lacking, no great act of plunder could be successful. Nothing in the world could be done without principles. From this it may be seen that the

¹Confucius mentions this in the Analects Bk. I, Chap. XVI. The people had to give free service to government: each person, in good years, 3 days; in medium years, 2 days; in bad years, 1 day. They were not to be taken in busy seasons but only during times of leisure.

²In the interval between Fu Hsi and Shen Nung, Kung King, a Feudal Lord, obtained power and was the autocrat of the empire.

mind of the brigand must needs borrow the teaching of the sages for carrying on his trade. Lao Tzū says:

ABOLISH THE SAGES, ABANDON THE ART OF
SAGACITY AND THE WELFARE OF THE PEOPLE
WILL BE INCREASED A HUNDREDFOLD.

(38) *Use for the rough diamonds of Society.*—General Tzū Fa of Ts'u liked to look out for men of skill. He encouraged everyone who showed any talent. Now there was a clever thief in Ts'u who heard of this, so he went to see the general saying that he had heard he was on the look out for men of skill; that his was in thieving; and as he would like to try his skill so he offered himself as a soldier. Hearing this the general was in such haste to see him that he could hardly wait to put on his hat and robes to receive him civilly. His attendants tried to dissuade him from showing any civility to a thief. The general replied that this was no business of theirs.

Not long after Ch'i marshalled its troops to attack Ts'u. Tzū Fa, the commander of the Ts'u army, was pressed and had to withdraw his forces three times. The best leaders of Ts'u had exhausted their plans and used every device, but the army of Ch'i still advanced and was stronger than ever. Just then the quondam thief begged permission of the general to use his little talent. Tzū Fa consented, and without asking any particulars, sent him off. So the thief entered the camp of the Ch'i commander and stole the curtain of his bed, as he was sleeping, and brought it to his general. The general thereupon sent it back by a messenger with the words that one of his soldiers found the commander's curtains when gathering fire sticks: so he was returning it to the man in charge by a messenger. The next day the thief soldier stole the pillow of the commander as he was sleeping. This again Tzū Fa returned in the same way. The next day he went and abstracted the commander's hair fastening. Tzū Fa once more returned the article. When the soldiers became aware of this they were greatly alarmed, and the commander held a consultation with his officers maintaining that if they didn't immediately return home it was not impossible that the King of Ts'u would get the commander's head next. He then withdrew the troops and departed. This is as the common saying has it: *no gift is too little, no ability too slight for the king to use.* Just as Lao Tzū says:

THE ROUGH DIAMONDS OF SOCIETY ARE THE
MATERIAL FOR THE USE OF THE GOOD MAN.

(39) *The true culture of the Tao and life.*—Yen Hui told Confucius, "I have made progress." "How so," asked

Confucius. He replied "Hui can forego Etiquette and Music." Confucius said: "Good, but your progress is not yet complete."

THESE ARE THE FUNDAMENTALS OF THE SAGE'S TEACHING. THE ABOLISHMENT OF THE SAGE THE ELIMINATION OF SAGACITY IMPLIES ENTRANCE INTO THE STATE OF NON-ACTION.

Another day Hui saw Confucius and said: "Hui has made progress." "In what way," asked Confucius. "I have dispensed with Jen and I, Benevolence and Justice" answered Hui. Confucius said "Very good," there is yet room to advance. Yet another day on seeing Confucius, Hui said, "I can sit without being conscious of my body. I have reached the abstraction of the Tao." Confucius suddenly asked, "What do you mean by sitting in a state of abstraction." Yen Hui replied: "Lose all sense of the physical body: be detached from sentience. be separated from this outward form, abandon knowledge: thus situated penetrate within the spiritual flux (or essence): passivity is what I mean by sitting in a state of insensibility." Chung Ni replied, "Penetration into these implies a state without *shan* goodness, virtue: the state of spiritual passivity or flux implies a state without the constant principles and maxims of the Sages. You have entered sainthood before me." I must beg to follow after you. Lao Tzū says:

CLOTHED WITH THOUGHT AND ANIMAL SPIRITS: EMBRACING UNITY OF THE TAO AND ABLE TO ABIDE IN IT WITHOUT INTERRUPTION, THE UNDIVIDED VITAL BREATH ABSOLUTELY IN A STATE OF FLUIDITY AND IN A PERFECT STATE OF YIELDINGNESS SIMILAR TO THAT OF AN INFANT CHILD. BEING IN SUCH A STATE IS TO BE IN THE TAO.

(40) *A false move*.—Duke Mu of Ts'u mobilised his troops for a surprise attack on Cheng. Ch'ien Hsü disagreed with the proposal, on the grounds that to be successful, the chariots must not be over 100 li away, and the infantry not over 30 li from the objective; that the plans must be secret and not divulged; the soldiers keenness must not have lost its edge (as they would after long marches); the commissariat must not be depleted: the people must not be exhausted; but all by uniting their keen spirit and abounding strength in the object, attack the enemy, and overawe him. "But in the case before us," he said "the distance is several thousand li: the territories of several Feudal Princes must be crossed to make this surprise attack. Your servant wonders whether the King would not reconsider the plan." But Duke Mu refusing the advice, Ch'ien Hsü in sending forth the troops wore mourning, hemp garments and wept.

The army on its march had to pass through Chou and was met on the east of it by a trader from Cheng Hsuan,

Kao by name, who had come inspired by the command of the Baron of Cheng to welcome the weary troops of Ts'in by an offering of 12 oxen. The three commanders were alarmed and deliberated saying they had marched several thousand li to a surprise attack on a people, but before they had reached their objective, people were aware of their purpose, and so were prepared: the surprise therefore would be impossible. They withdrew the troops and departed.

Just then Duke Wen of Ts'in fell sick and died; but before the burial had taken place, Hsien Chen spoke to the young king, Hsiang Kung, saying, "My former Prince, in days gone by, was friendly with Duke Mu, as is well known to everybody and none of the Feudal Lords but was aware of it. But here we find that even ere our dead King is buried, he (Mu) does not offer his condolences nor ask permission to pass over our territory. This is because he sees our King is dead and despises our new King, I beg for authority to attack him." This being granted Hsien Chen called up the army and meeting the forces of Ts'in at Yao routed them. He captured their three commanders and led them captive. On hearing these tidings Duke Mu put on sack-cloth and wailed in the temple as he related the events to the people. Lao Tzū says:

TO HAVE KNOWLEDGE AND YET APPEAR NOT
TO KNOW IS THE SUPERIOR WAY. TO HAVE NO
KNOWLEDGE AND YET GIVE THE APPEARANCE
OF KNOWING IS AN INFERIOR ART.

(41) *In the choice of a wife don't be led away by the senses.*—After the death of the empress of Ch'i the King desired to wed a new empress. The matter still pending he took counsel with the ministerial body. Duke Hsüeh wishing to fall in with the purpose of the King sent a present of ten maidens to him, adorning one of them. One morning enquiring where the beautiful maid was, and advising the King to make her his consort, the king of Ch'i was greatly delighted, and highly honoured the duke Hsüeh. Thus when the master purpose and desires are given outward expression to the servants they have a handle for controlling the master. Just as Lao Tzū says:

PLUG UP THE SENSE AVENUES. CLOSE UP THE
DOOR OF DESIRES. DO NOT LET THE BODY
BELABOUR ITSELF WITH THESE.

(42) *Another case of Newton and the sands. The world is only at the threshold of knowledge (H. G. Wells).*—Lu Ao, a man haughty and proud, went touring towards the North

Sea. Having crossed through to the limit of the North he entered the Hsuan Ch'üeh mountain and arrived at the top of the Meng Ku range. Here he met with a person whose eyes were deep set, his temples covered with jet black hair, tears stood in his eyes: he had the shoulders of a kite: his head was generous above and receding below.¹ He seemed full of merriment, as he danced in the breezes. He looked at Lu Ao and appeared ill pleased to see him there: the arms, that were swaying in his gyrations he let fall and he slipped behind a stone column. Lu Ao came forward and looked at him, just as he was seated on a tortoise shell and swallowing oysters. Lu Ao addressed him thus, "I thought I was the only individual who had turned his back on kith and kin to get a thorough observation of the uttermost parts of the world. As a young man I was fond of travel, nor have I changed my habits in old age, so having traversed the four quarters of the earth, I still had the extreme north unvisited. To-day I find you, Sir, here! may it not be possible that we may be friends?" The man smilingly replied: "Hsi! you are from China and have chosen to come to this distant spot. But you mustn't think this is very far. Here there are still the sun and moon, the stars too are hung out here. Here the Yin and Yang operate, and the four seasons come and go. These parts compared with the unnameable places are still central. But where I roam to the south there is the boundless waste: to the north I stop in the profound gloom: to the west there is an illimitable vista: on the east I go beyond the orient. In these distant regions there is no firmament above, nor earth below: there is no sound to be heard, nor vista on which to gaze: still further on there is only the sound as of rolling waters. Thither it is I have not been able to reach. Now Sir, having reached this place to which you have voyaged for the first time, you musn't think you have reached the end of the world: as matter of fact you are far from that. Rest here, Sir: I must go to Han Man,² beyond the range of the nine Heavens. I musn't abide here long." This strange man then lifted his arms and pulling together his body forthwith disappeared in the clouds. Lu Ao looking after him saw him not. He stopped his chariot. Feeling annoyed with himself, and with the turn things had taken, he said, "compared with that person I am no more than a yellow heron or a worthless worm of the earth: I can only crawl a few feet in a whole

¹A sign of great intellectual powers.

²A mythical name of some deity unknown.

day, he has already sped a long way. Isn't it grievous." Thus Chuang Tzū says:

"THE CREATURES OF A SHORT YEAR ARE INFERIOR TO THOSE OF A LONG YEAR. A LITTLE KNOWLEDGE IS INFERIOR TO GREAT KNOWLEDGE. THE MOTH THAT SEES THE MORNING LIGHT DIES BEFORE A MONTH COMES ROUND. THE CICADA KNOWS NEITHER AN AUTUMN NOR SPRING."

These words show clearly that there are many things we can never know.

(43) *Let the King cultivate a conscience in the people.*—Chi Tzu ruled Shan Fu for three years. Wu Ma Ch'i, making himself incognito, went about to see the effect of his administration. Seeing a fisherman throw back into the stream a fish he had taken, he asked the reason why he did so, telling him that fishermen as a rule kept the fish they had taken; what was the reason for his not doing so? The fisherman replied that Chi Tzū didn't wish people to capture small fishes. That was the reason. Wu returned to Confucius and told him this, remarking that Chi Tzū's virtue was perfect, in that he had induced men to act in their privacy as though a monitor stood by their side with the admonitions of severe punishment. How could he have attained to this degree of excellence? Confucius replied, (Mu) I have seen the statement that in government the experience of punishment in one thing makes one careful in another thing. Chi Tzū has exercised this art in his administration. Lao Tzū puts it in this way:

KEEP CLEAR OF ONE BY ADOPTING ANOTHER.

(44) *Follow the Spirit and cultivate the habit of Non-action.*—The Spirit of the water said to the Shadow: "Is Lunminosity a spirit?" The Shadow replied, "Nay." The Spirit of the water said, "How do you know?" Shadow replied, "The light passes Fu Sang, the orient, and daily illumines the Universe. The brilliancy of the light tinging the four seas and the world has no means of entering the closed door and the stopped up window, but Spirit penetrates everywhere and floods everything. Above, it spreads to the very borders and limits of Heaven; below it covers the earth, nourishing all creation. An image cannot be made of it. Up and down even to the extremities of the world and beyond the Spirit's energies operate. Luminosity cannot be such as spirit." As Lao Tzū says:

THE MOST YIELDING THING IN THE WORLD
INTERPENETRATES THE FIRMEST.

Brilliancy asked Non-Being,¹ "Have you really an existence or are you really non-existent?" Non-Being made no reply to this. Not able to see any objective form which he

*Form is begotten of the formless.
How can matter be begotten is the question.
"He hangeth the world on nothing."*

could address he kept gazing on non-being's appearance, dim and vague. He gazed but saw no manifest form: he listened but discerned no sound; he clutched at it but failed to grasp anything: he viewed it but could not fathom it." Brilliancy exclaimed. "Wonderful. Who can attain to this? I can apprehend the Invisible spirit, but I cannot differentiate his qualities (or better) I can get to be nothing, but I cannot attain to the elimination of nothing itself. (Another translation) I can know that of which the form or idea exists; but not the substance (Wu): but I cannot know that which is not even the idea. The past though not in actual existence can be known, but it is not possible to know that which has not come, i.e., the future. As Lao Tzū says:

SINCE THE FORMLESS ENTERS INTO THE
NON-SPATIAL
I KNOW THEREFORE THAT NON-ACTION
IS PROFITABLE.

(45) *The Supremacy of the Spirit.*—Pei Kung Sheng meditated a revolution. After the end of an audience he stood in his home on his lance; the point pricked his jaw and the blood flowed but without his being conscious of it. When the people of Cheng heard of it they said "If he is unconscious of this, what will he not be unconscious of." This shows that when the spirit follows ideas beyond the physical frame, and mind is flooded with thoughts and designs there is no attention paid to wounds nearer home. Hence when the mind is occupied with distant objects things nearer are foregone. Just as Lao Tzū says:

WITHOUT GOING OUT OF YOUR DOOR YOU MAY
LEARN OF THE AFFAIRS OF THE COUNTRY. WITHOUT
LOOKING OUT OF YOUR WINDOW, THE HEAVENLY
DOCTRINE CAN BE KNOWN, THE FARTHER YOU
TRAVEL IN YOUR RESEARCHES, THE LESS YOU KNOW.

The saying is illustrated by the foregoing historical episode.

(46) *Forts are not the best guardians of the frontier.*—The emperor Ts'in anxious about maintaining the empire he had won, assigned guardposts on the frontiers: built the great wall: organized likin stations, and bridges: erected fortifications: prepared express services: and appointed

¹The one is visible the other invisible.

frontier officials. Nevertheless Liu Pang captured the empire most easily.¹

When Wu Wang punished Chou and broke his power at Mu Yeh he nevertheless sealed up the grave of Pi Kan (Chou's founder): he exhibited notices of immunity and protection over the shops of the merchants: he placed a guard at the door of Ch'i Tzu.² He offered his respects at the temple of Ch'eng Ch'iao: he distributed the grain at Chu Ch'iao: he disbursed the money hoards at Lu T'ai: he broke his war drum and war staff: he unbent his bows and broke their strings: he abandoned his palace and lived in the suburbs to show the settlement of peace and the change of régime. He laid by the sword and adopted the ivory tablet to show that all enmity had been laid aside. Whereupon the whole empire became jubilant and praised him. The Feudal Lords brought their tributes (silk) and paid court for 34 generations without a break. As Lao Tzū says:

HE WHO KNOWS HOW TO CLOSE SECURELY WITHOUT BARS AND BOLT WILL FIND THAT NO ONE WILL OPEN THE DOOR. HE WHO SECURES WELL WITHOUT CORDS WILL FIND THAT NO ONE WILL BREAK THE BOND.

(47) *The mental condition that will lead to mastery.*—Yin Hsü tried to learn driving for three years without success. He was extremely troubled and thought hard on the matter. One night in a dream Ch'ui Chia (the great charioteer) appeared as his teacher in a dream. Going to call the following day, on his usual instructor, he was greeted with the remark, "It isn't that I dislike instructing you, I fear it is that you are incapable of instruction. To-day I am going to tell you the art of Ch'ui Chia (I can't do more). Yin Hsü turned to go, but did the usual courtesy saying: "Your pupil has met with great good fortune. I truly received his instruction in a dream last night." This is what Lao Tzū says:

HE WHO HAS REACHED A PERFECT STATE OF EMPTINESS AND IS CONSCIOUS OF PERSONAL FAILURE, AND WHO ABIDES WHOLLY IN A STATE OF QUIESCENCE WILL FIND THAT NATURE WILL CO-OPERATE WITH HIM.

(48) *Superior Men.*—Formerly Sun Hsü Ao thrice gained the post of Prime Minister without showing any special gratification. He also vacated the office thrice with-

¹轉開鋒

²Who died in Korea.

out any compunction or manifestation of chagrin, Ch'i Tzū of Yen Ling was pressed by the Wu people to become their King but was unwilling. Hsü Yu declined the throne and refused to accept it. An Tzū made an oath to Ts'ui Shu that he would not serve him nor change his loyalty to the old house, though he were to suffer death for it.

All these loyal men had a vision of something beyond the present. Their spirits were indifferent to life and death, and so they were not to be beguiled by any material conditions or worldly goods.

(49) *The spirit of Self-sacrifice.*—The Ching nation had a man named Tz'u Fei, who gained an excalibur in the Kan army. On returning from the war he had to cross a river. When midway a violent storm was raised by Yang Hou the spirit of the water, and two scaly dragons clutched the sides of the boat. Tz'ü Fei asked the ferrymen whether they had survived another such storm. They replied it was most unusual. So Tz'ü Fei shutting his eyes, rolling up his sleeves and drawing out his sword exclaimed, "A soldier may be persuaded by the courteous way of kindness and justice, but he refused to submit to intimidation. You rotten and despicable creatures of the river, I wouldn't grieve if I lost my precious sword in attacking you!" So jumping into the river he slashed at the dragons and cut off their heads. All the passengers were saved, and the wind and waves died away. Tz'ü Fei was made a baron of Ching with territory. Confucius hearing of it remarked, "Tz'ü Fei did well in drawing his sword at the hideous monsters of the river." Thus Lao Tzū says:

HE WHO SACRIFICES HIS LIFE IS SUPERIOR
TO HIM WHO WOULD SAVE IT.

(50) *The man of fickle purpose is unfit to be a leader.*—Shun Yu K'un of Ch'i counselled King Wu to adopt the principle of Federation. The King accepted the advice and gave him ten fine chariots to go to Ching. When about to depart, his men held that federation was not good enough, so he offered the King the further advice of Imperialism. Just as he was departing with this alternative idea, the King stopped him, as he had lost confidence in a man who had as suddenly abandoned the purpose of federation, holding such a person incompetent to work out the principle of imperialism, as he was unstable. Words should be based on conviction and business should be carried on on fundamental principles. When these are both lost, devices though many are useless. This is the significance of the figure biting his finger cast on the Chou tripod. It showed

the mind of the ancient kings that they didn't care to use mere cleverness and schemes. Hence Sheng Tzū says,

A WORKMAN KNOWS HOW TO MAKE A DOOR
BY HIS SKILL: BUT IT REQUIRES AN
ARCHITECT TO PLAN THE DOOR.

(51) *Personality must not be hampered.*—Tien Chiu of the sect of Mei Tzū followed the master's method. Desiring to see Hui Wang of Ch'ing, he hung up the reins of his fine carriage, vainly waiting. He remained a whole year at the court without getting an interview. Some one advised him to go and see the King of Ts'u. This king received him gladly and gave him credentials to go as minister to Ch'ing. On arriving Hui Wang finding that he was duly accredited with a general's commission, received him willingly and gave him an audience. In leaving the palace he sighed deeply saying to those around him: "I stayed for three years at Ch'ing without an audience; never did I imagine I could get one *via* Ts'u." In business matters thus "the near is distant and the distant is near." Hence the ways of the great man may not be gauged by any ordinary standard. He arrives at his object in his own way and that is all about it; as Kuan Tzū remarks: "In flying an owl its wings must not be tied by a string."

The great depths of the Feng waters do not keep any dust and debris on their surface. Throw a needle in and it is quite visible at the bottom. It isn't the depth, but clearness that matters. Neither fish turtle nor dragon nor snake care to appear within. For the same reason cereals will not grow on a stone, nor do deers and stags roam on the bare hills since there is no shade to give them hiding.

(52) *Generosity of Spirit.*—Once on a time Chao Wen Tzū asked Shu Hsiang¹ which of the six generals of Tsin would die first. He replied that it would be Chih of the centre army: "because," he said, "this man in administering, carried on his examination with harshness; he informed himself of vexatious details; he regarded loyalty to consist in being stingy to his underlings and reckoned that merit lay in gaining many good marks. Such a person may be likened to one stretching leather. Pull it and it can be made larger. Nevertheless this is the way to tear it. Lao Tzū says:

HE WHO ADMINISTERS IN A GENEROUS SPIRIT WILL
HAVE A SINCERE AND SIMPLE PEOPLE. HE WHO IS
PETTY-FOGGING AND VEXATIOUS, WILL HAVE A
PEOPLE OF MANY IMPERFECTIONS.

¹A clairvoyant.

(53) *Strict justice and loyalty.*—Duke Ching addressing T'ai P'u asked him what his teaching could accomplish. And the reply was "It can shake the Earth." An Tzū went to interview the duke and the duke said to him, "T'ai P'u told me his teaching could shake the Earth. Now how can he shake the earth?" An Tzū was silent and made no reply. He went out and spoke to T'ai P'u saying, "I saw formerly the planet Kou in the region of Fang Hsin (房心). Did it shake the earth?" T'ai P'u replied, "Naturally it did." An Tzū returned and told the Duke, that P'u didn't mean to say that he could shake earth, but that the earth was about to shake from natural causes. Tien Tzū Yang hearing this said, "The perplexing silence of An Tzū arose from his desire to shield T'ai P'u from death." His interview with T'ai P'u showed his desire to know the truth, fearing lest the king should have deceived him in what he had said. It may be truly said that An Tzū acted loyally to his superior and thought fully towards those under him. As Lao Tzū says:

TO BE JUSTLY STRICT WITHOUT INJURING
OTHERS IS THE RIGHT WAY.

(54) *A mistaken judgment.*—Wei Wen Hou at a feast he gave to his ministers at Yang Ch'ü (Tai Yuan) being somewhat under the influence of liquor, sighed deeply, as he said, "I alone have no minister like to Yu Jang." Ch'un Chung poured out a large cupful of liquor and held it up to the king saying, "May it please you to drink up this 'as a fine.'" "Why so," replied the king. "Your servant has heard it said, that the carrying out of the requests of parents is not thought of as filial piety. A just prince does not think of the loyalty of ministers who carry out their duties."

These are natural and not exceptional merits

Now what kind of man was Yu Jang's king? He was a bad prince.

Wen Hou drank the cup at one gulp, saying: "The deed of Yu Jang arose from the lack of loyal ministers of the

Who assassinated the murderer of his prince
type of Kuan Chung and Pao Hsu." Hence Lao Tzū says:

THE ANARCHY OF A NATION
REVEALS LOYAL MINISTERS.

(55) *Do not be puffed up by knowledge.*—When Confucius was viewing the fane of Duke Huan, in which was a vessel called Yu Chih—or the leaning tube—he exclaimed, "how splendid that we have seen this vessel." Turning to his disciples, he said, "Boys bring some water." When the vessel was half filled it stood: but when the water reached

the brim, the centre of gravity was lost and the vessel overturned. Suddenly Confucius changed countenance saying, "Perfect is the lesson of him holding a full vessel! Tzū Kung standing at his side said, "Please tell us more of this 'grasping a full vessel.'"" "Superfluity brings its penalty," said Confucius. What do you mean by this? Anything too overflowing may be easily spoilt; a wild joy is followed by a melancholiness: the sun goes down after its zenith; a full moon wanes.

Hence cleverness and a boundless knowledge should be preserved by simplicity: encyclopaedic information and wide attainments by lowliness: martial strength and bold courage by awe: great wealth and position by economy: universal power by reserve and modesty. It was by observing these five qualities that the empire was not lost. History affirms that the spirit of these five principles could not be contravened with impunity. As Lao Tzū says:

THEY WHO ADHERE TO THIS DOCTRINE HAVE
NO DESIRE FOR EXUBERANCE, BUT RATHER
THAT THEY BE WITHOUT EXCESSES AND THUS
BE ABLE TO KEEP A STATE OF MODESTY WITH-
OUT OUTWARD OSTENTATION.

(56) *A criticism of current methods of government which were based on opportunism and therefore a great contrast to true government based on the Tao.*—Wu Wang enquired of T'ai Kung an opinion as to his action in punishing Chou whether the world would not look on it as the murder of a master by his servant, and whether his fears were not groundless that the example might be followed by later ages giving rise to constant employment of troops and the perpetuation of strifes. T'ai Kung replied that the king's question was most opportune, saying in illustration that sportsmen were anxious lest the hit was too little before they had the prey: but once they had the bag the fear was lest the flesh had been torn too much. Did the king therefore desire to hold the nation securely for long he should satisfy the appetites of the people in every way.

Occupy the attention of eye, ear, nose, mouth.

The Tao was useless for the people and education but a bother.¹ When the people are all pleased with their occupations and their desires all gratified, such is the plausible way of carrying on government. It makes a good show. The Tao is too profound for popular use. Give the people

¹*Cp.* Confucius Analect 8 Chap. 9. The people should follow a path, without understanding it.

a show of culture¹ and the cap of a scholar. Disarm their wild proclivities and give them the ivory (the mark of culture). Let the people be made to be in mourning for three years so that the population be diminished. Let the high refuse office and the masses yield their rights. To keep them from strifes and struggles let them be saturated with wine and flesh and amused with music and orchestras: let them be awed by religion: multiply etiquettes and swell ceremonies in profusion so that nature may be buried in these artificialities: let burials be costly and mourning be protracted in order to weaken the family power. Let them spend freely on pearls and ornaments: on silk tassels elaborately worked so that they may be impoverished. Let them dig deep trenches and build high walls to exhaust their energies. Impoverished in family wealth, diminished in population their whole attention will be concerned with their poverties. Let social reforms move on these lines and it will be possible to keep the country without the fear of loss. As Lao Tzū says:

I WILL GRATIFY THEIR SENSES FOR CULTURE
AND HOLD THEM IN RESTRAINT BY UNSPEAK-
ABLE JEJUNENESSE.

A COMPARISON.

In conclusion we may compare the Taoist view of life in one respect with that of Socrates. Socrates maintained that he was at his best when his *daimonion* was working; and his thought clearest when he was most sure of divine guidance. Prof. Bury says that "Socrates represents his own life work as a sort of religious quest: he feels convinced that in devoting himself to philosophic discussion he had done the bidding of a superhuman guide and he goes to death rather than be untrue to his personal conviction. Because of this he became the champion of free discussion and the supremacy of the individual conscience over human law." And we have the Taoist view that human enactments and the wisdom of Sages may be abolished. Tradition binds man and therefore is inferior to "conscience." If men followed the Tao they would never be opportunists, but always act according to principle and right. Both had unbounded faith in spiritual law. Mere human knowledge is of itself wholly inadequate and uncertain. But the Tao is always full to those who have the mind for it. How then is it that we have different qualities and characters in men?

¹Cp. Confucius Analects XIV, Chap. 18, 2. Hair dishevelled implies uncultured.

The answer is because of the different response given by man to the influence of the Tao. An illustration from natural history will help us.

"The Praying Mantis goes in for battle and cannibalism: the Empusa is peaceable and respects her kind. To what causes are these profound moral differences due, when the organic structure is the same? The mantis is the gormandizer, gorged with meat and strong drink, a fruitful source of savage outbursts; it could not possess the gentleness of the ascetic who dipped his bread in milk. The Empusa is the ascetic. But whence does the one derive her temperate ways when it would seem identical structure ought to produce identity of needs. Propensities and aptitudes do not depend exclusively upon anatomy. High above the physical laws that govern matter rise other laws that govern instincts." (J. H. Fabre).

THE HAINANESE MIAO

(Miss) M. M. MONINGER

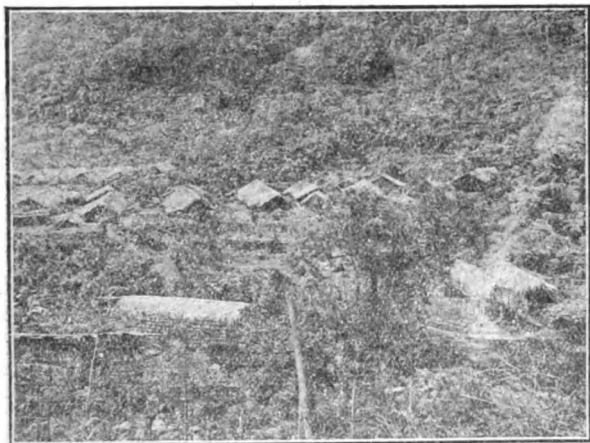
Far down in the mountainous interior of Hainan, principally in the districts of Loh-hoe and Deng-ang, several hundred Miao villages may be found. These Miao people, essentially a nomadic race, build their rude villages, live on the hillside a few years until the natural fertility of the soil seems to them to be exhausted, and then move to a virgin soil. Hainan's population embraces three great divisions—the Loi aborigines (several tribes of which have become much like the Chinese in everything except language), the Chinese and the Miao. The Chinese seem to be unable to distinguish between "wild" Loi and Miao, classing them all indiscriminately as Loi robbers, but they are very distinct peoples, each tribe having its own language and customs.

The Miao people are not native to Hainan. They themselves say that they came from Kwangsi five or six generations ago. They are practically all of one tribe, judging by the embroidered head kerchief of the women, but a few villages of a different type are found in Deng-ang. We would be very glad indeed to get in touch with Miao people in other parts of China who speak the same dialect as our people, and if any readers of this article recognize from the following descriptions, Miao who are similar to the Hainanese Miao, correspondence would be welcomed.

It has been my privilege, at two different times, to spend periods of three weeks each, itinerating among these people, and to have seen a number of their villages, both heathen and Christian. Certain general characteristics are true of all their villages and a description of one would apply to all. Let me take as typical the village of Baéh-túi-vóe or White-water-tail.

This village is situated near a lovely rocky river, on a tiny hill rising from the stream. Whether you come to the village from the north or from the south, you must scramble down a narrow, precipitous foot-path from the top of a mountain to the village, your carriers balancing their loads as best they can, and your pony in infinite danger of falling

and breaking his legs. In reverse order, when you leave you toil up a hill. That is the plan of all the villages—built in a valley between high hills, and near a stream. Doubtless two factors cause this choice of location—one the need of water and one the protection from robbers that the inaccessible position affords.

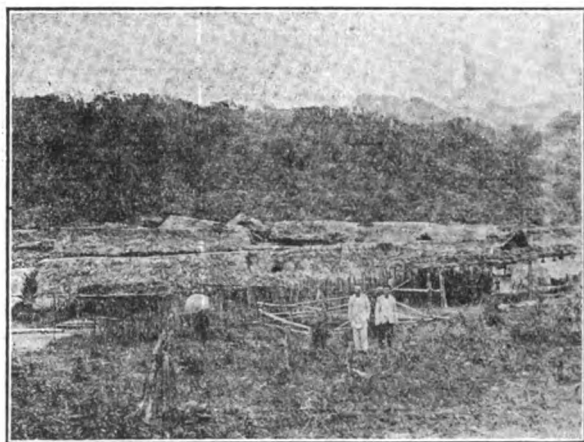


MIAO VILLAGE.

The villages vary in size from six or eight houses to forty or fifty. White-water-tail, an average sized village, has I think about twenty houses. The villages are loosely organized under two or three head men, one of whom looks after taxes or rents of fields if any have to be paid, and one of whom is charged with welcoming any guests and looking after any strangers who come. Hainanese trader, European explorer or Christian missionary, woe betide you if you do not go to this head man's house when you first arrive, otherwise you will find it impossible to obtain food and shelter in the village. These men seem to be chosen by common consent when a village is built and apparently hold office as long as the village remains in that location, barring unusual conditions. If new families join a village, it must be with the consent of both villages concerned.

When the site of a village has been selected, the houses are set down wherever the builder chooses to put them, so in very few villages are there anything like straight lanes between the houses. (Streets would be too much of a misnomer to use in this connection). As the houses are built, curving, twisting, snake-like paths develop between

house and house, village and stream, village and forest, and later between village and village. The villages being on the sloping hillsides, the householder must first level off the site he has chosen. This he does carefully, and the bank of earth twelve or eighteen inches high left at one side of the plot makes the protection for the back side of the house. A shallow trench is dug between this bank and the edge of the wall, and around the other three sides of the rectangular levelled place, to drain off the torrents of water that fall during the tropical storms.



MIAO VILLAGE.

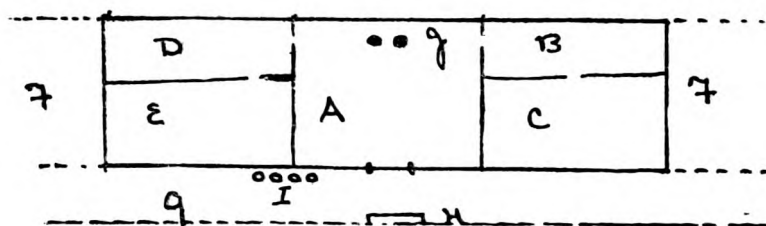
Four strong poles, standing about six feet above the ground, are driven firmly into the earth at each corner of the house-to-be. Ordinary houses are about thirty feet long and ten feet wide. At the middle of the two ends higher poles, standing about ten feet above the ground, are put in, and two more of the same height in the centre of the building and on a line with them, to hold the ridge-pole. Smaller posts are planted at regular intervals along the longer sides, and heavy bamboo or light timbers laid upon them to form the rest of the skeleton of the house. Light bamboo poles are lashed to ridgepole and sidepoles to take the place of rafters, and the top of the house is ready for the roof. No nails are used in the structure. Fastenings are made by means of bamboo or rattan withes, tied securely in place.

Roofing is done with one of three different kinds of material. Sometimes the leaves of the fan palm are used, laid overlapping each other. This roof is very easy to mend,

as you merely stick another fan under the thatch wherever the water is dripping through. Sometimes bundles of a heavy swamp grass are used, or the third alternative is rattan. The big rattan branches are taken, stripped of leaves on one side of the mid-rib, laid one above the other with the leaves overlapping, and the whole section fastened to the roof. This sort of roofing takes longer to prepare but is probably the most durable of the three.

The walls are the next problem. Often they are of bamboo stakes driven into the ground close together and chinked with mud up to the low roof. Sometimes they are simply split bamboo woven into screens and fastened firmly into place. No windows are left except tiny square openings in the walls and these are by no means universal. One door is left in the middle of the long front side of the house, a bamboo screen with bamboo withes for hinges and an ingenious bamboo latchstring. The eaves project two or three feet over the roof edge in every direction. At the back they thus extend almost to the top of the bank of earth mentioned above. In the front they extend down so near the ground that it is almost impossible to enter from that side, but a simple matter to enter this tunnel-like verandah at the end of the house and walk along close to the wall until the door is reached. The pig troughs are usually situated under this verandah, and the chicken coops also. Trough and chicken coop are hardly the proper names for the articles though they are used for those purposes. Their construction will be explained later. At one or perhaps both ends of the house the roof is extended three or four feet and under the shelter thus formed the household firewood, rice mortar, fishing and other implements are stored. The cows, if the family possesses any, are tied at night in a rude shelter near the house.

The floor of the house is made of pounded mud, cracking in dry weather and damp in rainy seasons. The general division of house space is shown in the accompanying sketch. Two stones make the fireplace and the crude iron skillet rests on them while the fire is built on the floor. Long logs are burned, being pushed into the fire as they gradually burn away. The smoke finds an outlet wherever it can, as there is no chimney. Above the fire a shelf of bamboo holds the family supply of corn or whatnot that needs drying. Hanging shelves on either side of the living room hold the family property. The rice room has a floor of woven bamboo, about a foot from the ground. As sons of the family marry, another room may be built on to the original house, if the new family does not set up a separate establishment entirely.

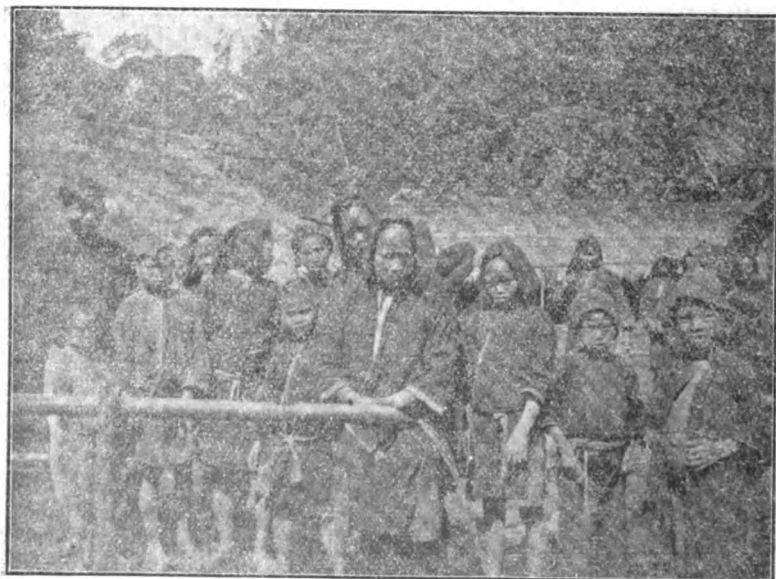


A—Living Room.
 B—Parents' Room.
 C—Rice Room.
 D—Daughters' Room.
 E—Sons' Room.
 Used for various
 purposes.

F—Shelter for wood, etc.
 G—Front verandah.
 H—Pig trough.
 I—Chicken coops.
 J—Fire place.

I have seen one or two houses where there were three and four main entrances to the front verandah.

The utensils and implements used by the Miao are of the simplest. Rude iron hoes, heavy knives and the clumsy iron skillets are purchased from the Hainanese traders. Sometimes the skillets are lacking and the rice is steamed



A GROUP OF MIAO WOMEN AND CHILDREN GATHERED ROUND THE PIPE
 THAT CARRIES THE WATER TO THE VILLAGE FROM A STREAM ABOVE.

in hollowed-out tree trunks lined with leaves of the wild banana. Every man has his hunting knife, carried in a wicker pouch at his back. The chopping knives for clearing the forest are heavier. Every family seems to have at least one gun, a clumsy, heavy, old-fashioned type, used in hunting. The pig trough is a hollow log, the family wash-basin a cross section of a big tree rudely scooped and hollowed out. The rice mortars too are cross sections of trees, and the mallets are wooden, not even stone-tipped, in most cases. The ever-present bamboo and rattan make the rice sieves, the woven baskets used as chicken coops, the beds, and the little baskets swung from the roof beam, in which the baby is put when it is not on its mother's back or in a hammock-like piece of cloth. The fishnets are woven of the native hemp, as are the bags which the women swing across their backs and use to carry corn, sweet potatoes, other tubers, or anything they happen to wish to move. Water is carried in rude wooden buckets, possibly in kerosene tins, if a family has somehow come into possession of such articles, in small earthenware jars, or in three foot length sections of large bamboo. These latter are used if the water must be gotten from a very shallow stream, as three or four of them lashed together hold almost as much as a bucket and can be laid down flat in the stream. Clothes are washed at the river side, on flat stones.

The people make their living by farming, depending on hunting and fishing to supplement their food supply. Different from the Chinese, they know nothing of fertilizing their fields except by the use of wood ashes. Neither do they know how to raise rice in paddy fields, but plant only the upland glutinous rice, of which they have ten or eleven varieties, most of them white. They clear the steep mountain sides by cutting out some of the brush and smaller timber, burn off the place, dig up the ground with their small hoes, and raise two or three crops of rice, maize, and sweet potatoes. When the rice is ripe it is cut and bound in small bundles. These bundles are placed in racks under thatched roofs to dry and sweat and later stored in the rice rooms in the houses, and beaten out and pounded as needed. When the fertility in one place is exhausted they go to another hillside and repeat the process. When all the hillsides within easy distance (what they call "easy distance" would be four hours' walk for a foreigner) are used up they have no recourse but to move their whole village, so move they do. One advantage of course is that the housewife does not need to clean her domicile, and the smoky, grimy house of several years' use can well be left—but it is a bitter life.



THIS SHOWS THE TERRIBLE WASTE OF TIMBER. THE MIAOS BURN THE GRASS AND FOLIAGE TO SOW THE UPLAND RICE.

at best. They are truly "the eternal pioneers," and one old-young woman told me she had moved *twelve* times in her life of forty-odd years.

Their few pigs they cannot afford to eat except at wedding feasts, but sell them to the Hainanese traders. Chickens and ducks they eat occasionally, and also prepare the salted eggs. They raise very few greens but occasionally will buy them from a neighbouring Loi village. Corn is raised a great deal—a small variety of maize that does very well on the hillsides. The heart of a certain variety of palm tree is a common food, and in times of famine roofs of trees and brakes, bark, anything, must be used to stay the pangs of hunger. A well-to-do family may own a few cows, but they have a curious custom which they often follow, of giving their cows to the neighbouring Lois to care for. The calves of course revert to the original owner, but the Lois use the animals to work their rice fields and to haul the great logs of hardwood to the rivers.

Bears are found in the mountains, and the Miao prepare pitfalls and traps for them, shooting them when they have been thus captured. A species of small antelope makes very good eating. Wild boar are also often captured, and likewise

the porcupine, whose flesh is eaten, and whose shiny black and white quills, often a foot long, have various uses. The flying squirrel is a rarer victim, as only the poisoned dart shot from the crossbow by a skilled hunter is quick enough to strike it. Jungle fowl of all sorts are used for food.

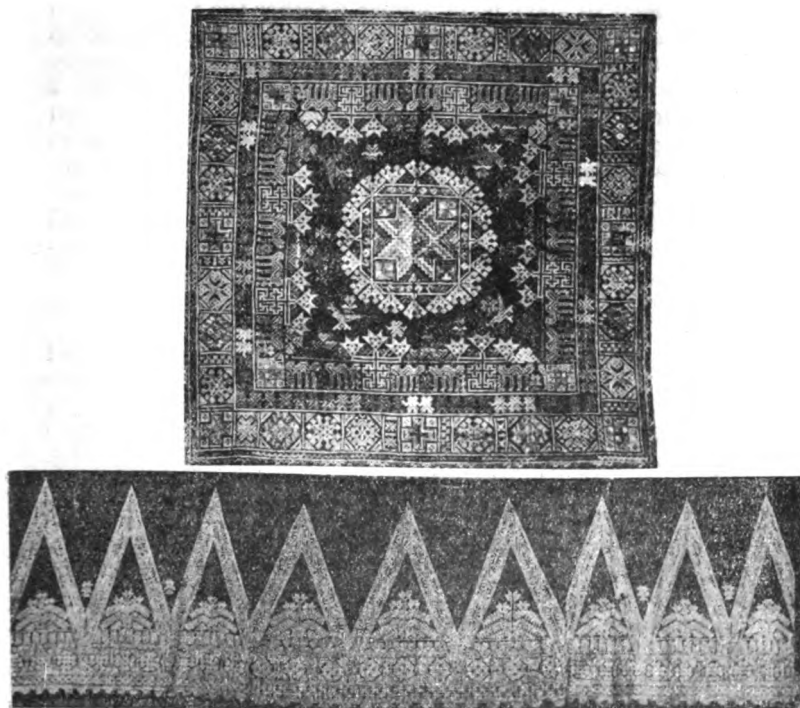
The fishing is usually done on a large scale. If a youngster goes a-fishing, his outfit is a piece of bamboo and a piece of hemp string with a noose on the end, where he nooses his catch. But when the rivers are low a whole village or perhaps several villages will join in a common fishing expedition. Some of the men dam the river, others go to the forest and come back laden with the bark of a certain tree and a certain vine. These barks are pounded in mortars until well macerated, mixed, and pounds and pounds of the "medicine" are poured into the river above the dam. The mixture kills or stupifies the fish, which rise to the top of the water and are easily secured. The catch often amounts to a thousand-odd pounds of fish, not to mention crabs and eels and other creatures. The fish are cleaned immediately and the people eat them without fear although they say that a chicken or duck that eats the entrails will sometimes die from the poison. The fish not wanted for immediate consumption are salted down with a variety of pooped rice and kept for future use. This method may injure the small fish in the river—undoubtedly it does injure them in the immediate vicinity of the catching—but does not have any serious effect on the total supply, apparently.

The costume worn by the men differs very little from that worn by an ordinary Chinese labourer except in the way the coat fastens, as it laps a little to the left and fastens slantingly down the front. The costume worn by the women however, is the distinguishing feature of the people, and is a very attractive outfit in its blue and red with touches of other colours on the head kerchief. For a grown woman, the costume consists of a kerchief, a coat and a short skirt, both dark blue, and dark blue puttees. A narrow red silk girdle, about an inch wide, woven by the women themselves and ending in long fringe, is worn around the hips. The same style of tie, only about a quarter of an inch wide, fastens each puttee just below the knee. The material for the clothing is bought from the traders, and is a coarse, heavy, unbleached cotton cloth. The women dye the goods with indigo and set the colour with pigs blood. The coat is made quite like a Chinese woman's coat, but reaching to the knees and not lapping so far over to the side. A piece of turkey red cotton is embroidered and put on as a narrow collar band; the bottoms of the rather loose sleeves are edged the same

way, and pieces are also put on both sides of the coat where it fastens, for a distance of six or seven inches down from the collar. The side seams are open for about eight inches from the bottom of the coat and are edged with red.

The skirt is a double piece of the same goods, the fold coming at the bottom, and reaches to the knees. It is tied around the hips with a tape. The skirt is not embroidered, but is elaborately stamped with figures of trees, bamboo, etc., in a distinct pattern. The method of stamping is very ingenious. A small piece of bamboo about eight inches long is whittled to a very narrow width in the centre for a distance of a quarter or an eighth of an inch, and the two ends then brought together and fastened, leaving the narrow piece straight across the bottom. Some beeswax is melted, and the woman dips her bamboo instrument in the wax and puts it quickly on the undyed goods. Dipping, dipping, dipping she puts her pattern on in perfect regularity, without any sort of guide, if she be skilful at it. Then the cloth is dyed, but the dye cannot penetrate the wax, which is later scalded off with boiling water, and the pattern is left, a very faint blue on the dark blue skirt.

The kerchief is embroidered with many symbolic designs. It too is the same dark blue cloth, a piece about fourteen inches square. With lighter blue thread and silk of all colours the cloth is almost covered with cross stitch and other forms of embroidery. The younger women and the girls make their's very gay, the older women not so much so. It is said that a woman working steadily takes a month to finish one kerchief, and a woman who must work too, will often need a year to finish one. So they are not easy to buy, even at the price of one dollar which we always give. The central motif is always worked out on the square as a basis, with the octagon and the isosceles right triangle as the natural variations in the figures. The swastika symbol is used a great deal. Birds, butterflies, silkworm moths, trees, flowers, horses, dogs, dragons, tortoises, Loi children and Hainanese children (two very different figures—and never a figure of a Miao child)—these are some of the symbols I managed to identify. The women speak very little Hainanese and I know no Miao so it was impossible to get all their meanings. The kerchief is worn with one point over the forehead and one down the back of the neck, the other two corners being brought around and tied in a knot at the back of the head. The younger girls wear the same costume as the women with the exception that they usually have pointed hoods, also embroidered, or sometimes hoods with the crown cut out to show the kerchief beneath. The babies wear little



round caps with symbols embroidered around the bottom, and sometimes with a few coloured beads on strings used as additional ornaments. The special goodluck charm seems to be worked only on the children's caps. The heathen Miao women wear large silver earrings, and at the weddings the bride wears a long silver chain attached to her two silver hairpins. Physically, the Miao are quite a different type from the Chinese. They are shorter, generally, and more lithe and agile. They are not especially slant-eyed, and their eyes are a lighter, softer brown, often sparkling with a merry twinkle as they talk. They are entirely monogamous, and the husband and wife eat together, work together, and have much more of a normal family life than is seen among the Chinese. The women go to work in the fields or the woods, carrying their babies strapped to their backs much as the Cantonese women carry their children, with an immense palmleaf stuck under the shoulder band, to keep the sun and rain from the child.

4

The young people are married at seventeen or eighteen, and it seems to make no difference whether the young couple live with the groom's parents, the bride's parents, or set up housekeeping in their own home. The wedding is usually held at the groom's home, two or three young girls and a young man or two from his village going for the bride and escorting her back. The bride wears no distinctive dress except a peculiar headdress under her kerchief, and an embroidered girdle of undyed cloth. She also carries two small towels of this same material thrown over her shoulders, and one to cover her face. According to their custom, the bride and groom sit on the same bench and eat and drink together, and then declare their allegiance to the family by serving tea to the parents or in some other simple way.

The Miao in their heathen state apparently worshipped any and all gods in an effort to appease them but with little definite idea or set ritual. Idols do not seem to be in evidence in their houses, and being a roving people, they have no temples. They have within the last few years become interested in the Gospel and whole villages have become Christian, much as has been the case in the mass movement, so-called, in India. They are a simple people, highly emotional and temperamentally religious, which is often true of hill peoples. Thus certain emotional phases of religion immediately become paramount in their eyes, and without careful teaching they are liable to be led astray on these points.

The Miao have no written language of their own, but pick up Chinese character with amazing rapidity. The Christian villages each put up a chapel at their own expense, meet every morning for prayer before they go to their work, and every evening for a short service and an hour or so of study. When a Chinese evangelist or a missionary comes to the village, they study until midnight, when they are sent home in self-defence by the teachers—and at 2 a.m. they are up pounding rice, so that we wonder when they sleep. They are a wonderfully interesting people, these "Children of the Forest," as they style themselves, and it is a rare privilege to be among them and come to know them.

NOTES ON THE SYMBOLISM OF THE PURPLE FORBIDDEN CITY

*Which stands within the District of
"Obedience to Heaven."*

FLORENCE AYSCOUGH

"There is nothing which Heaven and Earth do not cover or support—equally with the rest." 天地無不覆載

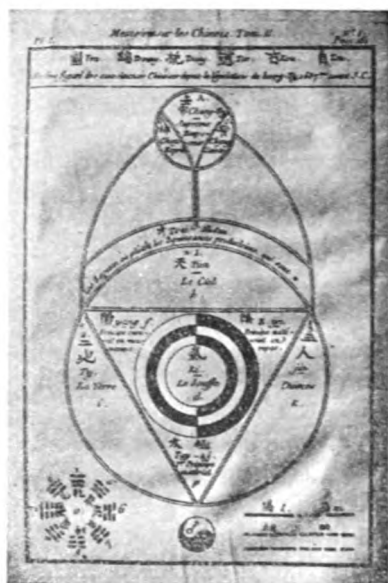
"A Nation's ideals are scarcely ever the harbour-lights where it casts anchor. They are the Beacons which flash a momentary guidance across the dark paths of human wandering, the sparks which reveal the quality of the fire from which the race derives its dominant inspiration." (*Pencil Speakings from Peking*. By A. E. Grantham, p. 18).

Since the days of Marco Polo descriptions of Peking have frequently appeared; in these, however, one of the most important and interesting features of the Imperial buildings—that is their symbolic character—has so far as I know not been mentioned. This symbolism is based on the same foundations from which Chinese civilisation itself has risen.

An outstanding and peculiar characteristic of this civilisation and one in which it differs from all those extant, lies in its conception of Leadership—Kingship, and to understand this conception we must study the philosophy which is expounded in the Classical Books of China. This philosophy is discussed by Père Amiot in "Les Mémoires concernant les Chinois," Vol. II and is made clear by means of a diagram. The following very terse epitome is given by T. T. Meadows in his "*The Chinese and Their Rebellions*."

All nature, animate and inanimate—the Universe in the widest or proper sense of the word—is based on, and subsists by an ultimate Entity, the specific or proper name of which is *T'ai Chi*. This term rendered literally means the Grand Extreme; and it is intended to express the extreme point to which man's speculations on the nature of existence have been able to reach. As this Grand Extreme, which I have just called an Entity, is absolutely immaterial, and as it operates in the process by which the material universe is produced in an invariable way, yet without intelligence and without will, it may be viewed as a Law—as the fixed Order

in which all the multifold and varied phenomena of the Universe take place. I shall therefore call the T'AI CHI 太極 the ULTIMATE PRINCIPLE.



The Ultimate Principle has operated from eternity, and now ceaselessly works, by a dynamical process in virtue of which animate and inanimate nature has existed from all eternity. This process is represented as pulsative, as a succession of active-expansive, and passive-intensive states; which succession, as already indicated, never had a beginning. The Ultimate Principle, in its *active expansive* operation, constitutes and produces the Yang 陽 or Positive Essence, in its *passive-intensive* operation constitutes and produces the Yin 陰 or Negative Essence.

The Positive Essence is said to transform, the Negative Essence is said to unite. By the action thus indicated they produce, the FIVE ELEMENTS OF THE MATERIAL WORLD 五行: WATER, FIRE, WOOD, METAL, EARTH. By which the reader must not understand the visible palpable things so named, but five essences, one possessed by each, and constituting it what it is, as distinguished from the others.

At the same time that the Five Elements are produced, the Four Seasons 四季, come into existence. By the Four

Seasons must be understood not merely four divisions of the time of the year, but four special though secondary principles, or rather four specialized forms of the Ultimate Principle each of which has a certain predominance in nature during one of the periods called Spring, Summer, Autumn, Winter.

A transcendental union and coagulation now takes place, of the ULTIMATE PRINCIPLE, TWO ESSENCES, FIVE ELEMENTS.

The Positive Essence becomes the Masculine Power. The Negative Essence becomes the Feminine Power—conceived in which character the former constitutes the HEAVENLY MODE OR PRINCIPLE, the latter constitutes the EARTHLY MODE OR PRINCIPLE.

By mutual reaction, the two produce all things in the visible, palpable world; and the double work of evolution and dissolution goes on without end.

In the course of the process of universal production, man is constituted of the finer portions of the elements at work, and is the most intelligent of all things; the unintelligent, zoological world, being included in the term things. It is at this stage that the mental, as different from the material world manifests itself in the form of a distinct existence. As we believe that mind and matter have the same common origin in the incomprehensible workings of the Author of existence, so the Chinese believe that mind and matter have the same common origin in the transcendent operations of the Ultimate Principle, the T'ai Chi.

Man's Hsing or Nature, as allotted to him in the course of these operations, is perfectly good. Its qualities as exhibited in active relation to the world are classified under five heads, as the FIVE VIRTUES 五常. These are

JEN 仁, I 義, LI 禮, CHIH 智, HSIN 信.

JEN (BENEVOLENCE). I (UPRIGHTNESS OF MIND). LI (PROPRIETY IN Demeanour). CHIH (KNOWLEDGE OR ENLIGHTENMENT). HSIN (GOOD FAITH, TRUTH).

As in the region of ontology and cosmogony the *Two Essences and the Five Elements* are the sources of all things; so, man having been constituted as a separate existence—in the region of psychology and sociology, the *Two Essences and Five Virtues* are the sources of all affairs. Mental and material existences, originate in the Two Essences and the Ultimate Principle their one root, in all things and in all acts the Ultimate Principle operates as the Two Essences.

Having thus set forth the main principles he proceeds to the "Theory of the basic idea of the Classics and hence of Chinese Philosophy."

The key to the right understanding of the Chinese Sacred Books with their established annotations, as comprehending a theory of all mental and material existence, lies in the perception of the fact that the fourteen following words or terms, T'ai Chi; Hsing; Hsin; Tao; Tao Li; Li; Tè; Ti (or Shang Ti); T'ien; T'ien Li; T'ien Tao; T'ien Ming; Ming and Ch'eng, MEAN ONE AND THE SAME THING: the Ultimate Principle of my exposition.

The differences among those words are purely of a nominal kind: the words themselves are, all of them, names for the Ultimate Principle as it is conceived either in operation at various stages of the evolution of the Universe; or as more especially forming the root of, and working in some division or sub-division of the Universe: or as considered with more particular reference to some one feature of its own action; in no case do they, as philosophical terms, mean anything distinct from, or less than, or more than—the Ultimate Principle.

DEFINITION OF TERMS.

T'AI CHI 太極 "Great, Extreme."

MORRISON: 5.914. That which existed previously to the division of Heaven and Earth; or the present system of the Universe.

GILES: 859. The "Absolute" of Confucian cosmogony, as explained by Chu Fu-tsu.

WIEGER: *Analysis*, 2 D. Man between Heaven and Earth striving with all his faculties, mouth and hand in the struggle for existence=extreme.

MEADOWS: *T'ai Chi* is the name used when the Ultimate Principle is regarded with reference to its quality as the ultimate or extreme originating point of the Universe.

HSING 性 "Nature."

MORRISON: 9.475. The nature, principles or properties communicated by Heaven; innate qualities; what is born in man, or with man; the nature or properties of the things. The natural constitution, ability, disposition, or temper of man.

GILES: 4.600. Nature, natural disposition, temper, faculty.

WIEGER: *Analysis*, 79 F. Heart; a growing plant.

MEADOWS: In the process of universal production the Universal Principle is often represented as a "Flowing forth" in order to constitute men or things; as an influx into humanity it is Jên Hsing, the nature of man. The nature of man is therefore perfectly good, for it is identical with the will of Heaven, that is to say, with the fixed course of the one ultimate principle of the Universe.

Hsing being used of the nature of the things as well as that of man, it follows that inanimate nature, is to the Chinese mind, as perfect as it is considered by us when spoken of as, fresh from the hands of its maker, etc.

HSIN 心 "Heart."

- MORRISON : 9,453. The heart; the affections; the mind; the intentions; the origin.
- GILES : 4,562. Physical heart, first among the five viscera, is seat of the mind. Hence thought intelligence, etc. Also the moral heart or nature.
- WIEGER : *Analysis*, 107. A picture of a heart.
- MEADOWS : Man's *hsin* or mind is nothing but his *hsing* or nature conceived as it exists in him at a somewhat later stage of the evolutionary process.

TAO 道.

- MORRISON : 9,945. A way, a principle. The principle from which Heaven, Earth, Man and all nature emanates.
- Principle in action* (see *Li*). Correct virtuous principle and course of action. Order and Good principle in a government and country. To speak, to direct, etc.
- GILES : 10,760. Road, Path. Hence *the* road "par excellence," the right way, true path.
- WIEGER : *Analysis*, 160 A. Head; to walk.
- MEADOWS : Ta is the term which marks the Ultimate Principle as the fixed Way or course of the Universe.

LI 理.

- MORRISON : 6,942. To rule; the principles in matter, in bodies, in the universe and in man by which they are regulated; right principles; reason in man; the principle of order by which the Universe is regulated. Also denoted a "principle of organization"; the internal and essential form of Europeans. Sometimes spoken of as a kind of Soul of the Universe. The heavens and earth and all animate and inanimate creatures are but one *Li* or principle; and as to human beings every one has an individual and distinct *Li*. The universal *Li* is compared to the water of the ocean out of which each person takes a part, some more, some less still all belong to the water of the ocean which is supreme.
- GILES : 6,879. Abstract right; eternal fitness of things; principle.
- MEADOWS : *Li* is the Ultimate Principle as the rule or fixed order of the Universe.

TAO LI 道理.

- MORRISON : Right principles, a natural sense of fitness, reason, reasonable.
- GILES : Right principle, doctrine, reason, argument.
- MEADOWS : One of the commonest, and probably the original signification of Tao is path or way. Though it appears to have been employed as our word "way" is employed when we speak of the "ways," i.e., manner of acting of men, and afterwards of heaven. It then began to be and is now used in language still more philosophical, to denote the way of development of the Universe—the manner of the action of the Ultimate Principle in the evolutionary process. The transition from this to the meaning of absolute truth, is easily seen. . . . Hence Tao, especially in conjunction with *Li*, one of the other names of the Ultimate Principle, as Tao *Li* means Reason.

TE 德.

MORRISON : 10.202. Virtue commonly in a good sense. Power, Force, Benevolence, Virtuous instructions.

GILES : 10.845. That which one does naturally, spontaneously, without being able to help it, conduct, behaviour, principles exemplified in action, energy, power, moral excellence, virtue, kindness.

WIEGER : *Analysis*, 10 O. Heart : direct (ten eyes which can see the slightest deviation should such exist), also the figure for a step.

MEADOWS : Tê denotes the Ultimate Principle as an inherent power or virtue of that Universe which, in reality, is produced by it. Hence when Tê is used to express a quality of man, it, as identical with the Ultimate Principle inherent in him, necessarily means perfect goodness or virtue as opposed to vice.

TI 帝.

MORRISON : 9.992. The Appellation of one who judges the world or of one who rules over Nations; celestial virtue. Shang-ti the highest Sovereign, the Supreme Ruler; Heaven or the God of Heaven.

GILES : 10.942. God; the Supreme Ruler of the Universe.

WIEGER : *Analysis*, 120 H. The one who governs; a figure representing a man in trailing robes of ceremonial.

MEADOWS : The name Ti or Shang Ti expresses still more strongly (than T'ien Li; T'ien Ming; or T'ien Tao) the ruling, rewarding-harmony and punishing-violation characteristic of the Ultimate Principle. Both T'ien and Ti but more especially Ti may be said to personify the fixed course of Nature.

T'IENT 天.

MORRISON : 10.095. The highest, that which is resident above. To rule and keep in subjection the creatures below. Heaven used for the material heavens, the sky and for a Supreme and Intelligent Power which views human actions and thoughts, and which rewards and punishes individuals or nations, but which seems to want personality. There is a great variety of expression and confusion of ideas with the word.

GILES : 11.208. Material heavens; according to "Shuo Wen" "the one great thing" now known to be anthropomorphic picture of the Deity; the sky; Heaven, as a power which unites with earth to produce all living things; the pateraether of the Romans : nature the eternal principle of right. The Supreme Ruler of the Universe; God as a personal omnipotent, omniscient, and omnipresent Being, beyond the ken of man, and ranked above Shang Ti in the Filial Piety Classic : etc., etc.

WIEGER : *Analysis*, 1 C. The One greatness over Man.

MEADOWS : T'ien may be said to personify the fixed course of Nature. When T'ien is used in its sense of sky or visible blue heavens the Ti is described as its Hsin or Mind.

MING 命.

MORRISON : 7.732. Fate; The destiny of individuals in this life. The life of human beings. A command.

GILES : 7.962. The Will of God; a decree; an order; Fate, Destiny.

WIEGER : *Analysis*, 14 I. A mouth and an order.

MEADOWS (see T'ien in conjunction).

T' IEN LI 天理.

MORRISON : Heavenly principles; the moral sense; Providence.

GILES : (6,879). Eternal principles, Divine justice, Natural sense of Justice.

MEADOWS : T'ien Li means the rule or regulated order of Heaven.

T' IEN TAO 天道.

MORRISON : The Ways of Heavens; Providence.

GILES : 10,780. The Way of God.

MEADOWS : The Way of Heaven.

T' IEN MING 天命.

MORRISON : The Decree or Will of Heaven.

GILES : 7,962. The Will of God. The appointment of Heaven.

MEADOWS : T'ien Li, and T'ien Tao are both synonymous with.

T'ien Ming. That is the fixed order of action or course of the Ultimate Principle.

CH'ENG 誠.

MORRISON : 1,084. Without guile; sincerity; truth.

GILES : 766. Guileless; sincere.

WIEGER : *Analysis*, 71 M. Words; Perfect, complete.

MEADOWS : Ch'eng is used of the Ultimate Principle when it constitutes the nature or mind of the Holy Man : a superlative being sometimes added to indicate unmistakably its completest realization. In the Imperial "Essence of Philosophy" where Chu Hsi's annotations are found, we read the following : "Ch'eng is the fundamental characteristic of the Holy Man.—Ch'eng is the name of the perfectly real and naturally right : it is the true, fixed order (Li) which nature received from Heaven. All men get it; and that which makes the Holy Man holy is nothing else but merely his complete personal realization of it.—Ch'eng is what is called T'ai Chi.—Holy is merely Ch'eng. He who possesses Ch'eng entirely comprises within himself the spontaneousness of all true principles; with perfect sense—without thought or effort—he keeps undeviatingly to the Way of the Universe. That which makes the Holy Man holy is nothing but his complete personal realization of the real order of the universe; it is what is called T'ai Chi. Ch'eng is the radical nature of the true order of Heaven.

The "human manifestation" of this philosophy, if he can be so-called is—the Ruler; the man who as the character Wang 王 (by which name he was originally known) clearly shows, unites in his person the San Tsai 三才 The Three Powers, Heaven, Earth, Man (see *Shuo Wen*).

It is obvious that no ordinary being can fill this great office, therefore the Rulers were originally chosen, by their predecessor, for their outstanding integrity and intelligence which showed the perfect working of the T'ai Chi or Ultimate Principle within them.

A glance at Père Amiot's diagram shows that the T'ai Chi is set in operation by the Ch'i 氣 or vital essence which springs from the Creator, or as he is often referred to in poetry "Builder of all Things"—Shang Ti—thus the "one-man" who shows his fitness to rule is in intimate connection

with the spirit of Heaven and is looked upon as the Son of Heaven which has evidently called upon him to assume office.

It was not until the Hsia Dynasty 2205-1766 B.C. that the hereditary principle was introduced by the great Yü 禹 and even then no right of primogeniture existed nor has it been introduced: the King chose from among his sons the one best fitted to rule, often abdicating in his favour, and this Rule only lasted while Peace and Tranquility reigned in the Empire; famine, disorder and misery were taken as evidence of the Ruler's incapacity—evidence of Heaven's displeasure; and if the offending monarch did not abdicate it was the duty of some public-spirited subject to raise the Standard of Revolt and found a new Dynasty. From this it is clearly seen that the "Divine Right of Kings" has no place in the Chinese theory of Government but that the "People's Right of Rebellion" is recognized.

A virtuous noble, T'ang 湯 of Shang 商 was the leader of the first successful rebellion in Chinese history 1766 B.C. In the speech made after the campaign T'ang said that Heaven, who favoured the common people, had chastized the wicked government of the late Sovereign and had made use of him, T'ang, as His instrument. It was with fear and trembling that he had undertaken the great task, feeling as though he were standing on the brink of a great abyss; but that The Decree of Heaven was infallibly correct, he had therefore appealed to the people to assist him in carrying out the "punishment determined by Heaven." T'ang made a great and wise Ruler and gave proof of his feeling of deep responsibility when, during a period of dearth and famine, he performed sacrifice to Heaven and prayed that, as he had evidently failed in his duty, his life might be taken but that the people might be spared further suffering. Before the prayer was ended rain fell and the drought was over.

The following Hymn by King Hsüan of Chou 周宣王 from the Shih Ching 詩經 expresses the same feeling.

(Hsüan Wang—King Hsüan—of the Chou Dynasty reigned 826-781 B.C. Although it is not certain that the King wrote it, it is phrased as though the words came from his lips. He succeeded to the remnant of power left by Li, and was bent on removing the causes of disorder and bringing about peace. The translation is based on the Analysis of the character).

STANZA I.

- 1.—Immense that Cloudy River;
- 2.—Revolving bright as sun and fire in the Heaven;
- 3.—The King, he who unites in his person Heaven, Earth and Man spoke—Wu Hu (Alas!!)

- 4.—What crime have the men of to-day committed?
- 5.—Heaven sends down from above, death, disorder, confusion.
- 6.—The grains and cereals, the vegetables and green foods are not ripe—again and again, many times does this happen!
- 7.—There is no spirit to whom I have not lifted up sacrifice;
- 8.—No victim I have treasured and so kept back;
- 9.—My stone sceptres and round badges of rank have come to an end;
- 10.—How! Why! am I not heard?

STANZA II.

- 1.—The drought is already too extreme.
- 2.—The heated air strikes man's body with over-powering concentrated fierceness.
- 3.—I have not ceased to offer the pure sacrifices.
- 4.—From the Border Altars back to the Ancestral Altars I have advanced.
- 5.—To Heaven to Earth I have lifted the sacrifices on stands, and have after the ceremony, buried them in the Earth.
- 6.—There is no spirit I have not honoured.
- 7.—Even Hou Chi, Sovereign of Grain would not have been competent.
- 8.—Shang Ti does not send his spirit down upon us to listen to our prayers.
- 9.—This destruction and waste, this loathing for the Earth below and all the people on it.
- 10.—I desire to bear this myself, on my own body—the result of my fault!

STANZA III.

- 1.—The drought is already too extreme.
- 2.—For its serious consequences I cannot be excused.
- 3.—Terrified—terrified—; I feel in peril—I feel in peril!
- 4.—As when one hears the clap of thunder, and the roll of thunder.
- 5.—That which will remain of the black-haired people of Chou,
- 6.—There will not be so much as half a man.
- 7.—Vast as Heaven the Above Ruler.
- 8.—Even I will not be spared.
- 9.—How should I not fear greatly!!
- 10.—The sacrifices to our early Ancestors—will be extinguished.

STANZA IV.

- 1.—The drought is already too extreme.
- 2.—Its serious consequences cannot be avoided;
- 3.—Scorching, scorching; blazing hot—blazing hot.
- 4.—No dwelling place is left to me.
- 5.—The great Decree of Heaven, by which I live and reign, is nearly at an end.
- 6.—There is none to look up to—there is none to regard.
- 7.—The many great officials, the virtuous men of the past,
- 8.—In its serious consequences give me no help;
- 9.—Father, Mother, my Early Ancestors
- 10.—How can your hearts be at peace—how are you willing to endure my sufferings?

STANZA V.

- 1.—The drought is already too extreme!
- 2.—Scoured, scoured the hills, dried the streams;
- 3.—The Demon of Drought exercises his ravages and his oppression.
- 4.—Like fire burning in the heart—like fire burning in the hedges—
- 5.—My lonely heart is as dried by the heat of summer;
- 6.—Sorrow in my burning heart is like the clouds of steam rising from fire;
- 7.—The many virtuous men of the past!!!
- 8.—Its serious consequences they do not hear or understand,
- 9.—Vast as Heaven the Above Ruler!
- 10.—Be willing to enable me to retire!

STANZA VI.

- 1.—The drought is already too extreme.
- 2.—I strive in vain—I fear the passing days.
- 3.—How, why, should I endure this severe affliction?
- 4.—Unhappily I cannot learn its reason.
- 5.—I offered the early sacrifices for good crops, in good time, and with deep respect and awe;
- 6.—Not one of the earth spirits of the four quarters did I neglect.
- 7.—Vast as Heaven the Above Ruler.
- 8.—Does not even consider my behaviour.
- 9.—I have been respectful and reverent to the spirits whose intelligence is brilliant as the sun and moon combined—
- 10.—They ought not to visit on me their hate and fury.

STANZA VII.

- 1.—The drought is already too extreme!
- 2.—Order is dispersed, no laws remain in force.
- 3.—Reduced to extremities are the great officials.
- 4.—As if smitten with a chronic illness and wounded with weapons is my chief Minister,
- 5.—My Master of Horse—my Commander of the Guards,—
- 6.—He who superintends my food, my attendants both to the right and to the left
- 7.—Not one among them has failed to try and help the people.
- 8.—Not one among them has ceased trying because of a feeling of disability
- 9.—I throw back my head, I gaze at Vast Heaven with reverence—
- 10.—I speak saying "Why must I bear such grief?"

STANZA VIII.

- 1.—I throw back my head—I gaze at Vast Heaven with reverence.
- 2.—The stars are sparking brightly.
- 3.—My Officers, the great men of my country,
- 4.—You have reverently approached Heaven, and have kept nothing back.
- 5.—The great Decree of Heaven by which I live and reign, is nearly at an end—Death is approaching!!
- 6.—Do you not abandon that which you have so far accomplished—
- 7.—Your prayers and sacrifices are not for me alone—
- 8.—But to keep calamity from all the people and those who rule them.
- 9.—I throw back my head, I gaze at Vast Heaven with reverence—
- 10.—When may I, of grace, be given Peace?

King Hsüan does not address Heaven as a petitioner, but as a responsible official who makes report of his behaviour to a superior. This intimate connection between the King on Earth and the Sovereign of the Universe cannot be too strongly insisted upon. As the Ruler above lives in a circumpolar constellation composed of fifteen stars known as the Tzū Wei Yüan 紫微垣 Purple Protected Enclosure so his son below lives in an enclosure known as the Tzū Chin Ch'eng 紫禁城 Purple Forbidden City;¹ furthermore in the names of the 759 asterisms of the Chinese celestial sphere one finds reproduced the names of various officials and offices of the Terrestrial Court, headed by the Polar Star itself which is known as T'ien Huang Ta Ti 天皇大帝 Heavens Emperor Great Ruler.

It is as though to quote the remark of the astronomer J. B. Biot in the introduction to the translation of the Tcheou-li by his son Ed. Biot; "Without doubt the creation of these analogies sprang from superstitious ideas. In any case can one not believe that the legislators, wishing to give to their government the most efficacious conditions of stability, strove to connect the rites with Heaven itself as the most conspicuous example of immutability." Gustave Schlegel in his delightful work "Uranographie Chinoise" treats the whole subject at length, he further presents a most interesting argument to prove that the much discussed "flaming pearl" which appears in decoration in conjunction with the dragon is in reality the sun, and that the dragon after his winter's sleep belches it forth. The argument is too long to quote within the limits of a paper but well repays careful study. The Rev. Lewis Hodeus in his article on "The Dragon," Journal N.C.B.R.A.S., Vol. XLVIII, 1917, expresses himself as in agreement with Dr. Schlegel on this point while Vissière who has devoted an entire book to the subject of the beneficent saurian, after a brave attempt to prove that the pearl is the moon, ends his section "The Dragons And The Ball" with the following words: "Therefore after having given the above facts that the reader may take them into consideration, I feel obliged to say 'non liquet.'"

Whether or not the dragon and the sun are thus intimately connected, it is an indubitable fact that the

¹ In his work on Peking Mons. Favier states that the Forbidden City is called Purple because purple mortar was used in its construction, this statement is often repeated but I am able to find no evidence that it is correct. The Tzū Yuan 辭源 states that in building the Great Wall purple "earth" was used 秦築長城土色皆紫 (古今注)

Emperor is figuratively spoken of as the Sun, and that his emblem is the Dragon.

Besides the great variety of actual dragons it must not be forgotten that the dragon had nine sons who did not perfectly resemble him, who each possessed some great talent; these, which all appear in the decoration of the Forbidden City are according to the reply given by the official Li Tung Yang 李東陽 to the Emperor Hsiao Tsung 明孝宗 of the Ming 明 dynasty, as follows:

- 龜 佩 *Pei Hsi*, a creature resembling a turtle, which is able to, or likes to, bear great weights. It carries stone slabs which bear inscriptions.
 螭 吻 *Chih Wên*, a sort of dragon which likes to gaze and look out, so it is placed on the ridges of roofs.
 蒲牢 *P'u Lao*, a creature which loves to growl and make noise, therefore it is put as a handle to great bells.
 狴 犴 *Pi An*, a creature which likes to use his energy and active strength. It is placed over prison doors, being very fierce.
 饕 餮 *Tao T'ieh*, a creature which is very gluttonous. It loves food and therefore is put on various vessels, as cover, handle, etc., as a warning against gluttony.
 夔 龍 *Pa Hsia*, a creature which loves water. It is put on the railing of bridges.
 睚 眦 *Yai Chai*, a creature which likes to kill. It is therefore used on sword handles and where blades join handles.
 狻 猊 *Suan Li*, a creature which is fond of smoke and fire, and is used on incense burners.
 椒 圖 *Chiao Tu*, a creature which likes to close things, and is therefore used on door handles.

Apart from all these appendages of picturesque romance one feels indeed that the ancient Chinese system of government, in its ideals, resembles far more closely democratic government, than it does any of our monarchical forms, especially as, in addition to the points already mentioned, the Emperor was regarded as the head of a clan and the Father of his people. This fact was noticed by Van Braam, who in 1794—1795 conducted an Embassy from the Dutch East Co. to the court of Ch'ien Lung; the dedication to his Journal which contains "an authentic account of the Embassy," is to His Excellency George Washington, President of the United States and reads as follows:

SIR,—Travels among the most ancient people which now inhabits this globe, and which owes its long existence to the system which makes its Chief the Father of the National Family, cannot appear under better auspices than those of the Great Man who was elected, by the universal suffrage of a new nation, to preside at the conquest of liberty, and in the establishment of a government in which everything bespeaks the love of the First Magistrate for the people.

Permit me then to address the homage of my veneration to the virtues which in your Excellency afford so striking a resemblance between Asia and America. I cannot shew myself more worthy of the title of Citizen of the United States, which is become my adopted Country, than by paying a just tribute to the Chief, whose principles and sentiments are calculated to procure them a duration equal to that of the Chinese Empire. I am, with respect, Sir, Your Excellency's most humble and obedient Servant, A. E. Van Braam Houckgeest."

The one outstanding difference, of course, between the Chinese ideal and that of the American Republic lies in the fact that in China the Ruler was the choice of Heaven, whereas in American he is the choice of the people. Van Braam's experiences are most interesting, he was the last European until after the Boxer Days of 1900 to have audience in one of the three great Halls. His descriptions are entertaining, and one of the features which struck him forcibly was the entire absence of militarism about the Court or in the Empire. He says:

"Neither upon this occasion, nor during any of the other ceremonies at which the Emperor was present, did I ever see a military guard. There is not even a guard-house at the gates of the Palace, which are entrusted to the sole care of a little Mandarin and a few other individuals appointed for that purpose. Any one would naturally expect to find a small army in the Imperial residence, but he will see nothing like it. I can affirm that in all my walks through the city I never met with anything military except a small guard-house, occupied by ten soldiers, under the command of an officer, who falls into the ranks himself as sergeants do in Holland. At the gates of the city there are perhaps, thirty or forty men, commanded by an officer of higher rank.

I was not a little surprised to see so few troops, after having been assured last year, by one of the persons of the English Embassy (Capt. Mackintosh) that the effective army of the Chinese empire amounted to eighteen hundred thousand men. Perhaps it is requisite to go into Tartary to see them; for I sought in vain during my journey to discover a sufficient number to justify my adopting any such estimate. In the cities of the first and second order we found as many as two hundred and fifty soldiers, and in those of the third order seldom more than half the number. This calculation is founded upon the whole garrison turning out under arms in the cities we went through . . . we should hardly suppose at the outside more than eight thousand men.

This court is then the only one even in Asia where the chief of the nation is not surrounded and protected by a formidable military guard."

With these facts in mind let us proceed in imagination, through the various Gates, Halls, and Palaces of the Purple City, which may indeed be called an apotheosis of, a

consecration to, that Ho 和 or Harmony¹ that co-ordination of thought and action which brings peace and happiness to the world.

The gorgeous colouring of the buildings is symbolical. The walls are red—symbol of the south, the Yang principle—the sun—happiness; while the roofs which cover the residence of the Sovereigns on Earth are of the bright yellow which is the symbol of "earth," the Yin principle.

The approach to the enclosure designated as "Forbidden" is through the T'ien An Men 天安門 Gate of Heaven's Peace, this is flanked by two beautifully decorated marble columns known as Hua P'iao 華表 Glory of Virtue Sign-posts,² to guide the Emperor upon the "Way" he should tread. These are a survival of the Fei Pang Mu 諫訪木 Boards of Criticism and Detraction, instituted by Yao 堯 and placed by him and his successors outside the Palace gates in order that all who wished to do so might write upon them their opinion as to the acts of the Ruler, and their suggestions for improvement in the government. The Hua P'iao is also a symbol of the glory which should shine from the Emperor's virtue.

A paved road leads to the pink walls of the Purple Forbidden City which are pierced by four gates, one facing each of the cardinal points. Civil Officials enter by the Tung Hua Mén 東華門 Eastern Glory of Virtue Gate, Military Officials by the Hsi Hua Mén 西華門 Western Glory of Virtue Gate (in all Court ceremonies and processions they keep these positions, Civil to the east, Military to the west) while the Emperor only is borne through the opening in the southern face known as the Wu Mén 午門 Gate of the "Sun at Its Zenith." Upon the solemn occasions when it is opened a bell is struck as the Son of Heaven passes under

¹ 和諧也不剛不柔也 (康熙字典)

Ho is to be in accord with, to harmonize together; it is not hard not soft, not unyielding not yielding. (*K'ang Hsi Dictionary*).

Ho was originally written with the character for the flute or "panpipes" beside the figure for growing grain. It would be hard to find figures which would better express perfect peace and harmony. Full ears, promise of a plenteous harvest, and sweet sounds perfectly blended floating through the air.

² 華表 堯設諫訪之木今之 | | 木也大路交衢悉施焉

A B 或謂之表木 (古今注)

The Ancient and Modern Commentary of the Chin dynasty says: Yao instituted the Fei Pan Mu, now Hua P'iao Mu. They were placed at the crossings of the great roads, may be called sign-posts.

官君文德光輝

The light of the virtue and learning of the Superior Man.

標也

A Sign-post.

the central arch. It is flanked on the east by a Sun Dial, Jih Kuei 日晷 on the west by a "Good Measure" (of grain) Chia Liang 嘉量. As the sun dial is useless if the light of the sun is obscured by clouds, so the light of the Emperor's virtue does not shine if clouds (*i.e.* evil counsellors), interfere between him and the people. It also suggests that the Ruler is the Sun whose light shines on low and high alike, and is a reminder to him to follow the immutable ways. The Grain Measure is a symbol of the full measure of justice, mercy, and virtue which should be meted out to each being irrespective of his station, the measure should be "level"—filled to over-flowing with benefits for the people. Being four-sided it represents the whole Empire, it is in fact in the form of the original character for "kingdom" which was a simple square. In conjunction the two symbols form that saying which is the basis of Chinese behaviour; the Jih Kuei is the "Kuei" 規 or "Circle within which is Right Conduct," the Measure is the Chü 矩 or "Square of Right Action,"—which among us has not appealed countless times to the Kuei Chü 規矩 of the country?

Passing under the Wu Mên one enters an immense courtyard through which runs a stream, symbol of the Yin or Negative and earthly influence in Nature, known as the Golden Water River 金水河¹; it is spanned by five white marble bridges corresponding to the Five Virtues,² the Five Relationships, the Five Happiness, the Five Colours and so

¹ 玉河 源出玉泉山下流爲一一兩爲昆明湖分流入西水關爲積水潭入皇城爲大液池環繞紫禁城經正陽門東流至東水關下注大通河亦名御河元時易名曰金水河

A paraphrase of the above runs; the Jade River has its source in the Western Hills—arrived at the present summer Palace it forms the Kun Ming Lake, it divides, flows in at the west water gate of the City then into the Forbidden City, before the Tai Ho Gate and out through the eastern water gate. It is also called the Imperial Water, during Yuan Dynasty its name was changed to Golden Water River.

五福 FIVE HAPPINESSES.

壽 *Shou* (Longevity).
富 *Fu* (Riches).
康寧 *Kang Ning* (Health).
攸好德 *Yu Kao Te* (Love of virtue only; single-heartedness).
考終命 *Kao Chung Ming* (Natural Death).

五倫 FIVE RELATIONSHIPS.

君臣 *Ruler and Official.*
父子 *Father and Son.*
兄弟 *Elder brother and Younger brother.*
夫婦 *Husband and Wife.*
朋友 *Friend and Friend.*

五色 FIVE COLOURS.

青 黃 赤 白 黑 *Blue, Yellow, Red, White, Black.*

on; these bridges can only be crossed by the Ruler himself and his bearers; beyond stands the Gateway of Supreme Harmony, the T'ai Ho Mèn 太和門 and in front of this the Son of Heaven was joined by the Officials of his Court who, having entered the Forbidden City from the east and west, have now penetrated to the inner precincts, Civil Officials by the Hsieh Ho Mèn 協和門 United in Harmony Gate, Military Officials by the Hsi Ho Mèn 熙和門 Glorious Harmony Gate, and stand ready to proceed with their Chief to the great Halls of Ceremony.

As the Ruler alone can use the Wu Mèn and the marble bridges, so he alone can pass through the centre of the T'ai Ho Gate. The Civil Officials use that of Chao Te 昭德 Luminous Virtue, the Military that of Chên Tu 貞度 Correct Conduct, which lead to the great open space before the first and grandest of the San Ta Tien 三大殿 Three Great Halls—the T'ai Ho Tien 太和殿 Supreme Harmony Hall. A fine description in its physical aspect of the Hall and courtyard which "as the official review and celebration of the Allied Victory held more than 15,000 troops and guests and could have still accommodated three times as many people," is given by Juliet Bredon in her fine book "Peking,"—we are more concerned with the symbolical character of the Supreme Harmony Hall and its ornaments. It stands upon the highest of three white marble terraces, these correspond to the San Ts'ai, Heaven Earth and Man, which acting in perfect union produce those greatest of blessings—Peace and Plenty. On the terraces stand various figures, the Ssü Tzū 獅子 Protectors of Temples, Palaces and Homes; the Cranes emblems of longevity; and the Pei Hsi 鳳 those sons of the dragon who resemble tortoises and who carry slabs bearing inscriptions. Here also we find again the Sun Dial, and the Good Measure, reminders to the Ruler that he must follow the way of Kuei Chü.

Four flights of marble steps for the use of chair bearers and Officials, and a central "path" of marble over which the chair of the Son of Heaven passes, lead up the terraces to the entrance of the Hall. This approach is decorated with various dragon motives. The finials to the balustrades are capped by Ying Lung 應龍¹ and Ch'iao Shen 翹神² while

¹ 應龍 龍之有翼者曰應龍(廣雅)

泥蟠而天飛者應龍之神也(王褒文)

The dragon which has fins is called Ying Lung.

(Kuang Yao)

The Pan dragon which rises from the mud and flies to Heaven is the spirit of the Ying Lung. (Wang Pan Wen).

² 翹神 詔山之神狀皆鳥身而龍首(山海經)

The form of the spirit of the Ch'iao Mt (in Shantung) has the body of a bird—the head of a dragon.

(Shan Hai Ching).

the Imperial pathway bears the five clawed dragon himself rising from high waves which, in the words of the poet Li T'ai-po, are "connected like a mountain range."

Within the Hall which has a double roof supported by colossal pillars painted in rich colours, stands the Imperial Dais; the horizontal board above the steps bears the inscription Chien Chi Sui Yu 建極綏猷 By the Establishment of High Ideals he (the Emperor) will adopt the best law for tranquility (in the Empire). Five stairways lead to the gilded throne before which stand incense burners and tall perforated metal columns, these allow sweet scented fumes to pervade the apartment. Van Braam in his description of an Audience says:

"On the sides of the platform were several vases filled with natural flowers, to the sweet emanations of which two other vases of metal added the perfume of burning sandal wood and other Asiatic substances."

This custom of scenting the air is often referred to in poetry as 身染御香歸 "Their bodies soaked in the Imperial essences the Officials return" and as in the following poem by Wang Wei¹, which may be paraphrased as follows:

Written by Wang Wei, after a poem by Chia the Secretary, on Attending an Audience at Daybreak in the "Great Brilliance Palace."

- 1.—When the Sun's light is just appearing the "Chicken-man," his badge of Office a red head-cloth—proclaims aloud the hour.
- 2.—At this exact moment the Keeper of the Robes sends in the garment of eider-duck skin, its feathers—kingfisher green—lying in cloud-like curves.

1	報	朝	香	日	萬	九	禽	錦	王
聲	罷	煙	色	國	天	衣	幘	綰	綰
歸	須	欲	繞	衣	開	方	雞	和	和
到	裁	傍	臨	冠	闔	進	人	賈	賈
鳳	裁	衣	仙	拜	開	翠	報	舍	舍
池	五	龍	掌	冕	宮	雲	曉	人	早
頭	色	龍	動	旒	殿	委	響	朝	朝
	詔	浮						大	大
								明	明
								宮	宮

The "Chicken Men" whose badge of office was a red head-cloth were in charge of the water clock, and their business was to announce the time of day. Beside the water clock were kept bamboo tallies one for each of the twelve divisions of the twenty-four hours, and each marked with the correct Tzu or hour name taken from the "Twelve Branches." When the arrow of the water clock showed the hour the Chicken Man seized the correct tally and struck a stone which stood in front of the Palace Hall. At the division of Yin 3-5 a.m. or Mao 5-7 a.m. during which the sun rose according to the season of the year he uttered long cries in a loud voice so that the inmates of the Palace might know that day was at hand.

- 3.—In the Ninth Heaven, centre of all points of the compass, there opens the Chang Ho Gate, first of all entrances to Heaven, as do the gates of the Halls and Palaces here below.
- 4.—The Ten Thousand countries send representatives each in the robe and head-dress of his rank, to raise their hands in worship before that cap from which strings of pearls are suspended.
- 5.—The sun colour has just arrived at the high bright "Immortals Palm" which caps the metal column.
- 6.—Sweet scented smoke envelopes the Emperor's robes of ceremony—in the floating mist the dragons seem to write—to live.
- 7.—The Audience ended, I desire to cut the Five-coloured paper upon which to inscribe the words of the Son of Heaven.
- 8.—I return to my study—my jade girdle ornaments giving out clear sweet sounds—to write beside the Pool of the Crested Love Pheasant.

The T'ai Ho Tien was regularly used three times in the year; on the first day of the lunar year after the Emperor had returned from the ceremonies at the Altar of Heaven when he received his Court in great state, at the Winter Solstice when he again gave audience here, and at the celebrations in honour of the Imperial birthday which also took place within its walls; as did any extraordinary rejoicing such as took place when the Son of Heaven assumed Office, or upon the occasion of an Imperial wedding. It stands at the southern extremity of the colossal elevation upon which the San Ta Tien are placed, the second of these Three Great Halls, the Chung Ho Tien 中和殿 Perfectly Balanced, Un-deviating, Harmony Hall, being placed directly behind it. This Hall which is very small was used at the Ch'ing Ming 清明 when rites to the ancestors and various spirits were performed; and in the autumn for the inspection of the grain newly harvested, and also for the inspection of the instruments of agriculture.

The allusion to the "Immortal's hand" is to a very high bronze pillar which Han Wu Ti built at the Chien Chang Kung on the top of which was a large metal hand, placed to catch the dew—the drinking water of the Immortals. The line gives the impression of early dawn, when the sun's rays are just touching very high places.

秦置六尚 SIX OFFICES INSTITUTED BY THE CH'IN DYNASTY.
255-209 B.C.

- 尚冠 Keeper of the Head-dresses.
 尚衣 Keeper of the Robes.
 尚食 Keeper of the Food-stuffs.
 尚沐 Keeper of the Washing utensils.
 尚席 Keeper of the Sitting Mats.
 尚書 Keeper of the Writing Materials. This officer also acted as a sort of Secretary, composed the poems which the Emperors enjoyed writing or did any clerical work.

The Imperial seat can hardly be called a throne, being very small and but slightly raised. The horizontal board above it reads:

允執厥中 Yün Chih Chüeh Chung, Sincerely hold fast the Perfect Mean, and the Tui Tzū which hang on either side read:—

時乘六龍以御天所其無逸

Always the Emperor mounts the chariot, drawn by six dragons, in order to rise to Heaven; He shuns luxurious ease.

用敷五福而錫極彰厥有常

Spreading abroad and bestowing the Five Happinesses—making clear to the Four Quarters, that he is governed by Eternal Principles.

The allusion to the chariot with six dragons is to the chariot of the Sun which is supposed to proceed through the sky drawn by six dragons and driven by a god Hsi Ho 羲和.

Beyond the Chung Ho Tien, on the northern extremity of the immense platform stands the Pao Ho Tien 保和殿 Protection of Harmony Hall. It had two uses; Here on the last of the twelfth month the tributary Princes were feasted, and here were received those scholars who had passed their examinations successfully. The ceiling is coffered in the deep squares known as Tsao Ching 藻井 "Pondweed Wells" and the colouring is very rich and beautiful. The throne is less richly carved than is that of the Tai Ho Tien, and the inscription hung over it reads:—

Huang Chien Yu Chi 皇極有極 "In the Creations of the Emperor are to be found the most Perfect Excellence."

Van Braam gives a very entertaining account of an Audience in this Hall which he attended on January 20th, 1795, when Ch'ien Lung received Envoys from Korea and Mongolia and the Dutch Embassy.

In the middle of the hall is the Imperial throne, upon a platform six feet high. The approach to it is by three flights of steps. The platform is covered with a carpet, and furnished with a balustrade, which is ornamented with carved work, as well as the Emperor's arm-chair, and the rails that accompany each flight of steps. Behind the throne hung a yellow tapestry, and on the sides of the platform were several vases filled with natural flowers . . .

The two extremities of the gallery without the hall are paved entirely with stones of a finely polished surface. There were ranged the bulky instruments of music, such as that consisting of sixteen little bells, that composed of sixteen pieces of metal, the great drum and several other instruments of a similar kind. They were all richly gilt, as well as the pedestals on which they stood.

The outer court, in which most of the guests were obliged to breakfast in the open air, was covered with thick carpets, on which were laid the cushions that each guest had taken care to make his servant bring, in order that he might sit down more conveniently on the ground fronting the platform.

Opposite the throne was pitched a great tent of yellow cloth, in which the side-board was arranged. Then in the court before the pavilion were placed four rows of little and low tables, covered with coarse linen, and so disposed that there was one between every two persons, except opposite His Excellency and me, where a separate table was placed for each of us.

This court was surrounded by persons of all ranks and classes, not excepting stage-players and servants. The latter had the impudence to come and stand before the great Mandarins, in order to get a better view of us."

In the Pao Ho Tien were also received the candidates who had successfully passed the triennial Examinations for the highest Degree, those of Chin Shih and Han Lin, held in the Capital, who were thus about to step automatically into the ranks of the Nation's governing body. Theoretically, and as a rule practically, no favoritism affected the status of these candidates, but as Heaven, so far, has not permitted perfection to be attained in mortal affairs, it did sometimes creep in—evidently Kao, the toad, who wrote the following reproachful little poem felt that had he been able to blossom among the Clouds (Court Officials) of Heaven (the Emperor) he would have been able to enjoy the east wind of spring which brings fertilizing rain, and would not have been nipped in the bud, as is the rose mallow, by the early autumn frosts.¹

A Poem from One Below handed up to the Vice-President Kao by Kao The Toad.

- 1.—In Heaven above the peach trees with double blossoms, are planted in the dew.
- 2.—Beside the Sun the pink apricots are rooted—supported by the clouds—
- 3.—The rose mallow springs beside the chill river of autumn.
- 4.—It does not feel the east wind of spring—in resentment, it does not bloom.

Through the Northern Doorway of the Pao Ho Tien a descent is made from the huge stage on which stand the San Ta Tien to the causeway leading through a Gate to

不 向 東 風 怨 未 開	芙 蓉 生 在 秋 江 上	日 邊 紅 杏 倚 雲 殘	天 上 碧 桃 和 露 種	高 蟠 下 第 後 上 高 侍 郎
--	--	--	--	--

the personal Palace of the Emperor, the Ch'ien Ch'ing Kung 乾清宮 Palace of the Cloudless Heaven. This causeway, raised high above the Courtyard is beautifully ornamented, on either side rows of Pa Hsia 夔夔 the dragon sons who love water, act as gargoyles to carry away any superfluous moisture from the road used by the Son of Heaven in his passage from the Halls of Ceremony to his private apartments. Before the Ch'ien Ch'ing Kung appear not only the Sun-dial and the Good Measure, but various other emblems which are intended to act as reminders to the Ruler that he should think only of his people's welfare.

The steps and Imperial pathway are exquisitely and delicately carved, with less boldness of relief than is found elsewhere. In the middle of the centre panel is placed an Imperial dragon rising from a background, decorated with the flowers of the four seasons, with fungi of longevity and many auspicious symbols; this is surrounded by a deep border on which are carved Ying Lung, deers, symbols of longevity; and Lung Ma 龍馬 a curious creature whose father was a dragon, and mother a horse; he bears a resemblance to both his parents; while in the four corners are placed Feng Huang. The steps are most beautiful; Lung ma are carved below them; on the first tread two Ssü Tzū 獅子 "Protectors" are flanked by two of those interesting creatures known as Cha Yu 狻猊 which are placed in Palaces as warnings to the Emperor; the second tread is decorated with Ch'i Lin 麒麟 one of the four fabulous animals, harbinger of Peace and good fortune, it can walk on the water as well as on the land and, sad to say, has not been seen since the days of Confucius, it will be remembered that he found one which some hunters had just killed, and that he wept bitterly feeling that all chances of peace and harmony had gone; the third bears Fêng Huang 鳳凰 those "Crested Love Pheasants" often referred to as "Phoenix," a translation which carries a wrong connotation. The Fêng Huang do not rise from their ashes, they are no symbol of renewed hope, but of loving friendship and affection, they are the emblem of the Empress, being the greatest of the bird family to whom

狻猊 龍首馬尾虎身長四尺性好食人君王有道則隱
無道則見 (述異記)

Cha Yü. Dragon's head, horse's tail, tiger's claws; its body is four chang (forty feet) long; it loves to eat men. If the princely King has virtue (follows the Tao or Right Way of life) it is in the Yin world (the world of shades below this world which is that of the Yang of light) if he has not virtue, then it is seen. (*Shu I Chi*).

all other birds pay homage. These four designs are repeated in the order cited on the upper steps and then the Palace itself is entered.

This is where the Emperor received his Officials, for daily Audience, etc., in the ordinary way, here the Empress and Palace ladies could penetrate if the Ruler so desired. The board above it reads; Chêng Ta Kuang Ming 正大光明 Upright, Noble, Honourable, Clear of Intellect (should be the Ruler), while behind the Imperial seat is carved a motto; Only the Perfect Ruler is at all times a Pattern;

安	知	四	懷	惟	惟	惟	惟	萬	首	衆	功
民	人	方	佛	民	臣	老	天	國	出	廣	崇
則	則	爲	君	從	飲	時	聰	威	庶	惟	惟
嘉	哲	則	子	又	若	憲	明	實	物	勤	志

The centre reads; Wei T'ien Tsung Ming; Wei Sheng Shih Hsien; Wei Chen Ch'ing Jo; Wei Min Tsung I. "Only Heaven is All-hearing and All-seeing, is perfect in comprehension; Only the Perfect Ruler is at all times a Pattern; Only the perfectly sincere Official reverently follows the Ruler's example; Only the virtuous People are obedient and allow their actions to be regulated." In a word, it may be said that only by harmonious co-operation can good government be arrived at. When the Emperor follows the Way of Heaven then his Officials can and will take him as a pattern and the people can and will accord with the regulations!

The precepts on either side run; Kung Ch'ung Wei Chih; Yeh Kuang Wei Ch'in; Shou Ch'u Shu Wu; Wan Kuo Hsien Ning and Kai Ti Chun Tzu; Ssu Fang Wei Tse; Chih Jen Tse Che; An Min Tse Hui. "Achievement that is worthy of admiration springs from Perseverance; Patrimony can be widened only by Diligence; The Emperor is above all creatures; The 10,000 Countries all enjoy Peace and The Superior Man is kind and courteous; He is a model for all the Four Quarters; His knowledge of men shows his Discernment; He is able to conserve the people in peace—this shows his kindness."

The furnishings are naturally most gorgeous and the colonnades in front of the Palace very imposing.

As the centre of the ceremonial portion of the Forbidden City consists of the three great Halls "Tien," so the centre of the residential portion consists of three buildings arranged on the same plan. Two large "Kung," that of the Emperor—Palace of the Cloudless Heaven—to the south, that of the Empress—K'un Ning Kung 坤寧宮 Palace of Earthly

Tranquility—to the north, and between them a small building known as the Chiao T'ai Tien 交泰殿 Hall of Fusion and Permeation. The name is very difficult to render in English, the complete phrase should read "T'ien Ti Chiao T'ai" 天地交泰 translated by Williams as "Heaven and Earth Vigorous and Productive." Juliet Bredon calls the Chiao T'ai, Hall of Imperial Marriage Rites; this is far too concrete and carries the wrong connotation, it suggests that actual marriage rites take place in this Hall; this is not so. The name is entirely figurative, and refers to the moment when the descending C'hi 氣 Vital Force of Heaven meets and is fused with the ascending Ch'i, 氣 Vital Force of Earth—at which moment, on the fifteenth of the Fifth Month, all things are completely permeated with life. The Tz'ü Yüan 辭源 reads 泰者物大通之時也 T'ai expresses the moment of great permeation.

In the Ch'iao T'ai Hall are kept the Imperial Seals of past Dynasties of Emperors, placed in caskets which are arranged behind the small and simple throne. The board above bears but two characters, those two characters which have caused such endless discussion "Wu Wei" 無爲 Lun Yü says that King Shun instituted the rule of "Wu Wei" which is explained as the use of virtue to obtain the evolution of the people, not the use of force or punishment. Rule by the Law of Nature. The characters were written by Ch'ien Lung in the style of K'ang Hsi.

無爲而治者其舜也與 (論語)

無爲謂以道化民無事於利政也

On the east side of the throne stands a magnificent water-clock which dripped out the hours in the days of long ago, and above the dais is a gorgeous and highly ornamented ceiling.

K'un Ning Kung, the Palace used by the Empress, directly to the north of the Chiao T'ai and has very beautiful doors, carved with a design of Ju I 如意 heads, and circles, these last are symbols of the perfection of the full moon, the Moon being an emblem of the Empress.

To the North-east of the K'un Ning is placed the Chien Chiu Ting 千秋亭 Pavilion of a thousand autumns, which phrase of course expresses the idea of longevity—an autumn connotes a year completed, a harvest gathered! Inside the Pavilion are kept utensils used in Buddhists Rites, while directly to the north is the Ch'in An 欽安 Hall, that of Imperial Peace, it stands in a lovely garden and is the spot where the Ruler may enjoy rest from the cares of his office. The balustrade is carved with a design of "moving dragons"

Hsing Lung 行龍 and is surmounted by marble vases holding paeonies; these suggest the phrase Fu Kuei Ping An 富貴平安 Happiness, Prosperity, and Peace; a very fine Pa Hsia acts as a water spout at the corner of the terrace, and below are lightly traced circles of "longevity."

The Imperial Study where the Emperor keeps his books is called the Yang Hsin Tien 養心殿 Hall where the Heart or Mind is Nourished (the heart of course is looked upon as the seat of the intellect) and is placed to the west of the Palace of Cloudless Heaven. Behind the throne is a screen upon which is carved a seven character "Lu" by Ch'ien Lung, and the book cases are ranged on either side. In an inner apartment a beautifully painted frieze composed of emblems of happiness and longevity runs round the wall. The red sun, symbolical of the Emperor whose light illuminates the kingdom, whose fortune rises higher and higher, as the sun rises in the sky, shines from among pine branches, on the west wall appear cranes of longevity and peaches of immortality, panels are carved in a design of bamboo and epidendrum also symbolical. The bamboo is used in only two of its many meanings, these are

- 1.—It does not alter its colour with the seasons, but is evergreen; the Ruler likewise should not be vacillating, should be uninfluenced by trivialities, as he is in the beginning so should he be in the end, in a word he should be steadfast and unalterable in his virtue.
- 2.—It symbolizes the "empty heart," which is ready to receive all goods and virtuous suggestions. So should the Emperor be ready to listen to the advice of his ministers.

The Lan Hua 蘭花 or epidendrum is the symbol of the "Chün Tzū" 君子 or perfect man, Confucius explains its characteristics at length and the Emperor is supposed to possess all its virtues.

The Imperial bed-room is situated in the Yang Hsin Tien, the yellow curtain of the bed itself is woven in a design of the endless knot known as the Hui Lung Wan Tzū 迴龍萬字 while the tops are embroidered with the character Shou for longevity, which also appears written upon a hanging scroll. The doors of the bed are carved with bamboos and the Shou 壽.

To the north of this private residence of the Ruler is the I K'un Kung 翊坤宮 Assist the Earth Palace, residence of the Empress; it possesses two marvellous screens of carved wood, the first is carved in the design known as Hsi shang mei shao 喜上眉梢 and shows the magpie, bird of joy among plum blossoms. The allusion lies in a play on words, the idea is that when the eye-brows are lifted, are high, not

drawn together, one is happy and care free, the further screen is composed of the pines of longevity; the frieze and panels are decorated with a design of bamboo, thus the "Three Friends" the pine, Bamboo, and Plum, "who do not fear the winter's blast," are all represented. Panels and window frets are ornamented with characters for longevity. Beautiful lanterns screened in different shades of yellow, hang from the ceiling while at the end of the room stands a magnificent circular mirror, which conveys the following meaning; Yung Yüan Chang Yüan 永遠長圓 United in a complete circle for eternity." A round mirror has several connotations; it is symbol of conjugal happiness, the death of a wife, the absence of a husband are referred to as "a broken mirror;" it also suggests complete comprehension; and is used as an allusion to that magic mirror in which the nature of peoples hearts are reflected; these last were used by the Great First Emperor of Chin to test the hearts of the palace ladies.

Returning to the central line of buildings one passes through the Tsun I Mên 遵義門 Comply with Excellence Gate into the Yu Hua Ting 雨花亭 Rain Flowers Pavilion. This name of a priest is supposed to deliver the sutra, that is one of the Canons of Buddhism, and as the words of enlightenment fall from his lips Heaven "rains flowers." In Nanking there may be seen the famous Yü Hua T'ai where, in the time of Liang Wu Ti 梁武帝 A.D. 502, the great patron of Buddhism, flowers rained as a priest was expounding the doctrine, which flowers were turned into the brightly coloured pebbles for which the hill is still famous, and which the Chinese treasure to-day in little bowls of water so that the colours may gleam the more brightly. Buddhist relics are deposited in the Pavilion and in the centre of the courtyard stands a fine incense burner upon which is carved a Suan Li 狻猊 that son of the dragon who loves smoke and sweet scents.

Beyond the Yü Hua Ting the northernmost gate of the Purple Forbidden City is reached, the Gate through which ironically enough the Court of Kuang Hsü fled in Boxer Days, it is the Shên Wu Mên 神武門 Spirit of Bravery Gate. In addition to all attributes we have noticed the Emperor should have one other—that of bravery—he is known as Chün Chu Shên Wu 君主神武. "The Emperor is majestic and awe inspiring.

Standing to the north of the Purple City, on that hill where the last of the Mings stood at the moment when he—realizing that the Decree of Heaven, by which he lived and reigned, had gone from him—decided to end his sojourn in

this world, one can look down upon the gleaming yellow roofs, the soft rose red walls of that enclosure where dwelt the Son of Heaven, who governed his Domain by a system that glorified not the Strong Man—the Man of Force, but the Strong Man—the Man of Virtue. A Ruler whose people have made their National Hero, who have taken as their pattern not the Man of War, but the Man of Peace . . . Confucius, the Sage Kung Fu Tzū 孔夫子. Him they have raised and made equal to Heaven and Earth, it was Confucius who said:¹

People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense, and moreover become good. (See "Sayings of Confucius". Wisdom of the East series. Lionel Giles).

Another of whose Sages, Mencius, Mèng Tzū 孟子 disciple of the Master, when asked by Ching Ch'un for the definition of a great man replied:²

To live in the wide dwelling-place of the World, to stand in the correct rank of the World, to walk on the great highway of the World; when he obtains his desire for office, to practice his principles for the good of the people; and when that desire is disappointed, to practice them alone; not to be dissipated by riches and honours, not to be swerved from principle by poverty and mean circumstances; not to cringe to power and force:—these are the characteristics of the great man.

A people whose best-loved poet Li T'ai-po 李太白 in describing War wrote:³

In savage attack they die—fighting without arms, in locked embrace;
The riderless horses scream with terror, throwing their heads up to the sky.

¹ 論語 爲政 第三節

子曰，道之以政，齊之以刑，民免而無恥，道之以德，齊之以禮，有恥且格。

² 孟子 滕文公下二章 第三節

居天下之廣居，立天下之正位，行天下之大道，得志，與民由之，不得志，獨行其道，富貴不能淫，貧賤不能移，威武不能屈，此之謂大丈夫。

³

聖人不得已而用之	乃知兵者是凶器	將軍空爾爲	士卒塗草莽	唧飛上挂枯樹枝	烏鵲啄人腸	敗馬號鳴向天悲	野戰格鬪死	戰城南 李太白
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Vultures and kites tear the bowels of men with their beaks,
 And fly to hang them on the branches of dead trees.
 Soldiers lying in mud, in grass, in undergrowth;
 Helpless the General—Yes, incapable before this!
 We have learnt that soldiers are evil tools,
 But wise men have not accomplished the ending of strife, and
 still employ them.

(Translated by F. Ayscough, Rendering, Any Lowell).

Impractical, Utopian, as this system seems to us who have lived in a different atmosphere, is it not well to reflect that whereas, our forms have been ephemeral in the extreme, this form, this conception of social relationships, has proved as enduring as is its most popular emblem of longevity . . . the bamboo? China, ruled on the principles of accord and harmony, has existed, in the realm of authentic history since about the year 2000 B.C. Germany the most perfect example of Rule by Force which the world has seen has lasted—how long?

I cannot do better, in closing this paper, than to throw on the screen a picture of the simple and appropriate monument which marks the resting place of "The Great and Perfect One; The Holy One beyond Comparison; The King whose Virtue Diffuses Transforming Doctrines;" the man whose ideals still inspire the people of "The Hundred Surnames." Lionel Giles writes of him:

Throughout the anarchy of this terrible period, the light kindled by Confucius burned steadily and prepared men's minds for better things. His ideal of government was not forgotten, his sayings were treasured like gold in the minds of the people. Above all, his own example shone like a glorious beacon, darting its rays through the night of misery and oppression and civil strife which in his lifetime he had striven so earnestly to remove. And so, it came about that his belief in the political value of personal goodness, was in some sort justified after all; for the great and inspiring pattern which he sought in vain among the princes of his time was to be afforded, in the end, by no other than himself—the throneless king," who is for ever enshrined in the hearts of his countrymen. It is absurd, then, to speak of his life as a failure. Measured by results—the most incalculably great and far-reaching consequences which followed tardily but irresistibly after he was gone—his life was one of the most successful ever lived by man. Three others and only three, are comparable to it in world-wide influence: Gautama's self-sacrificing sojourn among men, the stormy career of the Arab Prophet, and the" sinless years "which found their close on Golgotha."

'大 成 至 聖 文 宣 王' Inscription on Confucius tomb-stone. The Wen Hsuan Wang, was the title given during the T'ang Dynasty, the Chih Sheng was added by the Sung Dynasty and the Ta Cheng by the Yuan.

An Abstract of the above paper was given before the Society on March twenty-fourth, this was illustrated with the following coloured slides;

- | | |
|--|---|
| 1 Diagram from Pere Amiot's description of Chinese Philosophy. | 26 North view of same showing descent from great stage. |
| 2 Fourteen terms which Meadows considers as identical. | 27 Ch'ien Ch'ing Kung. |
| 3 T'ang of Shang offering his life as sacrifice. | 28 do. nearer. |
| 4 The Dragon. | 29 do. side view. |
| 5 Hua P'iao before T'ien An Men. | 30 do. columns in front. |
| 6 Shun Wang and his Fei Pan Mu. | 31 do. Centre panel of stairway. |
| 7 Plan of Forbidden City. | 32 do. Steps. |
| 8 The Wu Men. | 33 do. incense burner. |
| 9 Jih Kuei in front of Wu Men. | 34 do. Chia Liang. |
| 10 Chia Liang in front of Wu Men. | 35 do. Throne. |
| 11 Court before T'ai Ho Men. | 36 do. Throne nearer. |
| 12 Ceiling of T'ai Ho Men. | 37 do. Mirror. |
| 13 T'ai Ho Tien. | 38 do. Cupboard. |
| 14 Ssu Tzu in front of same. | 39 do. Doorway. |
| 15 Pei Hsi in front of same. | 40 Ch'iao T'ai Tien. |
| 16 Ying Lung in front of same. | 41 do. Throne. |
| 17 Ch'iao Shen in front of same. | 42 do. Ceiling. |
| 18 Central Pathway in front of Pao Ho Tien. | 43 do. Water clock. |
| 19 Pillars of T'ai Ho Tien. | 44 Chien Chiu Ting. |
| 20 Dais and throne of same. | 45 do. Buddhist vessels. |
| 21 Dais side view. | 46 Chin An ceiling. |
| 22 Officials in robes of ceremony. | 47 Chin An railing. |
| 23 Throne in Chung Ho Tien. | 48 Yang Hsin Hall. |
| 24 Ceiling of Pao Ho Tien. | 49 do. inner room. |
| 25 Throne of Pao Ho Tien. | 50 do. Emperor's bedroom. |
| | 51 do. Door. |
| | 52 I K'un Kung. |
| | 53 Yu Hua Ting. |
| | 54 Shen Wu Men. |
| | 55 Bird's eye view. |
| | 56 Confucius' grave. |

I desire to express my thanks to Mr. Evan Morgan for the assistance which he has kindly given me in the translations of the precepts which surround the Imperial thrones, and also to Mr. Nung Chu 農竹 for his unending patience in searching for the references in the Chinese books which have been required in the preparation of the paper.

The translation of the "Cloudy River" is my own, and is based on the analysis of the character, from which analysis I have obtained the "overtones" of the poem.

NOTES ON THE AGRICULTURE, BOTANY AND ZOOLOGY OF CHINA

B. W. SKVORTZOW

XXXIX¹.—THE POPPY CULTURE IN NORTH MANCHURIA.

The Poppy plant in North Manchuria has been cultivated for opium from the 18th century. It was cultivated here long before the Chinese emigration from the South and the arrival of Russians, Japanese and Coreans from the West and East.

Twenty years ago a great area of land in Manchuria was covered with poppy plant and all the richest soils of the great valley of the Sungazi were under this crop. About 10 per cent. of all arable ground during these times was also under the poppy.

The cultivation of poppy was free of taxation, and very profitable. The crop realized usually from two to three times the value of wheat or other cereals.

After the edict of 1908 by His Majesty Kwanghsu, directing that the growth, sale and consumption of opium cease within ten years, the poppy culture stopped in many districts of North Manchuria, but in others it was still continued. After the edict of 1908 the prices of Manchurian opium rose to from ten to thirty times what they were before. The poppy fields were situated in mountainous districts, far from the eyes of local Chinese authorities, or in spots under the protective control of officials and the military.

After the edict of 1908 poppy cultivation began in the Ussuri district in the Russian maritime province, the cultivators being Chinese and Koreans. The opium produced there now is smuggled into Manchuria.

In 1912-1915 the cultivation of the poppy was not so extensive as in 1918-1919 and in 1920. During the last two or three years poppy culture has been greater than ever before.

The principal poppy district in North Manchuria is along the Eastern part of the Chinese Eastern Railway from Sui-fenho to Maoershan Railway Stations.

¹ Sections I—XXXII appeared in Vol. L., pages 49—107 and Sections XXXIII—XXXVIII appeared in Vol. LI., pages 135—158.

In the Harbin district the poppy is not cultivated, the soil being unfavourable. In the district of Ashiho poppy fields are only seen in the mountainous part. At Maoershan small fields of poppy are cultivated on the hill-sides, some distance from the station. From Maoershan to Imienpo and from Imienpo to the valley of the Mutankiang river poppy is cultivated very largely on hill-sides. Poppy is also grown on the mountains along the Mutankiang river. The district between the Mutankiang station and Suifeng or Pogranitchnaia is the largest poppy district in North Manchuria. The largest poppy fields are situated by the Mutankiang, Eho, Siao-suifeng and Silinpo stations. It is estimated that in 1920 in this district 27,000 to 30,000 acres were under poppy.

At Eho station poppy fields are seen 300 feet from the railway line. The poppy plant here is not only cultivated near the railway, but on all the mountains near by.

The poppy planters camouflage their fields by planting hemp, maize and kaoliang round them, or the poppy is intermingled with the maize plants. In river valleys and on hill-sides, positions protected from strong winds, are chosen for poppy fields. Poppy is sown also on sloping valleys the plants laid out in fields resembling wide ribbons.

Poppy fields occupy the most fertile soil. Poppy is planted on virgin soil after which soja beans or maize are sown. On such land poppy is grown for 1, 2, 3 or 4 years in succession, such crude methods actually diminish the producing value of the soil, but in some places alternate crops are planted, and some such system as the following is adopted: 1st year, beans; 2nd year, poppy; 3rd year, maize, etc. Chinese never plant poppy on loamy soil.

The ground for the poppy is prepared in spring or in autumn. In autumn, as soon as the summer crop has been reaped, the land is ploughed, the roots and weeds are gathered and burnt and the ashes scattered over the ground. The seeds are sown 50-54 cm. apart during the middle or end of October, or, in spring during the middle of March or the beginning of April. In some parts poppy is sown in the autumn and sometimes in spring and in the same field maize is planted. Poppy is also sown in May and when planted in this month it sprouts in June, but the earlier sowing produces the hardier plant.

The seeds are sown by hand or by a kind of drill made from a tin pot. The seeds thus sown are then simply trod upon by foot. Poppy begins to sprout in the early spring. In May, when the plants are a few inches high, the rows are thinned so as to leave a free passage between. The

ground is afterwards weeded occasionally and the earth raked. Each plant produces 1-2, rarely 3-4 large white flowers. The poppy blooms at the end of June up to the end of July according to the situation and period of sowing. Among the white flowers there has also been seen the rose flowered poppy—but rarely. The plants attain a height of 60-150 cm. Poppy capsules are of 4-6 cm. in breadth, and of 3-4.5 cm. in length (see Pl. I).

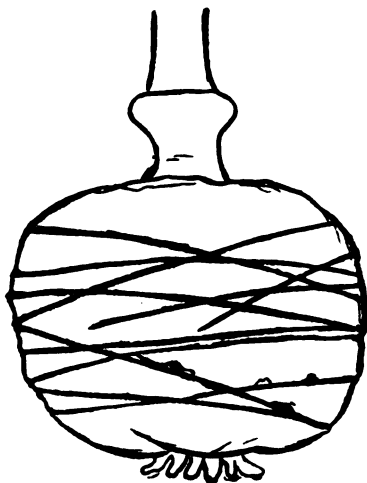


PLATE I.—A Poppy capsule showing mode of incision practised by Chinese in North Manchuria.

When the petals drop and the capsules grow to an extended size, incisions are made by holding the capsules in the left hand and drawing a small knife two-thirds round it, or spirally beyond the starting point. The operation is usually done at any time of the day, except when it is hottest (midday). The exuded juice is collected a few minutes after the incision is made. The capsules are generally incised 4-7 or 10 times. The juice is collected in a small long tin vessel or in a jar made of horn. Later on the liquid is dried in the sun on special waterproof paper. When dry the juice becomes hard and dark brown-black in colour, and the raw opium is now ready.

In North Manchuria one Russian dessiatina or 2.70 acres of ground gives 30-60 pounds of dry opium. In Ussuri district from 30 to 120 pounds.

As is known opium is often sold in Manchuria mixed with bread, oil, etc., and this method of adulteration is very common. According to analysis made in Berlin and Moscow, Manchurian opium contains 14-15½ per cent. of morphia, but when adulterated only half the quantity.

The capsules after the juice is drawn ripens at the beginning of August and the seeds are used for extracting oil. The oil is used both for cooking and medicine. The seeds of the Manchurian poppy are dark in colour.

The reasons, why the poppy cultivation has spread in North Manchuria, in spite of the edicts and strict laws of the Chinese Republic, can be divined at once by anyone who examines the conditions of life in the Eastern part of the C. E. R. Stations. Here all the poppy fields are situated on Chinese territory. At present poppy cultivation and the preparing of opium is openly and largely indulged in by the merchants and farmers and it is fostered under the protection of the local Chinese military, quartered along the railway line.

Every Chinese who has a poppy field registers it with the soldiers and pays a standing contribution after which his field is guarded and defended against robbers.

As must be expected, many thousands of coolies yearly come here from the South and West to collect the juice from the poppy capsules.

The poppy cultivation in North Manchuria does great harm to the Chinese Eastern Railway Company as during the season thousands of Chinese workmen leave the Railway works. Sometimes the Chinese soldiers desert and make for the mountains to re-appear as *Hung Hu Tzū*.

The poppy cultivation does great damage to local agriculture and gardening. The poppy plant exhausts the ground and the flowering poppy does much damage to the bees, in the raising of which the Russians in the Eastern part of the C. E. R. are largely interested.

XL.—THE MOUNTAIN RICE OF NORTH MANCHURIA.

Mountain rice (*Oryza montana* L) is cultivated in Manchuria since the time of Chinese emigration from North China. It is planted here not in paddy fields as in other countries, but is grown on dry land like other cereals. It is sown in April and harvested in September.

It is cultivated by the Chinese more especially in the Kirin, and partly in the Helungkiang provinces. In the district of Harbin which lies 45,045' N. L., mountain rice is grown in the Ashiho river valley and in stretches near

Harbin. In the district of Shuang-cheng-ting it is cultivated on the La-lin-ho river valley.

According to the reports of the Commercial agents of the C. E. R. in 1914 702.6 Chinese *ch'in* was under rice cultivation in this district and 1,238 piculs of rice were harvested.

In Ashiho district the rice fields lie in the Ashiho river valley. Small fields of mountain rice are found in the district of Sansin, which is in $46^{\circ} 20'$ N. L.

In the district Fou-ni rice is cultivated in a small way. We find rice fields in the neighbouring villages round Tao-lai-chao, C. E. R. Station.

In the district Ui-schou mountain rice grows on the La-lin-ho river valley. In 1914 about 4,139 piculs of rice were gathered here.

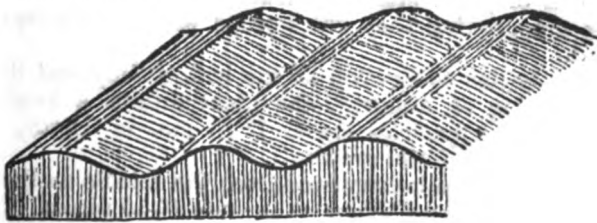
In the district of Nun-gan which is on $44^{\circ} 15'$ — $44^{\circ} 46'$ N. L. rice is sown in the Yin-ma-ho and I-tung-ho river valleys.

In the district of De-houi, the middle of which is on $44^{\circ} 50'$ N. L., rice grows on the banks of the rivers just named. In 1913 this district produced about 58,500 piculs of rice.

In the district of Kiria, which is on $43^{\circ} 7'$ to 44° N. L., mountain rice is widely cultivated in the Sungari and Yin-ma-ho river valleys, and in the district of Chang-chun about 128,600 piculs of rice were harvested.

It is difficult to say how much reliance can be placed on these figures; other figures are given by Japanese and Chinese in the official statistical reports of 1915. They give 1,350,239 bushels of mountain rice for Kirin province.

In Helungkiang province mountain rice is found in the district of Hu-lan in the Hu-lan-ho river valley, but the northern limit of rice is Sui-hua-ting, which lies $46^{\circ} 50'$ N. L.



THE CHINESE METHOD OF TILLAGE OF THE
GROUND FOR THE MOUNTAIN RICE.

Mountain rice grows in Manchuria in various soils, but only in places where the underground moisture is close to the surface.

The fields are tilled in spring (see Pl. I, Fig. 1). The earth is banked up into narrow ridges forming beds 2 feet wide and when these are prepared the rice seeds are strewn by hand in the beds which are specially hoed and the ridges are then rolled into the rice beds.

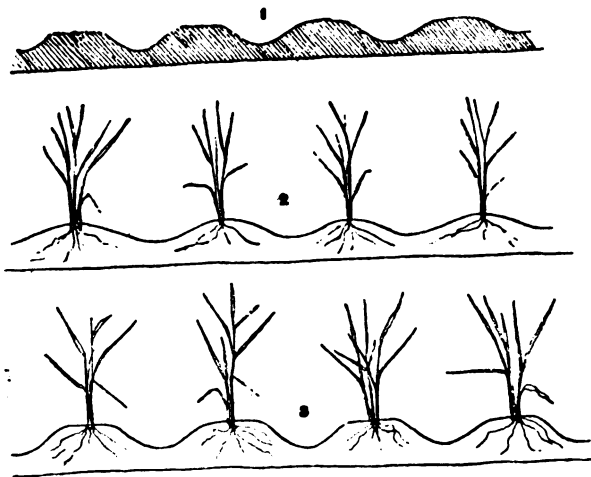


PLATE I.

Rice is usually sown at the end of April or during the beginning of May. For one Chinese *ch'in* 180-200 pounds rice seeds are required.

In the region of I-ma-ho river sometimes mountain rice is sown together with Kaoliang and this is done with the purpose of ensuring a Kaoliang crop which is hardy in drought should the rice crop fail.

Before sowing, the rice seeds are picked to eliminate the seeds of panic grass (*Panicum crus galli*). While the plants are growing they are weeded and the furrows are banked.

Rice begins to develop at the end of July and during the beginning of August. The plant attains a height of 60-90 cm., the panicles are of 16-21 cm. in length, have 6-8 branches and 30-40 grains.

Mountain rice is harvested from the middle to the end of September and a Chinese *ch'in* gives 10-15 piculs.

1,000 unhulled grains of mountain rice from the district of	Harbin weighs	22.92 grammes
" " " "	Hsuangcheng weighs	21.40 "
" " " "	Yin-ma-ho "	23.45 "
" " " "	Kirin "	23.70 "
" " " "	Shengking "	22.20 "
100 gr. of unhulled grains gives	72.75 gr. of hulled rice.	

The rice seeds are husked and polished in small Chinese mills; these mills also are used for kaoliang and small millet.

The rice straw is used by the Chinese as fodder and for making cords.

Two varieties of rice are found on the Manchurian market: white and red. They both have their grains badly husked and polished and are often broken. The grains are brittle and farinaceous.

In the Northern districts mountain rice is of a very inferior quality, but in the Yin-ma-ho, Kirin, Schan-Chung districts the rice is white in colour and pleasant to the palate.

All mountain rice produced in Kirin and Helungkiang provinces of Manchuria is consumed by the local Chinese population and is not exported.



PLATE II. THE MOUNTAIN RICE PLANT.

Mountain rice is cultivated in Manchuria in several varieties often mixed. Two varieties of mountain rice belong to the water type. Ten varieties of rice were observed in the Kirin and Helungkiang province and they are as follows:—

1.—*The white bearded red mountain rice* (see Pl. III, Fig. 1). In North Manchuria this variety has several local forms: (a) with light hulls and red grains (b) with dark brown hulls and red grains of 5.2 m.m. in length and 3 m.m. in breadth (c) with light elongated hulls and with grains of 6 m.m. in length and 2.5 m.m. in breadth. The grains covered with red, dark-red or greyish hulls. The hulled grains are fragile with a farinaceous kernel.

2.—*The unbearded red mountain rice with broad grains* (see Pl. III, Fig. 6). A variety with hull of 7.8 m.m. in length, 3.3.5 m.m. in breadth. The grains have a light red cover. The endopleura is partly farinaceous.

3.—*The unbearded red mountain rice with narrow grains* (see Pl. III, Fig. 7). The hulls of this variety are of 8-8.5 m.m. in length and 3.3.2 m.m. in breadth. The grains are of 5.5 m.m. in length and of 2.2 m.m. in breadth.

4.—*The black bearded red mountain rice with light hulls* (see Pl. III, Fig. 2). A variety with hulls of 6-7 m.m. in length, and 2.5-3 m.m. in breadth. The grains are similar in size to the white bearded grains.

5.—*The black bearded mountain rice with brown-red grains* (see Pl. III, Figs. 3 and 4). A variety with beards of $\frac{1}{2}$ -5 cm. in length with hulls of a dark violet colour. One form, the hulls of which are 8 m.m. in length and 3 m.m. in breadth, the other the hulls of which are 7.5 m.m. in length and 3.5 m.m. in breadth. The grains are of 6 m.m. in length and 2.5 m.m. breadth.

6.—*The white bearded white mountain rice.*—The hulls are light and dark of 6.5 m.m. in length and 3 m.m. in breadth, the beards of 1.5 cm. in length. The grains of 5-5.5 m.m. in length and 2.5-2.7 m.m. in breadth, the cover being colourless.

7.—*The unbearded white mountain rice* (see Pl. III, Fig. 8). A variety with light yellow hulls of 7.5-8 m.m. in length, 3.2 m.m. in breadth. The grains being 4.5-5.5 m.m. in length and 2.2 m.m. in breadth, the cover is colourless. The grains are more solid and transparent than other varieties of the mountain rice.

8.—*The red bearded white water rice cultivated as mountain rice* (see Pl. III, Fig. 5). A variety with yellow-rose and dark brown-red hulls and reddish scales. The hulls are of 6.5-7 m.m. in length and 2.5-3 m.m. in breadth,

colourless cover. The grains are of 5-5.2 m.m. in length and 2.2-2.5 m.m. in breadth, almost transparent and hard with a small farinaceous kernel.

9.—*The unbearded white water rice, cultivated as mountain rice.* This variety has the same appearance as the previous form.

10.—*The large-scaled white water rice. (Oryza sativa L. var. grandiglumis Doll).* (See Pl. III, Fig. 9).

A variety of rice found among the grains of the red bearded white water rice cultivated in Manchuria as mountain rice. Its hulls are yellow of 7 m.m. in length and 3.5 m.m. in breadth. The scales are of 4.5 m.m. in length.

EXPLANATION OF THE PLATES.

PLATE I.

- Fig. 1. The narrow ridges or beds for rice culture.
 „ 2-3. Two kinds of beds used for mountain rice.

PLATE II.

The mountain rice plant.

PLATE III.

[EDITOR'S NOTE.—Unfortunately Plate III has gone astray; same will be circulated on recovery.]

- Fig. 1. The white bearded red mountain rice.
 „ 2. The black bearded red mountain rice with light hulls.
 „ 3-4. The black bearded mountain rice with brown-red grains.
 „ 5. The red bearded white water rice cultivated as the mountain rice.
 „ 6. The unbearded red mountain rice with broad grains.
 „ 7. The unbearded red mountain rice with narrow grains.
 „ 8. The unbearded white mountain rice.
 „ 9. The large-scaled white water rice.

XLI.—THE APRICOTS GROWN IN HARBIN.

Harbin is the northern limit of apricot growing in Manchuria. The bulk of apricot trees seen at Harbin belong to the common apricot class (*Prunus armeniaca* L.) and some to *Prunus manshurica* Kockne while others are hybrids between (*P. armeniaca* and *P. manshurica*) these two species.

The common apricots are grown here with success, but only in spots protected from the north winds. In spring the bark of the apricot trees suffers from the sun's rays; in summer before ripening frequent rains cause the fruits to drop prematurely, while the drought makes them shrivel. The greatest damage is sometimes brought about by late frosts during the end of April. These frosts affect the blossoms.

The apricot trees begin to blossom at the end of April or the beginning of May, the earlier varieties of the fruits ripen from July 3-12, the late varieties in the middle and end of August.

Among the different varieties of apricots grown in Harbin some are of the best types, good in appearance and large in size. The following varieties of apricots were examined at Harbin:

1.—The wild Manchurian apricot tree (*Prunus manshurica* Kohe). This tree has elongated, pointed, biserrated

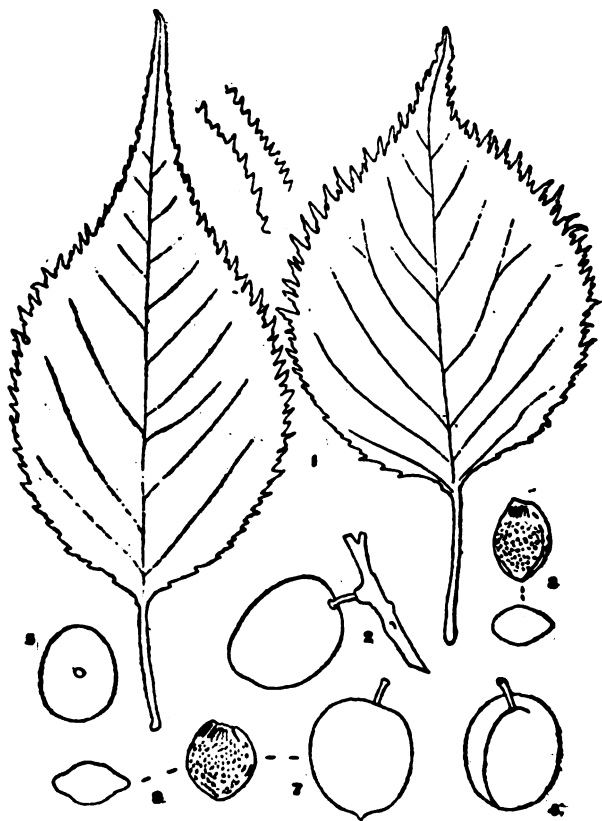


PLATE I.

leaves (see Pl. I, Fig. 1) and small yellow fluted fruits. Two varieties of wild apricot were seen: the first one (see Pl. I, Fig. 2-5) with fruits 2.1-2.2 cm. in length, 1.8-1.9 cm.

in breadth, 1.5 cm. in thickness; with stones of 1.5-1.6 cm. in length, 1.1 cm. in breadth. The second variety had fruits more circular in shape (see Pl. I, Fig. 6-7) 2.2 cm. in length and breadth and with stone of 1.5 cm. in length and 1.3-1.4 cm. in breadth.

The fruits are hard, bitter in taste and unpalatable.

The common apricot tree (*Prunus armeniaca* L.) differs from the wild apricot tree in the shape of their leaves, their margins (see Pl. II, Fig. 1-2), flowers and the pedicles of the flowers. The following 20 varieties of these apricot trees were examined at Harbin.

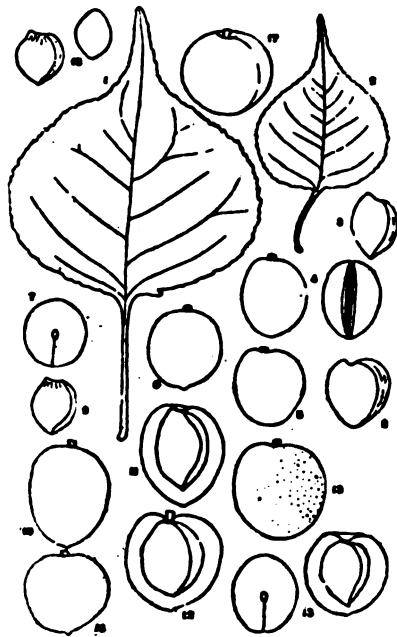


PLATE II.

1.—The apricot tree with thin branches, very small leaves, small flowers of 1.1-1.3 cm. in breadth and small yellow fluted fruits (see Pl. II, Fig. 2-5) of 2.4-2.7 cm. in length, 2-2.5 cm. in breadth and 1.6-1.8 cm. in thickness and the pedicle of 1-1.5 m.m. The stones are 2 cm. in length, 1.5-2 cm. in breadth. The pericarp of this variety is hard and bitter when the fruits ripen, it cracks and falls off. This specie is one of the most ornamental of the trees at Harbin.

2.—An apricot tree with middle and round leaves and small fruits (see Pl. II, Fig. 7-9) red on one side. The fruits of 2.5 cm. in length, 2.2 cm. in breadth and 1.9 cm. in thickness, the stones of 1.7 cm. in length, 1.4 cm. in breadth.

In 1920 this tree had ripe fruits on July 6th.

3.—The apricot with oblong fruits and red on one side (Pl. II, Fig. 10-11). The fruits of 3-3.4 cm. in length, 2.6-2.8 cm. in breadth, 2.2-2.3 cm. in thickness, stones oblong of 2.7-2.8 cm. in length, 1.5-1.6 cm. in breadth. The fruits are of an inferior quality.

4.—The apricot with round fruits red on one side (Pl. II, Fig. 12-13). The fruits of 3 cm. in length, 2.8-2.9 cm. in breadth, 2.5 cm. in thickness, stones of 2.5 cm. in length, 1.8 cm. in breadth. The pericarp of 6-7 m.m. in thickness. The fruits are excellent in taste.

5.—The apricot with round fruits red on one side, but smaller than the previous variety (Pl. II, Fig. 14-15). The fruits of 2.5 cm. in length, 2.7-2.8 cm. in breadth, 2.1-2.2 cm. in thickness, the pericarp of 5-6 m.m. in thickness, stones of 1.9 cm. in length and 1.5 cm. in breadth. The fruits are somewhat dry and hard.

6.—The apricot with leaves of medium size with oblong fruits red on one side (see Pl. III, Fig. 1). The fruits are

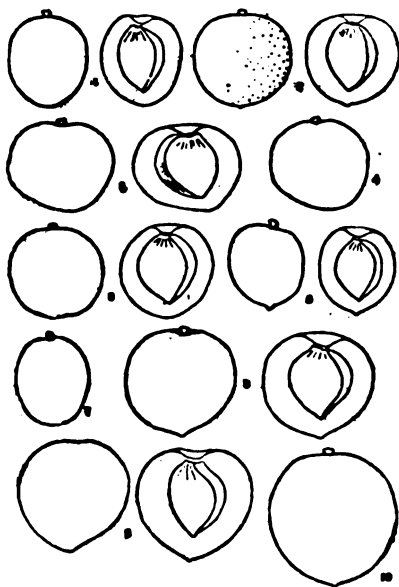


PLATE III.

of 2.8-2.9 cm. in length, 2.5 cm. in breadth, 2.2-2.6 cm. in thickness and are very juicy and tender. The stones are round and convex.

7.—The apricot of medium size leaves and roundish fruits with red and black spots on one side (see Pl. III, Fig. 2). The fruits are of 2.5-2.7 cm. in length, 2.6-2.7 cm. in breadth, 2.5-2.7 cm. in thickness, stones of 2 cm. in length, 1.5 cm. in breadth. The fruits are soft, tender and pleasant in taste.

8.—The apricot with flattened yellow fruits of 2.5-2.7 cm. in length, 2.9-3.2 cm. in breadth, 2.5-2.7 cm. in thickness, stones of 2 cm. in length, 1.8 cm. in breadth, pericarp of 6 m.m. in thickness (see Pl. III, Fig. 3). The fruits are of an inferior quality.

9.—The apricot with round yellow fruits (see Pl. III, Fig. 4-5) of 2.5-2.7 cm. in length, 2.7-3 cm. in breadth, 2.4-2.5 cm. in thickness, stones of 2 cm. in length, 1.7 cm. in breadth. The fruits are soft, tender and of pleasant taste. It is one of the common varieties grown in North Manchuria.

10.—The apricot with small leaves and small oblong yellow fruits (see Pl. III, Fig. 6) of 2.4-2.5 cm. in length, 2.2-2.3 cm. in breadth and 1.9-2.1 cm. in thickness, with pericarp of 4 m.m. in thickness; stones of 1.9 cm. in length and 1.4 cm. in breadth. The fruits are hard and somewhat dry.

11.—The apricot with large oblong yellow fruits (see Pl. III, Fig. 7) and with the end rounded it is of 3 cm. in length, 2.9 cm. in breadth, 2.7 cm. in thickness; the pericarp of 6-7 m.m. in thickness. The fruit is very tender.

12.—The apricot with large oblong yellow fruits of 2.9-3 cm. in length 2.7-2.8 cm. in breadth, 2.4 cm. in thickness, stones of 2.4 cm. in length, 1.7 cm. in breadth.

13.—The apricot with leaves of medium size and with flat light yellow fruits (see Pl. III, Fig. 8), pointed at the end. The fruits are of 2.8 cm. in length, 3 cm. in breadth, 2.3 cm. in thickness, the stones are of 2.1 cm. in length, 1.7 cm. in breadth, the pericarp is of 6 m.m. in thickness, semi-transparent and soft.

14.—The apricot tree with large leaves and large yellow fruits (see Pl. III, Fig. 9) of 3.1-3.3 cm. in length, 3.3-3 cm. in breadth, 2.8 cm. in thickness, stones of 2.3 cm. in length, 1.7 cm. in breadth; pericarp of 6-7 m.m. in thickness. The fruits are of an agreeable taste.

15.—The apricot tree with middle sized leaves and with round yellow fruits (see Pl. II, Fig. 16-17) of 2.5 cm. in length, and 2.7 cm. in breadth, the stones are of 1.6 cm. in length, 1.5 cm. in breadth, and 1.2 cm. in thickness.

16.—The apricot with very large leaves and with flattened yellow fruits of 3 cm. in length and 2.7 cm. in breadth. It ripens earlier than the preceding variety.

17.—The late apricot with large leaves and flat yellow fruits of 3.7-3.9 cm. in length, 3.7-3.9 cm. in breadth, 2.5-3 cm. in thickness; stones of 2.3 cm. in length, 1.7 cm. in breadth. The fruit ripens at the end of July. The fruits are soft and sweet.

18.—The large leaved apricot with large round flat fruits, red on one side (see. Pl. III, Fig. 10). The fruits are of 4.2 cm. in length, 3.8 cm. in breadth, 3.2 cm. in thickness; stones of 2.5 cm. in length, 1.8 cm. in breadth.

19.—The apricot with middle sized leaves and small fruits of a reddish yellow colour of 3 cm. in length, 2.8 cm. in breadth, 2.5 cm. in thickness; stones of 2 cm. in length, 1.5 cm. in breadth. This variety ripens at the end of July or during the middle of August.

20.—The apricot with flat fruits red on one side, of 2.8 cm. in length, 2.9 cm. in breadth, 2 cm. in thickness. The fruits are soft and pleasant in taste. They ripen during the middle of August.

EXPLANATION OF THE PLATES.

PLATE I.

- Fig. 1. The different forms of the leaves of the wild Manchurian apricot tree (*Prunus manshurica*).
 „ 2. The fruit of the wild Manchurian apricot.
 „ 3. The stone of the wild Manchurian apricot (both sides).
 „ 4. The fruit of the wild Manchurian apricot.
 „ 5. The same fruit from the upper side.
 „ 6-7. The stone and fruit of the wild Manchurian apricot.

PLATE II.

- Fig. 1-2. The leaves of the common apricot tree (*P. armeniaca*).
 „ 3-6. The stone and the fruit of the apricot (No. 1).
 „ 7-9. The fruit of the apricot (No. 2) showing small fruits ripening on July 6th.
 „ 10-11. The fruit of the apricot tree (No. 3) with oblong fruits and stones.
 „ 12-13. The apricot (No. 4) with round fruits.
 „ 14-15. The apricot with small round fruits (No. 5).
 „ 16-17. The round apricot with round stones (No. 15).

PLATE III.

- Fig. 1. The apricot (No. 6) with oblong fruit red on one side.
 „ 2. The apricot (No. 7) with roundish fruits with red and black spots on one side.
 „ 3. The apricot (No. 8) with fluted fruits.
 „ 4-5. The apricot (No. 9) with round yellow fruits.
 „ 6. The apricot (No. 10) with oblong small yellow fruits.
 „ 7. The apricot (No. 11) with oblong yellow fruits.
 „ 8. The apricot (No. 13) with flat light yellow fruits and semi-transparent pericarps.
 „ 9. The apricot (No. 14) with large yellow fruits.
 „ 10. The apricot (No. 18) with large flat fruits.

XLII.—FRUIT CULTURE AT FOOCHOW.

At Foochow the soil of the Min River plain is most valuable and is utilised for the cultivation of rice: on such land there is no room to be found for other produce, fruit trees and orchards are rarely seen there.

In this district the fruit trees are planted on spare ground; on the banks of canals: nearby peasant cottages; on the roadsides, near temples, on hill sides and on terraces. Fine fruit has often been produced here under such conditions. The semi-tropical climate of the Eastern portion of Fukien province is favourable for growing subtropical and tropical fruit. As shown in the following short description, a large variety of fruit trees are found in this part of China.

Peaches in several varieties are cultivated in every Chinese garden. During recent years, the cultivation of imported peaches has replaced that of the native one. Peach orchards are found scattered in Chinese villages in the environs of Foochow, especially on hill-sides. At Foochow peach trees are regarded as ornamental trees and found as such in gardens.

Plums are cultivated at Foochow with much less care than peaches and are planted mostly on the dry land of the hill-sides protected from strong winds. The plums cultivated here belong both to the small and large varieties and are red in colour.

Apricot trees have not been met with in this district.

The Chinese cherry (*Prunus tomentosa*) Ying-tao and some other species of cherries grow here to a limited extent.

Persimmon trees (*Diosphros Kaki*) or Tuan-tsao were only seen in a few gardens.

Mulberry trees at Foochow are not grown for their fruit, and figs are not much known in this district. Sometimes the farmers plant a few trees in their enclosures.

The grape-vine was seen only in one Chinese fruit garden. It was introduced from the North.

Laichi and Lungyen (*Nephelium litchi* and *N. longana*) are grown in many parts of China, but those from Fukien are regarded as the best. Laichi and lungyen are very common here as the Kaki trees so frequently met with in Japan. All around Foochow will be found large orchards of laichi and lungyen. They are planted on hill-sides, in the river valley, round houses and in gardens.

Laichi at Foochow were seen in several (5-7) varieties with round, oblong, small and large fruit. It must be said that these trees do not bear fruit every year. A large number of pests attack the bark and the flowers of these trees.

The *laichi* and *lungyen* are cultivated here with much less care than the mandarins. The best *lungyen* in Fukien comes from the district between Foochow and Fu-ning. For export the fruits of *laichi* and *lungyen* are dried in the sun or on stoves.

Besides the *laichi* and *lungyen* miricas or *yang-mei* (*Myrica rubra*) are also grown here. Their northern limit in China is far lower than for the hardier citrous fruits and the camphor tree. The natives plant these trees only to a very small extent. Ripe fruits of *yang-mei* often contain the larvae of small flies.

Banana trees are very common at Foochow and its environs (See Journal, N.C.B.R.A.S., Vol. L, 1919, page 83-84). Some belong to *Musa sapientum* L. and *M. paradisiaca* L. The best are introduced from Amoy which bear tender fruits of middle size. The local banana fruits are small and of an inferior quality.

The Local climatic conditions for the banana trees are not the most favourable for the developement of the fruit, but nevertheless the warm and long summer of Foochow is quite sufficient for the fruits to mature.

In winter the banana tree suffers and it often drops its leaves.

Chinese pears (*Pyrus sinensis*) were seen only in some gardens but without fruits. Pear trees are little known at Foochow, but pears imported yearly from North China are appreciated by the inhabitants of this province.

The pomegranate tree (*Punica granatum*) is seen in every garden, and practically every house has this tree planted close by, but they are cultivated for their flowers. Three kinds of pomegranate were seen at Foochow, the red flowered, the yellow flowered and the white flowered. Some varieties are grown for their fruit.

Mangoes (*Mangifera indica*) are grown in Foochow in several inferior varieties. The fruits are small, oval and hard. The mango trees here suffer in winter.

The trees of the "Chinese gooseberry" (*Averrhoa carambola*), the *wu-han-tzu*, *wu-leng-tzu* or the *yang-tao* were seen in some gardens of Foochow, and some of the trees seen were very large. The bark of the trunk and branches was covered with oblong green fruits with five ridges. When ripe the fruits are of a yellow colour, juicy and sharp in taste.

The Chinese olive (*Canarium album*), the *kan-lan*, *ching-kuo* or *wu-lan* is largely cultivated at Foochow and its environs. The olive trees grow on the hill-sides. The olives are oblong, green, 1.1½ inches long. Olives are exported from Foochow both fresh and salted.

Cycas revoluta or *wu-lou-tzu*, grown in gardens; bear red fruits which are only used for medicinal purposes.

Quince (*Cydonia sinensis*) or *mu-kua* are cultivated largely in many districts of Fukien province. They are seen on hill-sides and on the sea shore, on the shore of the Min river, on the way to Foochow, and on hill-sides around Foochow, etc. The quince seen at Foochow belong to several varieties. The trees do not bear fruit every year. Some varieties of the *Cydonia* are grown by the Natives for ornamental purposes.

The loquats or the Japanese meddlar (*Eriobotrya japonica*) or *pi-pa* are grown at Foochow in several varieties, most of which are of an inferior quality.

The wampee (*Clausena wampi*) or *huang-pi-tzu* or *huang-pi-kua* are also cultivated at Foochow. The fruits are of the size of grapes, sour, and have a yellow skin.

The papaw or the tree melon (*Carica papaya*) or *mu-kua* was introduced to Fukien from the South. This tree grows quite well at Foochow, bears fruits, but suffers in winter, when it often loses its young leaves.

Of the many kinds of citrous fruits mandarins are the most extensively cultivated here, Foochow is well known as the mandarin-orange district of South China. Mandarins have been cultivated here for a long time in the inland districts on which Foochow is situated and a large area of land is here covered with mandarin trees. As a safeguard against inundations and dampness of the soil each mandarin tree is planted on specially elevated ground of 3-4 feet in height. Many of the mandarin groves are very old, but some are young and a few have been fruit bearing for several years.

Against aphid and other pests, the Chinese invoke the aid of local tree-ants, the nests of which are made on the branches of the trees. These ant's nests with the insects are collected by the Chinese and attached to the branches of the mandarin trees. These ants protect the leaves and branches of the mandarin trees against pests. It is one of the most interesting practices of Chinese horticulture.

The mandarin oranges grown at Foochow are known in other parts of China as Foochow mandarins. They are very similar to the Japanese mandarins. When ripe the fruits are carried to the market and are sorted there. The best are exported to various Chinese ports.

Besides the mandarin orange at Foochow 2-3 other varieties of the common large orange are found and they all are hard skinned.

Several kinds of pumelo (*Citrus decumana*) both white and rose fleshed were also seen at Foochow.

The local pumeloes were bitter and sour. Citron (*Citrus medica*) cumquat (*Citrus japonica*) and other citrous fruits grow here in small quantities.

The lemon tree was only seen in two places.

XLIII.—PLUMS OF NORTH MANCHURIA.

Plum trees (Huang-li or Hung-li) are very common in North Manchuria and are grown for their fruit. They are cultivated by the Chinese both in villages and towns. Being a hardy tree in this country these plum trees grow as far north as the shores of the Amur river, in the district of Harbin, and in Chinese villages at the Eastern and Western parts of the Chinese Eastern Railway. Plums are also seen in the Kirin district and in the villages between Chang-chun and Yao-men. They are grown with success in the Sungari district, that is, in the provinces of Kirin and Heilungkiang, as well as in the north-west part of the Kirin province and in the Ussuri district of the Russian Far East.

The northern limit of plum culture in North Manchuria lies in the Southern part of the Amur district, but its range seems capable of being extended further north by the selection of hardier varieties. Some of these plum trees grow quite well in Siberia.

The best plums in North Manchuria come from the villages of the Yaomen and Kirin district. They are noted for their appearance, excellent quality, and fertility.

The local Chinese rural population are not much interested in fruit growing, every farm house has only 3-5, rarely 10-30 plum or apricot trees. The majority of these trees do badly.

The Chinese in North Manchuria are in the habit of gathering the plums half ripe and in that state they are eaten or sent to neighbouring towns and markets. There are several kinds of preserved fruits. They are smoked, picked, dried and pressed.

Plum trees increase and multiply chiefly by their stones, but quite often by the young shoots which appear on the roots, of the grown up trees. Every old tree has several dozens of such off-shoots.

The local plum trees do not suffer from cold, the temperature in winter in these parts is about 35 degrees C. The bark of trees of 10-15 years old are often covered with fungus. The young fruits are infected by fungi, the leaves are often covered with *Polystigma rubra* and are attacked by aphids and dark caterpillars.

The plum trees, which are found in North Manchuria belong to several species of the *Prunus* genera.

According to Mr. V. L. Komarov, they belong to *Prunus* (*Euprunus*) *communis* Huds. At present except the Manchurian type of plums the most common in North Manchuria are the plum trees of the Satsuma plum specie of Japan, which is so famous in America. These plums have oblong leaves with short ends and the fruits are larger than the fruits of the first type.

Besides these species transitory forms between the Manchurian and the Japanese plum trees have been observed and also trees with large bright leaves, these leaves were 3 to 4 times larger than some of the Manchurian plums. Some of the plum trees seen in North Manchuria are probably the

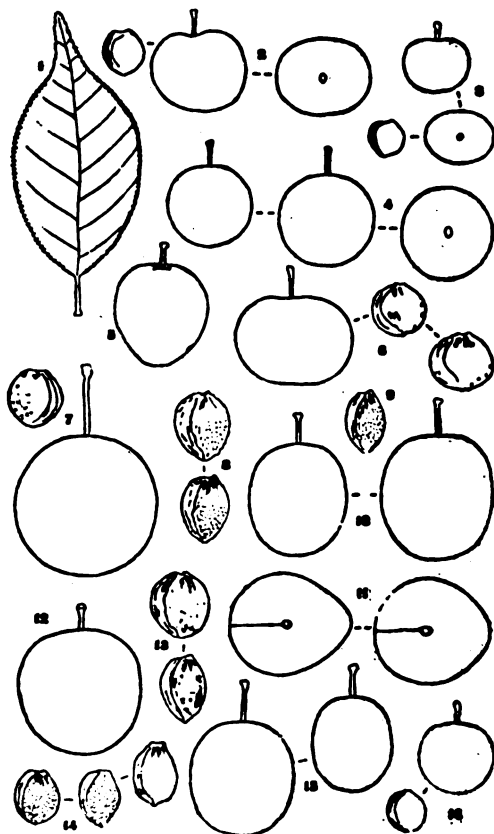


PLATE I.

hybrids between *Prunus communis* and *Prunus armeniaca* or *Prunus manchurica* (the apricot tree).

Plum trees are not found wild in North Manchuria. Should these trees be seen on the border of roads and foot paths in the Ashiho and Maoershan district (the Eastern part of the Chinese Eastern Railway) they are not actually wild but are there by accident.

The majority of the plum trees of North Manchuria have small and very rarely large leaves, cuneate at the base, ovate with long lanceolate ends, bi-serrate in the margins and narrow stipules. See Flora of Manchuria, 1901-1907. St. Petersburg. (See Pl. I, Fig. 1). The blossoms are white in colour and appear before the leaves, they bloom at the end of April. They grow in clusters of 1-2-4-5 and sometimes 20-30 together. The young stocks are of a reddish brown colour. The fruits are distributed on the short stems and on each 2-3 or 4 plums may be found. The fruits are almost spherical and yellow in colour, red or greenish-red and are of different sizes. The stones are convex, and cut up by longitudinal channels on one side.

The following varieties of plums were seen in the northern and southern part of Kirin province within the radius of Harbin, Ashiho, Maoershan, Shuanchen-pu, Kirin and Yaomen.

1.—The small yellow plum flattened on the upper and lower ends, sometimes called the small wild yellow plum of North Manchuria (see Pl. I, Figs. 2, 3 and 6).

This variety grows in several forms. Some trees bear fruits of 1.7 cm. in length and 2 cm. in breadth, with the stem of 1 cm. in length and with stones 1.1 cm. in length and breadth. More often to be met with are the trees with larger fruit of 2 cm. in length, 2.2-2.7 cm. in breadth with the stem of 1.2-1.3 cm. in length and the stones of 1.1-1.3 cm. in length and 1-1.5 cm. in breadth. When ripe these small fruits are juicy and sweet in taste. These small flat yellow plums grow at Harbin, Ashiho and in many other parts of North Manchuria.

2.—The small yellow round plum (See Pl. I, Fig. 4.). A variety of plum with round fruits of various sizes. On some trees the fruits were of 2 cm. in length and in breadth, on others 2.2-2.5 cm. in length, 2.4-2.7 cm. in breadth, with stones of 1.3-1.5 cm. in length and of 1.1-1.2 cm. in breadth. The fruits are juicy and sweet. It grows in all the district of Manchuria and it ripens earlier than the other varieties.

3.—The round yellow plum with a pointed end (see Pl. I, Fig. 5.). The fruits of this variety are 2.3-2.7 cm.

in length, 2.2-2.5 in breadth, the stem of 1 cm. in length, the stones of 1.5 cm. in length and 1.1-1.2 cm. in breadth and the end pointed. These plums resemble the Japanese plums *Prunus Simoni*.

4.—The large round yellow plum with long stems (see Pl. I, Fig. 7.). A variety with the fruits of 3-3.5 cm. in length, 3.2-3.6 cm. in breadth, the long stem being 1.2-2 cm. in length and stones of 1.3 cm. in length and 1.2 cm. in breadth. These are the best of the yellow plums seen in North Manchuria.

5.—The large round yellow plum with short stems (see Pl. I, Fig. 12 and 13). A variety with fruits 2.5-3 cm. in length, 2.5-3 cm. in breadth, and the stem 0.5-0.7 cm. in length and stones 1.6 cm. in length and 1.1-1.4 cm. in breadth. The fruits are between 14-16 grams in weight.

These plum trees were seen at Yaomen in the garden of Mr. N. N. Prikaschikoff. The same type of plum trees are also grown in the Chinese villages near Yaomen.

6.—The large yellow elongated plum (see Pl. I, Fig. 8-11). A variety of plum with fruits of 2.3-3 cm. in length, 2.4-2.7 cm. in breadth, 2.3-2.6 cm. in thickness, the stem of 0.9 cm. in length and stones of 1.5-1.6 cm. in length and of 0.9-1.3 cm. in breadth. These plums were seen at Kirin.

7.—The spotted reddish-yellow plum (see Pl. I, Figs. 14 and 15.). The fruits, when ripe are half yellow and half red. They are of 2-2.5 cm. in length, 2 cm. in breadth, the stems of 1.2 cm. in length and stones of 1.3-1.5 cm. in length and 1-1.1 cm. in breadth. Seen only in the Kirin district.

8.—The small reddish black plum (see Pl. I, Fig. 16). This variety grows in several forms. One with fruits of 1.6-1.8 cm. in length, 1.7-2 cm. in breadth, the stones are round 1.1-1.2 cm. in length and of 0.9-1 cm. in breadth. Another form with fruits of 2-2.3 cm. in length and breadth, stem of 0.3-0.8 cm. in length and the stones of 1.1-1.6 cm. in length and 1.3 cm. in breadth.

The small dark red plums grow in Chinese villages in the district of Ashiho, Maoershan. These plums ripen at the beginning of August.

9.—The large round or oblong red plum. One form has fruits of 2.3-2.5 cm. in length, 2-2.5 cm. in breadth, stones of 1.7-1.8 cm. in length and 1.3-1.4 cm. in breadth. The second form had fruits 2.5-2.7 cm. in length, 2.5-2.5 cm. in breadth, stem 0.5 cm. in length, stones of 1.8 cm. in length and 1.4 cm. in breadth. These two varieties ripen between 17-20 August

10.—The large oblong red plum (see Pl. II, Fig. 1).
The fruits of this large leaved variety are 3-3.2 cm. in

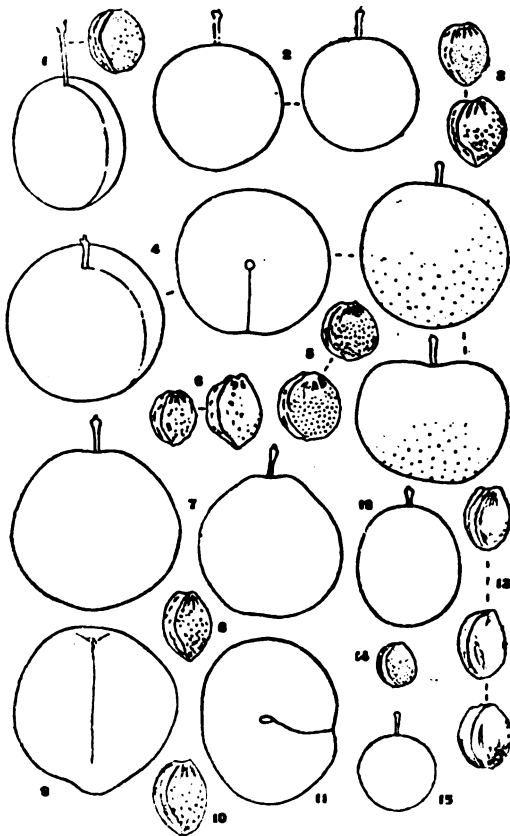


PLATE II.

length, 2.9-3.1 cm. in breadth, stems of 1.1-1.8 cm. in breadth, stones of 1.6 cm. in length, 1.3 cm. in breadth. It is one of the best of the plum varieties in Harbin and Ashiho district.

11.—The light red round plum (see Pl. II, Figs. 2 and 3.). A variety of plum with a light red skin, 2.5-3 cm. in length, 2.6-3 cm. in breadth, stem 0.8 cm. in length and stone 1.4-1.6 cm. in length and 1.1-1.3 cm. in breadth. The ripe fruits of this class are very juicy and good in taste.

These plums grow in the Yaomen district, and are found in the garden of Mr. N. N. Prikaschikoff.

12.—The dark bluish-red large plum (see Pl. II, Figs. 4, 5 and 6.). Two forms were seen. One had the skin smooth, the other speckled with small yellow spots. Both varieties had fruits of 2.7-3.5 cm. in length, 2.5-3.4 cm. in breadth. The fruits were of 20-26.5 grammes in weight. The variety with the small yellow spots has round rough stones 1.4-1.6 cm. in length and 1.3-1.5 cm. in breadth. The variety without spots has oblong stones of 1.3-1.7 cm. in length and 1.1-1.3 cm. in breadth. These large plums grow in the Yaomen district.

13.—The large red plum with a dilate end (see Pl. II, Fig. 7-11). A large variety of plums grown at Kirin with fruits of 3.3-3.8 cm. in length, 3.4-4 cm. in breadth, stem of 1 cm. in length and the stones 1.6-1.8 cm. in length and of 1.1-1.2 cm. in breadth. It is the biggest plum grown in North Manchuria.

14.—The spotted reddish green plum or the apricot-plum (Hsing-mei-li) (see Pl. II, Figs. 12 and 13). A variety of plum also found growing in Kirin of 2.7-2.9 cm. in length, 2-2.3 cm. in breadth, stem of 0.6 cm. in length, stones of 1.5-1.6 cm. in length and of 1.1-1.2 cm. in breadth.

15.—The small green plum (see Pl. II, Figs. 14 and 15). A variety with small fruits of 1.9-2 cm. in length, 2 cm. in breadth stem of 0.8 cm. in length and with smooth stones of 1-1.1 cm. in length and 0.9 cm. in breadth. This is also found in the Kirin district.

EXPLANATION OF THE PLATES.

PLATE I.

- Fig. 1. The leaves of the Manchurian plum tree.
 „ 2-3. The small yellow plum flattened on the upper and lower part.
 „ 4. The small round yellow plum.
 „ 5. The round yellow plum with pointed end.
 „ 6. The same as figure 2 and 3.
 „ 7. The large round yellow plum with long stem.
 „ 8-11. The large elongate yellow plum.
 „ 12-13. The large round yellow plum with short stem.
 „ 14-15. The spotted reddish yellow plum.
 „ 16. The small reddish black plum.

PLATE II.

- Fig. 1. The large oblong red plum.
 „ 2-3. The light red round plum.
 „ 4-6. The dark bluish-red large plum.
 „ 7-11. The large red plum with the dilated end.
 „ 12-23. The spotted greenish red plum or the apricot plum (Hsing-mei-li)
 „ 14-15. The small green plum.

XLIV.—*MICROMELES ALNIFOLIA* KOCHNE IN NORTH
MANCHURIA.

Micromeles alnifolia is one of the interesting trees of Manchuria. Besides the Manchurian and the Russian maritime provinces it is found in the northern and middle parts of Japan and in Szechwan province in China.

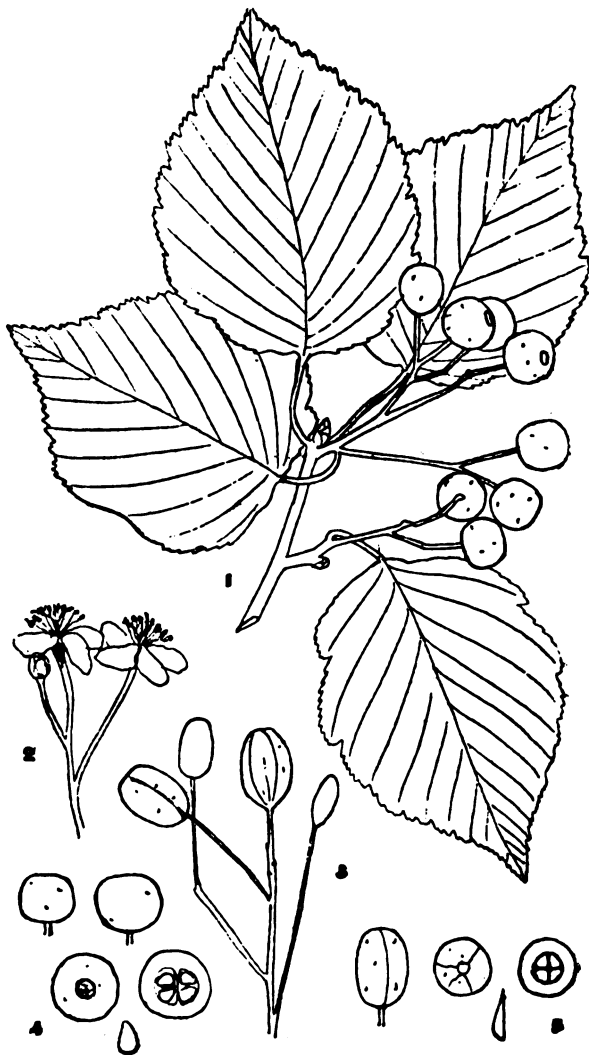


PLATE I.

In Manchuria it grows in Liaotung, in many places of Shengking province, in Kirin on the Lung-shou-shan, and near the Ya-lu-kiang river. In 1919 this tree was found by Mr. A. D. Woieikow at Siao-ling C. E. R. Station in North Manchuria. In 1920 this tree was observed by the writer on the mountain sides round Mao-erh-shan, and on other stations of the C. E. R. Two forms were examined in this district. *Micromeles* seen in North Manchuria were trees with straight branches. The leaves (see Pl. I, Fig. 1) bright oval, bi-serrate, short-pointed, with 8 pairs of veins. Cymes contains 5-10 flowers. Flowers are 1-1.5 cm. in breadth, and white coloured. One variety had fruits which were depressed globose, red, 9-11 m.m. in breadth and 8-9 m.m. in length (see Pl. I, Fig. 1-2). The second had oblong red fruits, 10-13 m.m. in length and 6-9 m.m. in breadth (see Pl. I, Fig. 3 and 5). When ripe the fruits are red; pericarp is reddish, juicy and sour; the fruit has four seeds. They are not edible, but the seeds are liked by the birds.

XLV.—EXPERIMENTS IN SERICULTURE IN NORTH MANCHURIA.

As is known in the Sheng-king province of Manchuria, the wild and common silk-worms are cultivated. In the Kirin and Hehlungkiang provinces these industries are almost non-existent.

As shown by the interesting experiments in silk worm culture made by Mrs. W. W. Agourow at Shuang-cheng-ting in 1913, the common silk worm can be fed on the leaves of the local wild mulberry-trees.

The egg (grains) of the silk worms for the experiments were obtained by Mrs. W. W. Agourow from Chefoo and from the Caucasian silk-worm experimental station. Owing to the early hatching of the caterpillars and the late appearance of the leaves on the local wild mulberry-trees, the young caterpillars were fed at first on the leaves of the *Scorzonera hispanica* L., and when the local leaves appeared the silk-worms were then fed on them.

The following four varieties of cocoons were obtained by Mrs. W. W. Agourow:

- 1.—The large light yellow cocoons 3.5-4.2 cm. in length and 1.7-2 cm. in breadth (see Pl. I, Fig. 1). This variety is of Caucasian origin.
- 2.—Cocoons of middle size, of bright yellow colour, 3-3.5 cm. in length and 1.5-1.9 cm. in breadth (see Pl. I, Fig. 2). This variety is also from the Caucasus.

3.—Cocoons of middle size, white in colour, 2.8-3.1 cm. in length 1.6-1.8 cm. in breadth (see Pl. I, Fig. 3). These cocoons are of Chinese origin from Shantung.

4.—The long narrow white cocoons with pointed ends of 3.5-4 cm. in length and of 1.3-1.4 cm. in breadth (see Pl. I, Fig. 4). These are from Shantung. In North Manchuria the white mulberry trees (*Morus alba* L.) grow wild and are only to be found in the river valleys. These trees are found in several forms and varieties.

The most common variety is the var. *Mongolica* Bur. Together with the types of lobed leaves are seen those with large ovate leaves. As shown by the observations of 1919-1920, the leaves of the local wild mulberry bud at the beginning of June, and it is due to this that in North Manchuria only one crop of cocoons can be raised.

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EXOGENY IN CHINA

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Anyone who in his College days read the works of Sir Henry Maine, and read them with pleasure, would thereafter be interested in social origins, the foundations of human society.

In China one comes in contact with what is, admittedly I think, the oldest existing, living civilization: A state of human society where the tiller of the fields lives with little, if any, change in the same way and with the same relation to his family, his clan, and his neighbours, friendly or hostile, as he did when first settled on the upper-waters of the Yellow River, "the river" of primitive China; and to the banks of which he brought with him the framework of a social system bearing the stamp of what may have been the earliest form of human association.

Chinese family law and custom has been shortly, but most ably, dealt with by Herr von Möllendorff in "The Family Law of the Chinese" published in 1878, by Professor E. H. Parker in "Comparative Chinese Family Law," published in 1879, and by Mr. George Jamieson, C.M.G., in his "Translations from the General Code of Law of the Chinese Empire" and "Cases in Chinese Criminal Law," on "Marriage" published in 1881.

The great work of Father Pierre Hoang "*Le Mariage Chinois au point de vue Légal*" published in 1898, is the classic as to the law relating to the Chinese Family, and Mourning, and the sources from which it is derived.

Since von Möllendorff, Jamieson and Parker wrote, Sir J. G. Frazer completed the "*Golden Bough*" and has written his "*Totemism and Exogamy*," those storehouses of the customs and observances of primitive races, with which those of China can now be compared and co-related.

Professor Parker in his Comparative Chinese Family Law says:—

"Now the Chinese Law, both Customary and Statute, furnishes an immense amount of collateral evidence in support of Maine's theory that the movement of the progressive societies has hitherto been a movement from Status to Contract, or from families as units to individuals as units. It is particularly fruitful in illustration, perhaps more so even than the Hindoo Customary Laws, which, in truth, of Ancient Laws appear to have been the only ones, besides the Roman and Hellenic Laws, over which Maine had, at the time of his Lectures on Ancient Law, obtained a complete grasp. The numerous illustrations are the more valuable inasmuch as China has not yet emerged from Status, and, as regards the Patria Potestas, the Testamentary Power, the position of women and slaves, the fiction of adoption, and the almost entire absence of any written law of contract, remains in the position of the Roman Law—not of the later Empire, not even of the Antonine era; not even, again, of the early Empire, or the Republic at its prime; but of the Roman Law anterior to the publication of the Twelve Tables—2,200 years ago. In fact, with the Chinese Law, as with the Chinese language, we are carried back to a position whence we can survey, so to speak, a living past, and converse with fossil men."

Parker,
Comparative
Chinese Family
Law, p. 2.

The life of primitive man was not that of the care free savage of romance, it was hedged round with restrictions, taboos, the breach of which it was felt, and believed, would bring dire disaster not only on the offender himself but, also a matter of greater moment, upon his fellows, their women, their flocks and their crops, and call down upon all the vengeance of outraged nature.

Of such restrictions, that enjoining the avoidance of cohabitation with women of the same tribe, or group of kindred, is found amongst many of the primitive races of mankind, and traces of it amongst the most civilized. This rule of avoidance was first named "Exogamy" by McLennan who in his "Primitive Marriage," first published in 1865, laid stress upon this avoidance, and its importance as a factor in moulding the family life of man.

Exogamy was, and is, the first great commandment as to marriage observed by the Chinese Race. In China one cannot marry a wife, or take a concubine, of the same family name as oneself. To read the riddle of Exogamy is the aim of all interested in the origin of human society. Many and varying are the suggested solutions of that riddle; but even Sir J. G. Frazer

in his "Totemism and Exogamy," published in 1910. has not barred the way to further enquiry.

Why did primitive man shun his hearth-mate as a wife? Was it in obedience to the consciously imposed restriction of some enlightened leader of a horde, or for some other considered reason of policy or convenience? or was it in obedience to instinct, that is to say race-memory? Can, perhaps, the answer to the riddle be found, or traced, in the records and usages of China?

This evening, during the short time available, I ask you to go with me back towards the beginning of Chinese life, down one of the ways which, I thought, might lead to the heart of the maze.

Parker,
Comparative
Chinese Family
Law. p. 1.

Mr. E. H. Parker, late of H. M. Consular Service in China, Professor of Chinese in Victoria University, Manchester, in his book, "Comparative Chinese Family Law," says, "he is inclined to think it improbable that the Chinese have added to, or more than superficially changed any of their fundamental social principles since the compilation of the Ritual of Chou by Chou Kung, and that of the 'Record of Rites,' " which, while he doubts the authorship and dates assigned to them, he says, "most probably reduced to a definite code the social principles of the Chinese, whilst blending them with those of the then ruling dynasty, and to this day continue to exercise a profound influence upon the Chinese mind."

Whether these complications were made in the twelfth and seventh centuries B.C. respectively, or later as Parker thinks, is immaterial in their consideration as a written record of what the Chinese ever since these books were studied as classics have thought to have been at one time, and should be now, the pattern of social order and right living.

The Ritual of Chow supposed to have been compiled by the Great Duke of Chow, in the twelfth century B.C., and the Record of Rites, attributed to Confucius himself (sixth-fifth centuries B.C.), record the then manners of the time and the traditions of an earlier age; the considered deductions therefrom of the authors or compilers—whoever they may have been—as to what should be—"the rules of propriety."

The law considered by Parker is primarily that to be found in the Lü Li and the binding and observed customs of the present day. Even of that law and custom he says: "we are carried back to a position

where we can survey so to speak a living past, and converse with fossil men."

There are, however, much older Chinese records than the Book of Rites, or even the Ritual of Chow, from which a picture of Chinese life in the beginning or once upon a time may be drawn; and which afford a rich mine of information for the student of social phenomena and the beginnings of family life.

"The pencil of the recording officers was busy from the time of Hwang-te" says Ma Twan-lin. The reign of Hwang-te is assigned to the twenty-seventh century B.C. Whether the Recorders of the Chinese States had thus early begun their labours, or that the records when made, or as handed down orally, survived, may be doubted; but in the "Songs of the People," recorded in the Books of Odes we have the earliest record of Chinese civilization and family life.

Legge's Chinese Classics Vol. III. Proleg. p. 11.

Legge says of the Chinese Classics that no other literature, comparable to them, for antiquity, has come down to us in such a state of preservation.

Legge, Texts of Confucianism (Sacred Books of the East), p. XV.

NAMES AND THEIR AVOIDANCE.

A name had virtue, power, and dread in ancient China. It is said in Genesis: "And out of the ground the Lord formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Genesis 11, 19, 20.

It is said in the "Li Ki," the Book of Rites: "Hwang Ti, who gave everything its right name, thereby showing the people how to avail themselves of its qualities; Kwang-hsü who completed this work of Hwang Ti."

Li Ki, Legge's S. S. C. Vol. 28. Pt. IV. p. 268.

If one carries one's mind back to the time when man first spoke, made articulate sounds—not the mere expression of love, hate, or hunger—but descriptive, then one can understand something of the power of a name.

Sitting by the hearth, early man, well-fed, having had good hunting, tries to tell his mate by gestures and sounds of the day's hunting, and finds she understands. He wants something—water or a skin—and some day finds that even without descriptive gesture, he can name it—make it be brought.

The sound which described, which moved, which got the object is repeated with the same success, that object has now an end, and the name, in some way, is part of it. Thereafter, the naming of a child, a new thing come fresh into the world, and as unnamed still incomplete, would be a serious matter.

Frazer. Golden Bough. Pt. II. p. 318.

Sir James Frazer, in Chapter VI of Part II of "The Golden Bough," "Taboo and the Perils of the Soul," says:—"In fact primitive man regards his name as a vital portion of himself and takes care of it accordingly."

We shall see that the Chinese of classical times retained, and acted on, the same primitive beliefs as to the name being a portion of the thing named, and as to the interrelation if not identity of things and persons bearing the same name, as are instanced by the Author of the Golden Bough in regard to other primitive races.

The Book of Rites says:—

Lî Kî, Legge S. U. E. Pt. III. Vol. 27. pp. 78 & 478.

"In giving a name to a son, it should not be that of a State, nor of a day or a month, nor of any hidden ailment, nor of a hill or river."

The first names used by man were probably the onomatopoeic descriptive names of animals.

A greater mental effort would be made in naming the silent objects which he used or noticed.

Names at first would be few, and of those few some would probably have to do duty for more objects than one.

The indentity of name would carry with it the idea of a common nature or essence, and care would be taken in linking one object with another by the giving of the same name, lest the death or injury to the one should hurt the other.

The repeated prohibition in the Lî Kî as to the names to be avoided in the naming of a son is a proof of the small number of names in use when children were first given a personal name of their own.

It was presumably not so much out of consideration for the child as through fear of reflected harm to the objects, or rather the guardian spirits dwelling in the objects, such as the hills or rivers whose names might not be taken, that the prohibition arose. Injury to, or the death of, a child called by the same name as a mountain or a river might injure or at least disturb the spirits of the hills and streams.

The given names of persons would have to be used at certain rites, when first given for instance, again presumably on marriage and certainly on death: and to pronounce a name which, by itself or in combination was associated with disease or pestilence, would be calling on the malignant spirit of the plague to appear.

The prohibition would also be for the public convenience in an age in which not only the names of the dead, but also, in a lesser degree, of the living were taboo.

One personal name was given to a Chinese child after birth; another personal name was given to a young man when twenty years old at the ceremony of "Capping;" and if at death he was a ruler or of high rank, he received an honorary posthumous title to be used thereafter instead of his name.

In the "Pattern of the Family," the tenth book of the *Lǐ Kǐ*, there is a description of the naming of a child. The description has special reference to the ceremonies on the birth of a son and heir of the Ruler of a State.

It is distinctly stated however that among the common people there was no difference in the essentials of the observances described.

LI KI, *Leges*,
S. S. E. Pt. III,
Vol. 27.
pp. 471 et seq.

It may be convenient in our search for the reason for, or rather the ideas which gave rise to exogamy amongst the Chinese to next consider the avoidance of the names of the dead and of things offered to the spirits of the dead.

In the Book of Rites it is said:—

"When a man dies, there arises a feeling of disgust (at the corpse). Its impotency goes on to make us revolt from it. On this account there is the wrapping it in the shroud, and there are curtains, plumes (and other ornaments of the coffin), to preserve men from that feeling of disgust."

Op. cit. Pt. III.
p. 177.

We are, however, told that "The intelligent spirit returns to Heaven; the body and the animal soul return to the earth; and hence arose the idea of seeking (for the deceased) in sacrifice and the unseen darkness and in the bright region above."

Op. cit. p. 444.

Again it is said: "When a ruler went to the mourning rites for a minister, he took with him a sorcerer with a peach-wand, an officer of prayer with his reed—(brush), and a lance-bearer—disliking (the presence of death), and to make his appearance different from (what it was at any affair of) life. In the mourning rites it is death that is dealt with, and the ancient

Op. cit. p. 172.

Op. cit. p. 159. kings felt it difficult to speak of this." And Hsien-tsze, a Minister of the State of Loo, said:—"I have heard moreover that there are two grounds for the wailing; one from love, and one from fear."

Such being the Chinese views as to the state of the dead, and such the dear dread of the living we can see how ancestor worship arose.

Op. cit. p. 371. "The Book of Rites says:—"The object of all the ceremonies is to bring down the spirits from above, even their ancestors."

Op. cit. Pt. IV. p. 311. And again, "Thus they served the dead as they served them when alive, and served the departed as they would have served them if they had been continued among them:—all this was the perfection of filial duty."

The Sacrificial Odes of the Shang Dynasty are the oldest in the Book of Poetry and in them and elsewhere in the Odes, there are many references to the services in the ancestral temple, the invocation of the spirits of the great departed, their acceptance of the worship paid, and their blessing by the mouths of their "personators," chosen descendants of the same surname, of the living members of the line.

In one of the "Minor Odes of the Kingdom," describing a grand sacrifice in the ancestral temple it is said:—

The King, Pt. II., Book, VI, Ode V. Legge, Metrical Translation, p. 253.

"Before the fires some reverent stand;
Some take the mighty trays in hand;
These with the roasted flesh they fill
Those with the livers broiled. Then still
And reverent, the queen presides,
And every smaller dish provides,
The pious feast to grace."
"The guests and visitors draw near
Divined for, now they all appear,
And take an honoured place."
"Tween those who personate our sires,
Our lord, and them, as rule requires,
Once and again the cup goes round,
Each word and smile just that is found,
Which word and smile should be."
"The spirits come in quiet state,
And answer give with blessings great.
Myriads of years—his due reward—
Shall show how they our lord regard,
And keep from evil free."

Such was the worship of ancestors, a means whereby the primitive fear of the malignant ghost has been cast out by love and reverence.

By this channel did man in earliest China arise and, through his fathers, reach up to God. A step, or perchance a stumble, upon the long climb upwards is marked by the record in the Bamboo Books that when Hwang-te "went on high," Tso-che, one of his ministers, "affected by the thought of the Emperor's virtue, took his clothes, cap, bench and stick, and offered sacrifice to them in a temple. The princes and great officers every year paid their court before them."

Bamboo Books.
Legge, C. C.
Vol. III,
p. 116, Prefig.

The clothes and near belongings of the dead men with his aura still about them may have been thought to be the resting place of the lingering spirit, such as the spirit tablet of later times. One notes that even then, there were "sacrifices" and "a temple," and it is probable that regular ancestral worship had been in settled use long before the days of Yaou who "in the temple of the accomplished ancestor" resigned the charge of the empire to Shun.

Op. cit. p. 114.

Let us now consider the perils not only of the soul, but of the body, which the "black-haired" race feared and sought to avoid, not only in the beginning, but even in the days of Confucius and Mencius. Perils which have by their avoidance moulded the family life of China.

The very word death was, if possible, avoided.

The corpse on the couch is the "laid out;" when it is put into the coffin that is called "being in the long home."

LI KI, Legge,
S. S. E. Pt. III.
Vol. 27
pp. 117, 118.

The death of the son of Heaven is expressed by "has fallen," of a feudal prince, by "has crashed." Even the death of a winged fowl is expressed by "has fallen down."

In the same place in the Book of Rites we are told, "While (they are) alive, the names of father, mother and wife are used; when they are dead, those of the "completed one," the "corresponding one," and the "honoured one."

Death in old age is called "a finished course;" an early death "being unsalaried."

As to the death of the "son of Heaven" (so-called, as Legge points out, as being "Heaven-sonned; constituted by Heaven its son, its first born"—and not through courtly exaggeration) we are told his death is announced in the words "The King by (the grace of) Heaven has fallen." In calling back (his spirit) they say, "Return, O Son of Heaven." When announcement is made (to all the States) of the mourning for

Op. cit. p. 108.

him, it is said: "The King by (the grace of) Heaven has gone far on high."

Golden Bough.
Pt. II. p. 374.
et. seq.

Edkins, Religion
in China, p. 35.

Li Ki, Legge.
S. S. E. Pt. IV.
Vol. 29 p. 212.

Op. cit. Pt. III.
p. 117.

In the *Golden Bough*, Frazer has given many instances of the taboo attaching to the names of kings and of the special avoidance of their names after death; and he quoted Dr. Edkins who says in his "Religion in China" that "the proper name of the Emperor of China may neither be pronounced nor written by any of his Subjects."

Of King Wan it is said that he "in sacrificing, served the dead as if he were serving the living" . . . "On the recurrence of their death-day, he was sad; in calling his father by the name, elsewhere forbidden, he looked as if he saw him."

The taboo must in the earliest times have applied not only to the names of the dead, but also to the names of the object sacrificed to the dead, as we read that: "According to the rules for all sacrifices in the ancestral temple, the ox is called 'the creature with the large foot'; the pig, 'the hard bristles'; a sucking pig, 'the fatling'; a sheep, 'the soft hair'; a cock, 'the loud voice'; a dog, 'the soup offering'; a pheasant, 'the wide toes'; a hare, 'the clear seer'; the stalks of dried flesh, 'the exactly cut oblations'; dried fish, 'the well considered oblation'; fresh fish, 'the straight oblation.'" Water is called 'the pure cleanser'; spirits, 'the clear cup'; millet, 'the fragrant mass'; the large-grained millet, 'the fragrant (grain)'; the sacrificial millet, 'the bright grain'; paddy, 'the admirable vegetable'; scallions, 'the rich roots'; salt, 'the saline briny substance'; jade, 'the admirable jade'; and silks, 'the exact silks.'"

The various collections of the Rules of Propriety or Ceremonial Usages which were brought together in the 2nd and 1st Centuries B.C. and which form the *Li Ki* were the accretions of many past ages.

Many of the "rules" such as those just referred to must have been acted on from the earliest days of Chinese life, being coeval with the "sorcerers," whose successors we find still in attendance upon the Ruler in classical times.

Golden Bough
Part II, p. 349
et seq. & p. 352.

Had the Chinese thought, language and script led to the easy substitution of other "words" for "water," "salt," "millet" or "pig," then, as among the tribes instanced by Frazer, the names of tabooed persons or objects would have been liable to frequent change.

In China, the name to be avoided was disused and periphrasis took its place.

In China not only was the name part of the thing named, but it was inseparable, and as the written language is founded on ideographs, and their combinations, the written name, like the spoken name, was part of the thing named.

The primitive Chinese may, like the Cro-Magnon race, have been not only observant but artistic. If so, one cannot say how far back in time they made drawings. A few bold strokes depicting an object of the chase if repeated until recognized for what it represented would be to them a carved, or painted, name, and the foundation of a written language laid.

The reason for the avoidance by the primitive Chinese of the name of the dead would appear to be the same as that which Frazer finds to have been the motive for the same taboo amongst other primitive peoples, namely, "fear of evoking the ghost, although the natural unwillingness to revive past sorrows undoubtedly operates also to draw the veil of oblivion over the names of the dead."

We have seen that in the ancestral temple the dead were invoked by name; called in order that they might attend, and, by their living representatives the "Personators" partake of the sacrifices, join in the worship offered to the higher powers, and bless their descendants.

In an Ode describing the sacrifices in the ancestral temple of the King, or the Chief of a Clan, and assigned to the 9th Century B.C. it is said:—

"The dead cannot in form be there,
But there are those their part who bear,
We lead them to the highest seat,
And beg that they will drink and eat,
So shall our sires our service own,
And deign our happiness to crown,
With blessings still more bright."

**Shu King, Legge,
Op. cit., Pt. II,
Sk. VI, Ode V.**

"Then comes the wise priest's voice:—
The Spirits all are satisfied.
No longer in their seats abide
Their representatives, but slow,
'Mid warning bells and drums withdraw;
So end the sacrifices."

In commenting on the careful concealment of a man's "true name" by the ancient Egyptians, Frazer says, their "comparatively high civilization was

**Golden Bough,
Pt. II, p. 322.**

strangely dashed and chequered with relics of the lowest savagery."

So it was in China: where from the first appearance of the Race in the north-west to the present day, there has been no real disturbance of Chinese life and civilization. The race has for thousands of years occupied the same valleys; dynasties have come and gone, but no alien civilization has made its impress upon them.

The people lived on in the same way, tilling their fields, in the times of the "Warring Kingdoms," just as our own country people did in the Civil Wars of the Roses, and in the times of the Stuarts.

We have seen that the use of names of former rulers, till then forbidden could be resumed upon the death of the newly deceased ruler, and upon the announcement that his name was to be thenceforth avoided.

The lifting of the taboo on the use of names of "former Rulers" may have been due to the eminently practical nature of the Chinese—a Concession to public utility—or it may have been due to an idea that the danger to be apprehended from the accidental calling of their spirits, by the use of words comprising their names, was the less as they receded further into that ghostly state from which they could be summoned by solemn service in the ancestral temple.

In the "Golden Bough" instances are given of how the avoidance of names of the dead had interfered with historical tradition: "The Klamath people possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by using his name."

The ancestral worship of the Chinese with its careful preservation of the tablets of ancestors, their invocation of the great dead and their celebration in festal odes, would in any case have obviated such a result of the avoidance in ordinary life of the names of the dead.

It is said in the Book of Rites: "In (reading) the books of poetry and history, there need be no avoiding of names, nor in writing compositions. In the ancestral temple there is no such avoiding." And again "At all sacrifices, and in the ancestral temple, there was no avoiding of names. In school there was no avoiding of any character in the text."

A.S. Gatscher,
as quoted in the
Golden Bough,
Pt. II, p. 363.

Li Ki, Legge.
Op. cit., S.S.E.
Pt. III. Vol. 27
p. 83.
Op. cit. Pt. IV.
p. 18.

In the *Golden Bough*, quoting Spencer and Gillen's "Native Tribes of Central Australia," it is said, "no one may utter the name of the deceased during the period of mourning . . . " "If the ghost hears his name mentioned, he concludes that his kinsfolk are not mourning for him properly; if their grief were genuine they could not bear to bandy his name about."

Golden Bough.
Pt. II. p. 361.

In the *Book of Rites* it is said "When Tsze-phu died, the wailers called out his name Mieh. Tsze-kao said, 'So rude and uncultivated are they!'. On this they changed their style."

Li KL. *Logos.*
Op. cit. S.S.E.
Pt. III. Vol. 27
p. 163.

Tsze-kao was a disciple of Confucius; and it is interesting to note how a taboo which had its origin in a real fear, was becoming a rule of decorum, a matter of "good form."

In the "Miscellaneous Records" it is said, "After the wailing was ended, there commenced the avoiding of certain names. (An officer) did not use the name of his (paternal) grandfather or grandmother, of his father's brothers or uncles; of his father's aunts or sisters. Father and son agreed in avoiding all these names. The names avoided by his mother the son avoided in the house. Those avoided by his wife he did not use when at her side. If among them there were names which had been borne by his own paternal great-grandfather or great-grand uncles, he avoided them (in all places)."

Li KL. *Logos.*
Op. cit. S.S.E.
Pt. IV. Vol. 28
p. 161.

In the "Summary of the Rules of Propriety" it is said, "When the ceremony of wailing is over, a son should no longer speak of his deceased father by his name. The rules do not require the avoiding of names merely similar in sound to those not to be spoken. When (a parent had) a double name, the avoiding of either term (used singly) is not required. While his parents (are alive), and a son is able to serve them, he should not utter the names of his grandparents; when he can no longer serve his parents (through their death), he need not avoid the names of his grandparents. Names that would not be spoken (in his own family) need not be avoided (by a great officer) before his ruler; in the great officer's however, the names proper to be suppressed by the ruler should not be spoken."

Op. cit. Pt. III
p. 93.

In the "Royal Regulations" it is said: "The Grand Recorder had the superintendence of ceremonies. He was in charge of the tablets of record and brought before the king what (names) were to be avoided, and

Li KL. *Logos.*
Op. cit. S.S.E.
Pt. III. p. 236-9.

what days were unfavourable (for the doing of particular affairs). The son of Heaven received his admonitions with reverence."

The great exception to the taboo on the names of the dead was, as we have seen, the use of their names in the ancestral temple, or at commemorative services in the "principal apartment" in the homes of those who had no special ancestral temples of their own: the reason being that, then and there, the attendance of the spirits of the dead was desired.

Mencius, Legge,
C.C. Vol. II.
p. 242.

As to the non-avoidance of the names of the dead when reciting the classics in the schools:—When Duke Wan of T'ang asked Mencius to advise him as to the proper way of governing a kingdom, the Sage's advice was to first ensure the people a livelihood by just land laws and then educate them. Village schools, and higher schools, had been maintained since the days of Yü of Hsiâ (22nd Century B.C.).

Li Ki, Legge,
Op. cit., 242.

The idea that the power, malignant or benignant, of the spirits of the dead was subject to limitations, depending on the position when in life of the dead, as compared with that of the person now using his name, and also as compared with that of the person in whose presence he stood, was probably the reason for some other exceptions to the avoidance of the names of the dead.

Li Ki, Legge,
Op. cit., S.S.E.
Pt. IV. p. 17-18.

In the XIth Book of the Li Ki which deals with "The Rules of Propriety or Ceremonial Usage" it is said: "When an officer was speaking before the ruler, if he had occasion to speak of a great officer who was dead, he called him by his posthumous epithet, or by the designation of his maturity; if of an officer (who was similarly dead), he called him by his name. When speaking with a great officer, he mentioned officers by their name, and (other) great officers by their designation."

"In Speaking at a great officer's, he avoided using the name of the (former) ruler, but not that of any of his own dead."

Li Ki, Legge,
Op. cit., S.S.E.
Pt. III. p. 83.

In the "Summary of the Rules of Propriety" it is said: "Even in his presence, Minister need not avoid the names improper to be spoken by the ruler's wife. The names to be avoided by a wife need not be unspoken outside the door of the harem. The names of parties for whom mourning is worn (only) nine months or five months need not be avoided." That is to say the names need not be avoided by distant

relatives of the deceased, but their names would be avoided by those more nearly related to them.

AVOIDANCE OF NAMES OF THE LIVING.

Sir J. G. Frazer in the chapter on tabooed words in "Taboo and the Perils of the Soul," gives instances of peoples who keep their names secret; who will not mention them to a stranger, and of some who, while not objecting to their names being known or told, will not themselves pronounce them.

Golden Bough.
Pt. II, p. 322.
et seq.

In the "Summary of the Rules of Propriety" it is said: "The ruler of a state should not call by their names his highest ministers, nor the two noble ladies of her surname, who accompanied his wife of the harem. A great officer should not call in that way an officer who had been employed by his father, nor the niece and younger sister of his wife (members of his harem). (Another) officer should not call by name the steward of his family, nor his principal concubine."

Li Ki, Legge,
Op. cit., S. S. E.
Pt. III, p. 100.

The position of the stewards in ancient China bears an analogy to that of Eliezer the steward of Abraham. We find the steward of the house honoured when dead by having the "soothing hand" of his master, a great officer, laid upon his corpse. The same mark of affection and respect was paid by a great officer to a deceased niece, and to the dead sister of a wife who had accompanied her to the harem.

Gen. 15. v. 2.

It is also said: "The son of Heaven should not be spoken of as 'going out (of his state).' A feudal prince should not be called by his name while alive. (When either of these things is done), it is because the superior man will not show regard for wickedness. A prince who loses his territory is named, and also one who extinguishes (another state ruled by) lords of the same surname as himself."

Li Ki, Legge,
S. S. E. Pt. IV.
p. 100.

The last of a dynasty having by misdeeds lost the favour of Heaven, and a wicked Ruler, are, by those deposing or removing them, stripped of their rank and territorial designations and then, and thereafter in history, "named"—as are recalcitrant members of our House of Commons.

The idea underlying the refusal or reluctance of many peoples to pronounce their own names is thought by Frazer to be that the name as a part of the person is, the more so when spoken with his own breath; and

Op. cit. Pt. III.
p. 113.

that while no harm may come from its being spoken by others, to speak one's own name is a loss of vitality.

"Thus in some parts of Madagascar it is 'fady' or taboo for a person to tell his own name, but a slave or attendant will answer for him."

Golden Bough,
Pt. II, p. 327.

In the "Rules of Propriety or Ceremonial Usages" the XIth Book of the *Lǐ Kǐ*, it is said: "When a great officer went on a mission about private affairs, a man of his private establishment went with him as his spokesman, and called him by his name."

"When a great officer went on any mission, it was the rule that he should have such an officer from the ruler's establishment with him, to answer for him."

As in the avoidance of the names of the dead, so in the avoidance of the names of the living there were exceptions.

Lǐ Kǐ, Legge,
Op. cit., S.S.E.
Pt. IV, pp.
27-28.

It is said: "Before his father a son should be called by his name, and before his ruler a minister." The father had given the "name of childhood" to his son, and that name had been solemnly confirmed by his grandfather, if then living.

Op. cit. Pt. III.
p. 79.

The ruler had the power to, and may have invested the minister with lands and a name, and one can understand the idea that in the presence of the donor no harm could accrue to anyone by the use of the name which he had given.

Op. cit. p. 476.

It was for the same reason that "To their parents, sons and daughters called themselves by their names." For the same reason we read that: "The son and heir of a feudal prince (at his own court), called himself by his name; (at another court), his attendant described him as 'The rightful son of our unworthy ruler.'"

Op. cit. Pt. IV.
p. 27.

The avoidance of names led to the use of descriptions varying with the rank of the person referred to, and with that of the person addressed, and the place in which the description was used.

Op. cit. p. 27.

Thus, "A great officer of the highest grade (at his own court), called himself 'Your inferior minister'; (at another court), his attendant who answered for him, described him as 'The ancient of our poor ruler.' A great officer of the lowest grade (at his own court), called himself by his name; (at another court), his attendant described him as 'Our unworthy great officer.'"

The "son of Heaven" styled and called his great officers, and Rulers who were dukes or marquises, if

bearing the same surname as himself, as "paternal uncles," if of a different surname, "maternal uncles."

The use of such terms in formal address as "poor," "inferor," "unworthy," is part of that depreciation of oneself, and of one's own which is a mark of oriental courtesy, the more marked and extravagant, the lower the relative rank of the person speaking or described.

Even so, such forms of description did not conceal the high status of women in classical China.

"The partner of the son of heaven is called 'the queen'; of a feudal prince, 'the helpmate'; of a Great officer, 'the attendant'; of an inferior officer, 'the serving woman'; and of a common man 'the mate'."

Op. cit. Pt. III.
p. 113.

The wife of a feudal prince it is true, called herself before the son of Heaven "the aged servant," and before the prince (of another state), "the small and unworthy ruler."

IS EXOGAMY IN CHINA FOUNDED ON NAME-AVOIDANCE?

McLennan in his "Primitive Marriage" after quoting Latham's "Descriptive Ethnology" in proof of the wide prevalence of the practice of exogamy, laid it down as an axiom that "wherever capture, or the form of capture, prevails, or has prevailed, there prevails, or has prevailed, exogamy. Conversely, we may say that, wherever exogamy can be found, we may confidently expect to find, after due investigation, at least traces of a system of capture."

McLennan,
Studies in
Ancient History,
p. 110.

McLennan further says "We believe this restriction on marriage to be connected with the practice in early times of female infanticide which, rendering women scarce, led at once to polyandry within the tribe, and the capturing of women from without."

Op. cit. p. 111.

Lord Avebury, unshaken in his opinions by the various criticisms and deductions of McLennan, Letourneau, Starcke, Lang, Atkinson, Frazer, Crawley, and others, still adheres in his "Marriage Totemism and Religion" to the views he expressed in "The Origin of Civilization and the Primitive Condition of Man," that "communal marriage" was the earliest form of human society.

Avebury.
Marriage
Totemism and
Exogamy, p. 3.

Lord Avebury restates the opinion expressed in his "Origin of Civilization" that "originally no man could appropriate any woman of his own tribe exclusively to himself, nor could any woman dedicate herself to one man, without infringing tribal rights;

Avebury,
Op. cit. p. 87.

but that, on the other hand, if a man captured a woman belonging to another tribe he thereby acquired an individual and peculiar right to her, and she became his exclusively, no one else having any claim or property in her."

Neither "female infanticide," nor "promiscuity," nor "communal marriage," nor "polyandry," nor "matriarchy," nor "the tracing of descent through women only (with or without matriarchy)" can in the present state of the debate as to the origin of the human family claim be treated as axioms; and to accept them, as regards the primitive life of the Chinese race, as necessary stages of development would be contrary to such evidence as we possess.

Maine, Ancient Law. p. 132.

Sir Henry Maine in his "Ancient Law" states that it would be difficult to say what society of men had not been originally based on the patriarchal family.

Parker, Op. cit., pp. 34-6.
Jamieson,
Op. cit. p. 95.
von Möllendorff
Op. cit. pp. 9-10.

Such careful and well equipped enquirers as Parker, Jamieson and Von Möllendorff, ready as they were to give full weight to "traces" of any such supposed state of human society, all found that Chinese family life could not be shown to have been, at any time, other than patriarchal.

Legge, C.C.
Pt. I., Vol. III.,
P. 198.

As regards China there is nothing to show that E-Yin, the Chief Minister of the first four sovereigns of the Shang dynasty, was mistaken when, in B.C. 1539 in advising King T'ae-Keah, he said "The commencement is in the family and State; the consummation in the Empire."

The rule of exogamy in China cannot be more shortly, or clearly, stated than in the words of "The Summary of the Rules of Propriety,"—the first book of the *Lǐ Kǐ*:—

Li Kǐ Legge,
Op. cit., S.S.E.
Pt. III, p. 78.

"One must not marry a wife of the same surname with himself. Hence in buying a concubine, if he do not know the surname, he must consult the tortoise shell about it."

In the same book it is said "Male and female, without the intervention of the match maker, do not know each other's name."

As Legge notes, the tortoise shell was not expected to give the unknown surname of the desired concubine, but to answer whether, or no, it was the same as that of the man: whether in fact the proposed alliance was prohibited by the rule of exogamy, or allowable.

Having found so strong a taboo on the use of the personal name, and assuming that in China, as else-

where, all surnames must have been, when first used, in a sense personal names, one might have thought that the answer to the riddle of exogamy, in China at any rate, was to be found in the avoidance of a name common to both the intended husband and wife and to the families of which they were members; and in a doubling of that fear of damage as incident to any mating which is evidenced by six taboos such as we find to have been observed by the Chinese race.

Short cuts, are, however, proverbially dangerous. and this path through the maze of exogamy is, as regards China, barred by Mencius who says:—

Mencius,
Leyes, C.C., II.
p. 498.

"We avoid the name (名 Ming) but do not avoid the surname (姓 Hsing), the surname is common; the name is peculiar."

名 MING, the personal, given, name, is a combination of the character 夕 HSE, evening, dusk, a pictograph of the rising moon, and of the character 口 KOU, mouth, speech.

姓 HSING, the family, or clan name, the name with which a man is born, is a combination of the character 女 NU, woman, and of the character 生 SHENG, to bear, to beget.

The explanation given in the Shuo Wen, and followed by Weiger in his Caractères Chinois of the use of the pictogram for evening and that for month to indicate the person's name, is that—when people met in the darkness they called out their names as a means of identification. An explanation not in accord with the strong taboo on the use of the personal name in primitive China.

The explanation of the use of the combined characters for evening and month as indicating the personal name may be that it was given to a child at a gathering of the tribe at the new moon, as amongst the Guarayos Indians of Bolivia, or given at a solemn assembly as amongst the Wyandots.

Frazer, Golden
Bough. Pt. IV.
Vol. II. pp.
145-7. Totemism
and Exogamy.
Vol. III. p. 35.

The statements of natives, of Australia for instance, in explanation of their own primitive usages, are by many writers treated with scant consideration. We, however, must accept the authority of Mencius as to the usages of his own time. That period in the life of the Chinese race was far from primitive; and it might be said that Chinese surnames having by then, and in historical times, greatly increased in number, the sanctity which had, presumably, applied to them while still personal and few in number had been lost,

though the original avoidance of names strictly personal was still in force.

The Regulations in the Book of Rites show clearly however, that, in the minds of those who first codified the social customs and rules of conduct therein preserved, the bar to the marriage of persons bearing the same surname was kinship, however remote, as evidenced by the common family name.

Li Ki, Legge,
Op. cit., S.S.E.
Pt. IV, p. 62.

In the "Great Treatise" it is said "As the branch-surnames which arose separated the members of them from their relatives of a former time, and the kinship disappeared as time went on (so far as the wearing mourning was concerned), could marriage be contracted between parties so wide apart?" But there was "that original surname tying all the members together without distinction, and the maintenance of the connection by means of a common feast;—while there were these conditions, there could be no intermarriage, even after a hundred generations. Such was the rule of Chow."

Legge in one of his notes on this passage says Shao Hao refers to this prohibition of intermarriage by Chow as the grand distinction of the dynasty, marking clearly, "for the first time the distinction between man and beast."

Shao Hao, great scholar as he was, gave, in this regard, too great praise to the founders of the Chow dynasty. For in the "Great Treatise" we have a record of the reforms made by King Wu when he overthrew the last of the Shang dynasty in B.C. 1122.

Legge (Texts of
Confucianism,
Shu King),
p. 131. & Legge
Ch. C. (1865).
Vol. III, Pt. II.
p. 302.

In "The Speech at Muh," made in "the grey dawn" of the day of the battle, King Wu in addressing the "hereditary rulers of my friendly States" said: "The ancients have said 'the hen does not announce the morning. The crowing of a hen in the morning indicates the subversion of the family.' Now Show, the King of Shang, follows only the words of his wife. He has blindly thrown away the sacrifices which he should present, and makes no response for the favour which he has received; he has blindly thrown away his paternal and maternal relations, not treating them properly."

If we had anywhere preserved to us the words of Fuh-Hi for whom also the institution of marriage in China has been claimed, we should probably find that he too in his day, in the 29th Century B.C., at the most regulated an existing Chinese patriarchal family.

The apparent digression just made by the writer shows how difficult it is to discuss under separate headings and to set out in an orderly manner matters which are in fact closely bound together parts of a whole.

Before therefore discussing further the theory of "reformatory legislation" as a possible origin of exogamy, and the influence of any such direct and conscious interference upon the Chinese family, and its bearing upon Chinese exogamy, one must study the Chinese designations of kindred; the Chinese terms of relationship, and the bearing as regards the origin of Chinese civilization of the so-called "classificatory system of relationship."

Having dealt with the avoidance of names and cognate matters, the other of the great "avoidances," that of "sex," and therein of the avoidance of blood as in force in ancient China, must be considered before one could form a considered opinion as to the origin of "exogamy."

The time at our disposal to-night is too short to here make such enquiry, but I may be allowed to shortly state what I think the result of such a search would be.

Lord Avebury epitomises the answers already given to the riddle of "Exogamy" as follows:—

"The principal theories which have been suggested have been:—

1. That of Plutarch, adopted by Tylor, that it was a political expedient to strengthen the tribe by foreign alliances, and union between different tribes.

2. That suggested by McLennan and adopted by Morgan and others, that it was due to the prevalence of female infanticide and the consequent scarcity of women.

3. That of C. O. Muller, that it was due to coyness.

4. That it was a social reform due to the moral sense of women.

5. That it was due to a recoil from marriage with an early housemate.

6. That it was arranged by chiefs to prevent the marriage of near relations.

7. That of Mr. Girard Teulon, that communities which from any special circumstances took to marrying out, would gain so much in physical vigour that they would secure predominance, and exogamy would eventually become a custom enjoined by law.

Avebury,
Marriage,
Totemism and
Religion.
p. 45 et seq.

8. That of M. Fustel de Coulanges, that the use of force, or pretended force, arose from the supposed necessity of resisting transference from the Gods of one family to those of another.

9. That it arose from totemism: that just as a man felt himself precluded from eating an animal belonging to his totem, so it would be wrong, or dangerous, to marry a woman of his own totem.

10. That suggested by Lord Avebury himself and already referred to that exogamy followed upon "communal marriage" as the earliest condition of human society. In Lord Avebury's view exogamy was the result, and a concomitant, of "Marriage-by-capture."

Of the theories just stated, I think the exogamy of the Chinese race was "a recoil from an early housemate," but it was more than that. It was an "avoidance" of blood, enforced under the dread sanction, physical and spiritual, of harm to those who offended, and to those who permitted it, and to be expiated only by vengeance upon the evil doers.

Westermarck in "The History of Human Marriage," published in 1903, says:—

Westermarck,
History of
Human Marriage,
p. 544.

"Of course there is no innate aversion to marriage with near relations; but there is an innate aversion to marriage between persons living very closely together from early youth, and, as such persons are in such cases related, this feeling displays itself chiefly as a horror of intercourse between near kin. The existence of an innate aversion of this kind is proved, not only by common experience, but by an abundance of ethnographical facts which show that it is not in the first place by degrees of consanguinity, but by close living together, that prohibitory laws against intermarriage are determined."

An innate aversion to marriage with one with whom one had lived from childhood, or rather a desire to marry some one else, the allurements of the unknown, would account for a habit or custom of marrying one's immediate kin; but it does not explain why marrying one's near kin should be held, as it was held by exogamous races, to be an offence against the spirits, and one's fellow men. Such an aversion would make such a custom easier to follow; but the compelling motive for the prohibition must lie deeper than that.

It is not more likely that the "avoidance of blood," the well known primitive fears of a mysterious danger connected with any mating, magnified to horror at the

thought of marriage with one of the same blood as one's own, is the impelling motive of exogamy?

Sir J. G. Frazer at the last pages of his *Totemism and Exogamy* says of the aborigines of Australia, in whose social system most writers believe is to be found the last extant relic of the earliest traceable state of human society:—

"What idea these primitive sages and lawgivers, if we may call them so, had in their minds when they laid down the fundamental lines of the institution, we cannot say with certainty; all that we know of savages leads us to suppose that it must have been what we should now call a superstition, some crude notion of natural causation which to us might seem transparently false, though to them it doubtless seemed obviously true. Yet egregiously wrong as they were in theory, they appear to have been fundamentally right in practice. What they abhorred was really evil; what they preferred was really good."

Frazer,
*Totemism and
Exogamy*, Vol.
IV. pp. 168-9.

Frazer's last stated opinion on exogamy is that it was "artificial and that it was deliberately devised for the purpose which it actually serves, namely the prevention of the marriage of near kin."

The Exogamy of the Chinese race does not appear, upon examination, to be due to a conscious reformation; and the evil consequences of a breach of the practice of exogamy "the proper way in marriage," were apprehended, even in historical times, in a form which precludes and which must, by untold ages, have antedated any conscious reformatory movement.

That Chinese Exogamy was upheld as an institution through a fear of the consequences, including a fear of those very evils which the leading Authorities on the subject think unlikely or impossible to have been contemplated or known to primitive man, is, I think, shown by references in the Chinese classics.

In the Tso Chuen there is, in the commentary on the record of the twenty-fifth year of Duke Seang, the story of Ts'ang Woo-tsze and his insistence on marrying a widow who by birth belonged to the same parent family as himself. The brother of the widow objected and said "husband and wife should be of different surnames." After further objection founded on an insuspicious answer to enquiries by augury in the matter, Tsing Woo-tsze finally said "She is a widow:—what does all this matter. Her former husband bore the brunt of it." So he married her and through her he suffered shame. Her former husband had not been of the same surname: and here we have a defiance by a

Legge, C.C.
Vol. V. Pt. III.
p. 614.

strong-willed man of a primeval "blood avoidance" the breach of which, and not the mere marrying one of the same name, was what was and presumably always had been in China "taboo."

Legge. C. C. Op.
ed. pp. 539-1.

In the Tso Chuen commentary on the records of the first year of Duke Cha'ou is the story of the illness of the Marquis of Tsin. The Marquis being ill, the Earl of Ch'ing sent Kung-sun K'eaou on a complimentary visit and to enquire about the Marquis's illness.

The diviners had said that the illness was inflicted on the Marquis by the Spirits. Kung-sun K'eaou rejected this explanation saying:—

"Your ruler's person must be suffering from something connected with his movements out of the palace and in it, his meat and drink, his griefs and pleasures, what can these Spirits of the Mountains and Stars have to do with it? I have heard that the superior man (divides the day) into four periods:—the morning, to hear the affairs of government; noon, to make full enquiries about them; the evening, to consider well and complete the orders (he has resolved to issue); and the night for rest. . . . But has not (your ruler) been making these four different periods of his time into one? This may have produced the illness."

"I have heard again that the ladies of the harem should not be of the same surname as the master of it. If they be, their offspring will not thrive. When their first admiration for each other (as relatives) is exhausted, they occasion one another disease. On this account the superior man hates such unions, and one of our Books says,—'In buying a concubine, if you do not know her surname, consult the tortoise shell for it.' The ancients gave careful attention to the two points which I have mentioned. The husband and wife should be of different surname is one of the greatest points of propriety: but now your ruler has in his harem four Kees:—may it not be from this (that his illness has arisen)? If it has come from these two things (I have mentioned), nothing can be done for it. If he had seldom to do with the four Kees, he might get along; if that be the case, disease was the necessary result."

The words in brackets in Legge's translations are not in the Chinese text but added to fill in the sense of the original. In the case of the sentence—"When their first admiration for each other (as relatives) is

exhausted they occasion each other disease"—the words "as relatives" do not, it is submitted, give the correct connotation. It is "as relatives" that they were believed to give each other disease.

The sick Marquis asked the help of a physician from the State of T'sin, and one was sent to him. The physician, after an exhaustive diagnosis of the illness, as to which the Tso Chuen should be consulted, found that the Marquis was suffering from excessive sexual indulgence.

One of the possible origins of exogamy, considered by Frazer, is that it arose from the fear of harm to the whole tribe consequent on incest by any members of it.

In the Summary and Conclusion of Totemism and Exogamy, it is said:—

"What then can be the great social wrong which was supposed to result from incest? How were the guilty persons believed to endanger the whole tribe by their crime. A possible answer is that the intercourse of near kin was thought to render the woman of the tribe sterile and to endanger the common food-supply by preventing edible animals from multiplying and edible plants from growing; in short, that the effect of incest was supposed to be sterility of women, animals, and plants."

Frazer.
Totemism and
Exogamy. Vol.
IV. pp. 167-9.

After reference to the holding of such beliefs by peoples of the Malayan stock in the Indian Archipelago and their kindred in Indo-Chinese, and as found amongst the Ancient Greeks, the ancient Latins and Irish, Frazer says:—

"The only serious difficulty in the way of supposing that it was so, is the absence of evidence that such notions are held by the most primitive exogamous peoples, the Australian aborigines, amongst whom we should certainly expect to find them if they had indeed been the origin of exogamy."

May it not be that as the home of the Australian aborigines has suffered desiccation so has their civilisation dried up: and may it not be that their "two," "four" or "eight" exogamous class systems are survivals of a state of society far from primitive and from which in other matters the natives have retrograded.

Be this as it may, there is evidence in the primitive usages and beliefs embodied and preserved in the earliest calendars of China, notes on the happenings appropriate to each season of the year, that it was believed by the Chinese race that incest inflicted injury

upon others, as well as those committing it, and that irregularities in human relations and in nature were interrelated and introactive.

The good, or bad, behaviour of the women of the race was thought to be related to the due flighting of swallows, birds connected with miraculous births in Chinese legend, and with the seasonable appearance of rainbows.

The fourth book of the Li Ki, Yueh Ling, the Proceedings of Government in the different months, preserves a record of, and enjoins, such primitive and savage usage as the "tearing of animals in pieces" to avert pestilence. In the second month of Spring "the swallow makes its appearance. On the day of its arrival, the son of Heaven sacrifices to the first match-maker." In the same month "three days before the thunder, a bell with a wooden tongue is sounded to give notice to all the people. 'The Thunder,' it is said, 'is about to utter its voice.' If any of you be not careful of your behaviour, you shall bring forth children incomplete; there are sure to be evils and calamities."

As to each month of the year, it is said that, if the proceedings proper to that season were not observed, disorder in nature and calamity to man would result.

As to the third month of summer, it is said:—

"If the proceedings proper to Autumn were observed, even the high grounds would be flooded, the grain that had been sown would not ripen; and there would be many miscarriages among women."

When Ts'ang Woo-tsze, greatly daring in marrying the widow who was of the same surname, of the same blood as himself, said "Her former husband bore the brunt of it" he was referring to her deforation and to a primitive fear of the shedding or contact with, blood which had survived to his own day. Fear of the risks run in the shedding of blood, especially blood which, as that of one's kin, was in fact one's own, a fear enforced as a taboo by the fears of one's fellow tribesmen who, as their belief was, would also suffer for such incest, would appear to be the origin of exogamy in China.

Translation of
extracts from
the Little
Calendar of Hsin,
and the History
of the Chou
Dynasty. Journal
Asiatique. Vol.
X. pp. 551-555.

Li Ki. Legge.
S.S.E. Part III.
pp. 289, 290,
296, 299, 307.

LAMPAÇÃO, A MYSTERY OF THE FAR EAST

H. B. MORSE

Lampaço, as it is called in English books (sometimes Lampakaw) has never had its position identified. The name was evidently taken in by English sailors, through the eye and not the ear, from the Portuguese Lampaço. The Chinese name, according to J. R. Morrison's "Chinese Commercial Guide," is Langpehtsao (浪白礁). He says, 3rd edition, 1848, p. 66—

"Between Ta Wongkum (Montanha) and Samtsaou is the entrance to the Broadway. Here we look in vain for the particular island which, under the name of Lampaço (Langpihtsaou) was once, for several years, the residence of many Portuguese merchants. None of the islands lying outside, between St. John's and Montanha, afford sufficient shelter against all winds; and we must therefore seek for it within the entrance of the Broadway. It is strange that a place where, in 1560, there were said to have been 500 or 600 Portuguese constantly dwelling, should now be entirely lost to the recollection of the living no further from it than Macao. The island was occupied by the Portuguese in 1542; in 1554 the trade was concentrated there; in 1557 Macao began to rise into notice; and 1560 is the latest date at which we find any mention made of Lampaço; but it was then, apparently, a flourishing place."

But inside the Broadway there is no trading mart to which a deep ship could ascend. In 1664 the E. I. C. ship *Surat* was expelled from Macao, and, after "riding between Samtsaou and Montanha" for 14 days, she "sailed away for the Lampakaw Islands," and tried to trade there.

In 1683 the E. I. C. ship *Carolina* went from Macao "to Lantao," mooring very certainly in the Kapsingmun anchorage, and, on leaving Lantao, she "sailed out from the islands," and arrived the next day (September 18th), after sailing probably 30 to 36 hours, and "came to anchor in the harbour of Lampaço." There, according to the diary of her supercargoes, they did some trading; but the existing copy of the ship's log ends on September 3rd.

In 1684 the ship *Loyal Adventure* was despatched from London under alternative orders, for Mindanao, or for "the Nankeen and Lampaçao Islands." The word Islands was apparently used very loosely. Sailing from Macao to "the Nankeen Islands" she put in at Amoy, headed off by the N.E. Monsoon.

These three are the sole references to Lampaçao in the English Company's records. There is no trace of such a port either in Dalrymple's charts (based on old charts of dates from 1600 to 1800), or in Roxburgh's charts (about 1810).

Talking of the mystery with Captain T. J. Eldridge recently, we lighted on Lampienchau on the western shore of Bias Bay, and near it Outau. The latter place Captain Eldridge remembered well, having often cruised in those waters, and he reported it as a busy centre for smuggling salt and opium in quite recent times; he also spoke of the sea-faring people of those waters as being always prone to smuggling and piracy. It was there that, in 1849 and 1850, Commander Dalrymple Hay in three actions destroyed 94 pirate ships, mounting nearly 1,800 guns.

Captain Eldridge remembered also a broad highway, "the widest and best kept in all South China," leading from Outau to Tamshuihü, thronged with porters carrying goods. From Tamshuihü the map shows a river flowing to Waichow-fu, whence the North River provides an easy passage to Whampoa, and so to Canton. Outau is, in fact, a smuggling back door to Canton.

What Outau was in the reign of Kwanghsü, its neighbour Lampienchau, only 2 miles away, may well have been in the reign of Kanghi and under the Mings; and this seems to be the Lampaçao to which the Portuguese traded in the sixteenth century.

SNCBRA 52 (1921) 139-155
THE MARRIAGE MAKER¹

CHARLES KLIENE, F.R.G.S.

There's divinity that shapes our ends,
Rough-hew them how we will.

Hamlet, Act. V, Sc. 2.

Many, many years ago, in the distant days of the T'ang Dynasty,² there lived in the Prefecture of Sungkiang a young man named Wei Ku. In his youth, Wei Ku had received a liberal education, the best that his town could give; and as he grew up he became famed for his learning. Sungkiang which the ancients called "Yün-chien," or "Abode in the Clouds," has always been noted for its literary men. At an early age Wei Ku had mastered the Classics, and could quote from all the famous poets, and they were numerous, for poetry was in its golden age in the T'ang Dynasty. But as his people were in easy circumstances they looked upon his future as already provided for, and so never troubled to prepare him for any special calling in life.

One day Wei Ku left his native town to visit some friends who lived in the ancient city of Hangchow, in the neighbouring Province of Chekiang. Now, the city of Hangchow stands in one of the prettiest spots in China; the beauty of its surroundings is only rivalled, they say, by Soochow, in Kiangsu. The Chinese speak of these two places as terrestrial paradises, for they say: "*Shang yü T'ien-t'ang; hsia yü Soo Hang*," which means that while "those above have Heaven, we below have Soo and Hang." Hangchow is enclosed by a massive wall thirty-three *li* in circumference with ten gates. It nestles in a natural garden where the placid lake and verdant hills, from time immemorial, have been the subject of many paintings and the theme of many a poem.

It was while there that Wei Ku strolled out one fine moonlight evening, after the evening meal, to see the sights in the principal streets. As he rambled along, passing from

¹ Read before the Society on 23rd December, 1920.

² T'ang dynasty A.D. 618—905.

one thoroughfare into another he crossed the bridge of the South Star and strayed on to a road that led away from the city.

It happened to be early spring. The peach orchards in the neighbourhood were already in bloom, and the cool evening breezes, coming in from the country over the shimmering waters of the Hsi-hu, or West Lake, and laden with the fragrance of peach blossoms, were so refreshing that Wei Ku, forgetting the scenes of the busy streets he had left behind, sallied forth at a swinging pace and with a light heart. The moon was at its fullest and made the night resplendent; the peach-trees looked in the effulgent light as though they were burdened with snow. Enchanted by the loveliness of the effect in the distance, Wei Ku did not notice that the houses on either hand were becoming fewer and fewer, and that he had inadvertently wandered into the region of paddy-fields and cemeteries.

Presently, he came to a lonely spot where, to his surprise he perceived a strange looking old man, very old, with hair that gleamed like polished silver, seated on a low mound by the roadside, beneath a solitary peach tree, poring, by the light of the moon, over the pages of a huge book that he supported on his knees; beside him on the ground was a bag containing red silk cord. Struck by the weirdness of this singular apparition, and curious to know what the quaint old fellow could be so intently absorbed in at such a late hour and in such a deserted place, Wei Ku stood still for a moment hoping to engage the stranger in conversation.

Almost immediately the old man looked up and addressed him.

"Young man," said he, "you seem to take a great interest in me to stop and stare like that. May be, you will ask me next who I am, and what I am doing!"

"Indeed, Sir," answered Wei Ku apologetically, "I was only thinking what a noble example you are to young people who lack zeal in the pursuit of knowledge. If you will condescend to impart to me some of the wisdom that is contained in the bulky volume you were reading, I am sure I shall profit by your teaching."

The old man replied, "the book I hold is not for mortal eyes to scan, and its contents may not be disclosed."

"Dear me!" ejaculated Wei Ku, "what is it that it should be so precious and forbidden to mortals?" "I beg your pardon," he added immediately in a softer tone, "I am a student, and would be glad to know at least the title of the book, if that is not too much to ask."

"It is the Register of Marriages," answered the old man, "and I am its duly appointed custodian. I come from the moon. You have heard that marriages are made in the Moon, I suppose."

"Yes," said Wei Ku, "but I always thought that was a nursery tale,—a bit of moonshine, in short."

"It is no nursery tale, I assure you! not only do I register all marriages in my book, but it is my duty to pair off every couple within the Four Seas and the Nine Continents.¹ No marriage can take place till I have first tied together, with red silken cord, the feet of those who are destined to become man and wife; and when once they are thus joined by me, no match can be broken except by death, and then I alone sever the knot and release the one from the other. It does not matter in the least what feuds may exist between the families, nor what distance separates the parties; most assuredly, and in spite of all obstacles, they will meet at the appointed time to fulfil their destiny. No living creature can escape its destiny," continued the old man, "and my silken cords wind round and round the whole world. To prevent confusion, however, for mankind is perverse and prone to subvert the plans of the Gods, I come down when the moon is full, to dissolve entanglements not ordained, and to verify the entries in my book, for I must present accurate reports to the Jade Emperor, the Great Ruler of the Universe."²

Mystified by these words, and feeling convinced that the speaker was no ordinary being, Wei Ku, who was beginning to grow a trifle nervous, hesitated whether he should hie from the spot, or wait for further information. But he braced himself up and muttered meekly, "Excuse me, Sir, for disturbing you and trespassing on your time; but having learned so much, I feel reluctant to depart without first craving a favour."

"What favour would you ask?" enquired the old man.

"I would ask whether you have as yet tied my ankles to those of anyone or not; and if you have, who is the lady I am fated to wed?"

"I thought that was coming. You are most inquisitive," rejoined the old man. "As a rule, it is not given to mortals to pry into the future, for they invariably attempt to evade the decrees of Fate. But seeing that your demeanour is humble, I will make an exception in your case and comply with your request."

¹ 四海九州 A poetical expression for "the whole world."

² Yu Huang Ta Ti, the Taoist Supreme Being, sometimes wrongly rendered in English as the "Pearly Emperor."

Whereupon the old man turned over a few leaves in his big book, and without even asking Wei Ku his name, ran his finger slowly along the entries which were written in strange letters that glowed like the light of fireflies. Suddenly he stopped and exclaimed, "Ah, here it is, Wei Ku, native of Sungkiang!" He read the entry to himself and then said, "You are still young, and your marriage will not take place for some years to come; your mate is still an infant, not more than two years old. Near the market-place in the north suburb of your native town, is a small shop where an old woman sells *tou-fu*;¹ the old woman has charge of that infant, and that infant will one day become your wife."

On hearing this Wei Ku was sorely disappointed. He had hoped that he might some day wed some immaculate damsel with a huge fortune, or perhaps the beautiful daughter of some high and powerful mandarin; but to be told in this blunt, off-hand way that his bride was still an infant, and in the charge of a stupid old woman who kept a *tou-fu* shop, was really most discomfiting.

"That's rough!" complained Wei Ku dejectedly. "Is it not possible for you to arrange matters a little more to my advantage? You give me indeed a long time to look forward to; I cannot wait for an infant of two years; I wish to marry soon?"

The old man replied gravely. "There is no help for it. *What must be, must be; you cannot escape that which the Gods have ordained for you!*"

Just then a cloud passed over the face of the moon, and in a moment all was veiled in darkness. When the moonlight again fell upon the scene, the strange old man had vanished.

An inexpressible sense of uneasiness now took possession of Wei Ku. Those words "*What must be, must be; you cannot escape that which the Gods have ordained for you*" uttered by a mysterious stranger in the weird moonlight seemed to carry a deep significance to his soul. He reflected that perhaps it was useless to oppose the Gods, though he would certainly do his utmost to see this infant; so rousing himself, he briskly retraced his steps to the house of his friends.

The next day he left the city and returned hurriedly to his native town. On arrival there he at once went to the north suburb where he had been told the humble shop of

¹ Beancurd.

the old woman was located. As soon as he approached the neighbourhood a varied assortment of malodours assailed his nostrils. It was undeniably a poor locality, where beggars and the lowest coolie classes congregated and eked out a miserable existence in all their poverty and putrescent squalor. Ragged children, covered from head to foot with the grime of many months, played in the perennial slime of the narrow streets among pigs and starving dogs that perform the functions of scavengers in such places. The houses, or rather hovels, were all low and in the last stage of dilapidation, and apparently had no doors. Wei Ku peered into each doorway as he advanced, stepping warily over puddles and heaps of decomposing refuse. At last he came to the market-place, where the women, unkempt and unwashed, wrangle daily over the few coarse articles of food required to keep them alive in their wretchedness, and there, at the corner of the street, was the dingy little shop with its stand of *tou-fu*, already cut into two-inch squares, and partly covered with a wet cloth, exposed for sale. Within the shop, and occupying nearly the whole of one side, was a brick stove with the large round iron boilers sunk into the brickwork; their wooden lids were standing on edge against the wall, while the water in the boilers, seething over a crackling wood fire, sent up dense clouds of steam. There was also a collection of other things in the shop, such as strainers, sieves, and racks; in short, all the paraphernalia required in the manufacture and sale of this very inexpensive and common article of diet, as well as several wooden buckets containing the greenish-white residue of the beans, called *tou-fu-cha*, which is sold for next to nothing to feed swine, and which, being in a state of fermentation, emitted an offensive sour smell.

At first Wei Ku could not see into the dimly lighted interior, filled as it was with smoke and the steam from the boilers; but he soon heard the plaintive puling of an infant, and this pierced him to the quick. Simultaneously, an old woman with a child in her arms hobbled forward, and as she emerged into the daylight she demanded of Wei Ku what he wanted. Heedless of the enquiry, Wei Ku only stared blankly at the apparition before him. The child, poor thing, presented the appearance of nothing more than a bundle of unwholesome rags. Wei Ku was filled with abhorrence. The old woman, uncouth, hideous as well as uncleanly, and never accustomed to speak with civility to anyone, repeated her question with increased vehemence in a rasping, raucous voice, which so startled Wei Ku that he turned on his heels and fled. He had seen enough.

"To wait for that miserable, ill-starred brat to grow up into a woman, and marry her, while so many charming and rich girls want husbands, would surely be a piece of folly that only a lunatic could be guilty of. "No thanks," he thought, "I shall employ all the professional match-makers in the town to toil in my behalf as soon as I reach home; I shall see that things turn out in a rational common-sense way, in spite of the Gods and their decrees."

No sooner had he formed this resolve, than those inexorable words of the old man in the moonlight recurred to him with renewed force. "*What must be, must be; you cannot escape that which the Gods have ordained for you.*" The more he tried to forget those haunting words, the more they persisted to ring in his ears; and the more he pondered over them, the more they irritated him. Disgusted, and full of resentment, he determined to defy all the powers that be and forthwith arrange his marriage to his own liking, cost what it may.

While all this was passing through his troubled brain, he was accosted by a ruffianly looking fellow who asked him for money. "Money, you misbegotten, good for nothing egg of a turtle!" he exclaimed; "Yes, you shall have money if you go down to yonder *tou-fu* shop and slay the infant in the arms of the old hag; I promise you fifty taels, you object of mean countenance!"

The fellow leered, and without a word, started off on his dastardly errand. Wei Ku stood at the end of the street and watched the proceedings.

As soon as the ruffian came to the shop, he called to the old woman; and just as she approached, he picked up a heavy iron *tou-fu* lifter, from the stand and dealt the infant a tremendous blow on the head. The old woman screamed for help, and in an instant there was a wild commotion. People hurried to the shop from all directions, eager to know what had happened. In the noise and confusion the ruffian disappeared; but the excitement grew so intense, when it was known a child had been killed, that in a few seconds the narrow street was blocked by an angry mob, yelling and gesticulating like demons let loose. Where all the people came from in such a short space of time is a mystery.

Wei Ku, half-stunned by the cowardly deed he had prompted, and hearing that the child was dead, escaped from the locality as fast as his trembling legs would carry him. By the time he reached home he had become very depressed; the thought of having instigated a murder weighed heavily on his conscience. All his valiant designs

to set the Gods at naught and to commission the match-makers to find him a rich and beautiful wife were scattered to the winds; in truth, nothing was now farther from his mind than marriage.

After listlessly spending several days doing nothing, he came to the wise conclusion that he had better give up his aimless life and seek some Government employment. He heard of a suitable vacancy in a Mandarin's Yamén at a place called Hsiang Chou, in another part of the country; and this post he decided to apply for. With the help of influential friends he obtained it, so accordingly packed up his belongings and set out to take up the appointment.

At Hsiang Chou, Wei Ku plodded on diligently, and in time gained the confidence of his superiors and the esteem of his neighbours. Preferment came in due season, and gradually he secured a fairly responsible position with a good salary,—a fact which did not fail to engross the attention of a multitude of fond mothers who had the welfare of marriageable daughters at heart. So it came about that Wei Ku who once had thought of employing match-makers in his own behalf, now found himself sought after by a host of these insinuating people delegated by the said fond mothers to institute negotiations with the object of converting him into a son-in-law.

The first step, as is always customary in such cases, was a request, couched in the most courteous and formal language, to Wei Ku for his *Shih Ch'en Pa Tzū*, or "Eight horary characters," which, in pairs, indicate the year, the month, the day, and the hour of his birth. This information, indispensable at the outset and invariably written on a piece of red paper, when obtained, is promptly submitted to an astrologer for the purpose of ascertaining whether the individual concerned is born under a lucky or an unlucky star. If it be found that the star is an unlucky one, the matter falls through at once; but should the astrologer have no fault to find with the star, a careful detailed comparison of the horoscopes of both parties is then made to determine whether the degree of pernicious influences, and the effect of unfavourable forces exerted by the Five Elements, namely, Metal, Wood, Water, Fire and Earth, on the one side, are adequately counterbalanced or compensated for by the benign influences and salutary forces of the same Elements on the other side. If they are, the combination is said to be harmonious, and negotiations are proceeded with. But if evil predominates, then negotiations are broken off as gracefully and as speedily as possible.

Wei Ku did not object to the visits of the match-makers nor to their overtures, and, while not himself seriously seeking matrimony, had no special disinclination to handing over his "Eight characters" whenever asked for them. Strange to relate, however, the red slips of paper were in every instance politely returned to him because the astrologers to whom they had been referred all affirmed that the "characters" did not harmonize with those of the intended brides, and as a union entered into when the astral and elemental conditions are antagonistic, when the dragon and the phoenix do not sing in concert, would be highly injudicious, the proposals never went beyond the initial stage.

After Wei Ku had spent some fifteen years in Hsiang Chou, the Prefect one day jocularly asked him why he was still a bachelor. "Well," replied Wei Ku, "it's not that I have ever objected to wed. The trouble is, I could never find a lady whose horoscope harmonized with mine."

"That's very odd, to be sure!" observed the Prefect: "you must have been born under chaotic conditions of the heavens. Let me have your 'eight characters,' and I'll see whether they don't accord with my daughter's. If they do, and you agree, you shall have her with my full consent."

And so it happened that another match-maker was sent to Wei Ku in the proper formal way, and Wei Ku produced his red slip for the twentieth time with many misgivings.

Now, the Prefect's daughter, whose name was Ch'un Lai, which means, "Came in the Springtime," was renowned throughout the land for her peerless beauty and many accomplishments. She sang exquisitely, and performed with great skill on the *Ch'in*, an ancient stringed-instrument resembling the zither, very fashionable in those days, and considered classical at the present time. She could play all the five kinds of music to suit the five kinds of etiquette; that is to say, music for joyful occasions, for sad occasions, for occasions when hosts welcome guests, for occasions when martial music is appropriate, and for occasions when congratulations are offered. None the less famed was she for her literary attainments. She could hold her own with the most learned in expounding the Classics; her diction in poetry was elegant and refined, and as for antithetical couplets, no one could match a sentence with its correlative more promptly or with more aptness of expression than Ch'un Lai. In short, she was as clever as she was beautiful.

There had been many aspirants for the hand of this brilliant young lady; but, somehow, her "eight characters" never compared favourably with those of any suitors, so

that at the age of "sweet seventeen" she was still not affianced to anyone.

Wei Ku knew all this, and thought to himself "the Prefect might spare himself the trouble; that girl is not for me,—no such luck! I quite believe that on the day the child in the *tou-fu* shop was slain, that old fellow in the moonlight, to pay me out, cut my silken cord and condemned me to die without descendant to tend my tomb. Wei Ku often realized how cruel it was to kill that helpless innocent babe, and he never ceased to repent the guilty part he took in that wicked episode. It was the one ugly blot in his otherwise blameless life. After the many failures to match his "eight characters," he had given up hope of ever marrying.

The Prefect was far more sanguine. He knew his daughter's "eight characters" by heart, and also remembered in what respects they had been found wanting. When he received Wei Ku's "characters" he saw at a glance that they were just the reverse of his daughter's—deficient in those very conditions in which that young lady's were excessive, and *vice versa*.

Without saying a word, he nodded knowingly and sent both sets of "characters" to a famous astrologer with the request that the two horoscopes be cast with utmost care, and that a chart be drawn up to show how each stood in relation to the other.

The astrologer, after an exhaustive investigation, declared that the conditions were strikingly abnormal in both cases. Such marked degrees of excessiveness in some essentials and incompleteness in others, he said he had never seen before in any two horoscopes during the whole of his professional career. He showed that the serious shortcomings in the one, were so nicely compensated for by the extraordinary excessiveness in the other, that obviously the two sets of characters were exact counterparts. The inequalities of the *Yin* and the *Yang* elements, or "Dual Principles in Nature,"¹ as existing in both were so peculiar, that they could not be adjusted except by combining and dovetailing the two horoscopes. The match was perfect. Conjointly the signs and symbols stood for perfect harmony which could conduce to nothing but happiness and good luck in the fullest measure for the parties concerned. In the

¹ An inevitable duallism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as, spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; mot'on, rest; yea, nay.—"Compensation."—R. W. Emerson.

event of a marriage taking place, the astrologer declared that the Three Stars of *Fu*, *Lu* and *Shou*, or Happiness, Emoluments, and Longevity, would twinkle with unwonted brightness on the pair, and that the beneficent effect of their propitious light would descend on the posterity of the couple for many many generations. The union, he went on to say, was highly desirable, and he ventured to pledge his professional reputation that should a marriage be consummated, all the dragons and phoenixes in the universe would sing in sweetest concord.

Flattered by this complete and unqualified confirmation of his own convictions, and elated to think that at one single stroke he had accomplished for these two young people what so many matchmakers had repeatedly failed to do, the Prefect naturally felt very proud of his own astuteness. He lost no time to send the glad tidings to Wei Ku by letter written on red paper, wherein he expatiated at length on the many lucky omens he himself had foreseen, all of which were confirmed by the astrologer, and all of which, he contended, only went to prove that a union with his worthless and despicable Ch'un Lai would be extremely felicitous. He concluded by hoping that under these very favourable conditions, Wei Ku would not disdain to take his child, mean as she was, and allow the glory of his exalted name to shed its lustre upon his insignificant house forever.

Wei Ku was astounded at this unexpected announcement. It seemed to him too good to be true. Remembering how often he had met with disappointment on this very question, he could not readily believe that there was not some mistake, or that some evil sprite was not making sport of both the Prefect and himself. He read the letter over and over again, and became more and more puzzled. "Surely," he thought, "the Prefect is under a spell, or he must be out of his senses!" At last he questioned the messenger. The faithful old servant who brought the letter swore by the souls of all his departed forefathers that his master, the Prefect, was quite sane and in excellent spirits. "Miss Ch'un Lai," he added naively, "is also quite well." The mention of the young lady's name pleased Wei Ku so much that without further ado he handed the messenger a present of two taels in silver, which the latter, after a feeble refusal as a matter of form, and a little pressing on the part of the donor, finally accepted with profuse thanks and a broad grin. Wei Ku would have answered the letter there and then; but not wishing to appear as though acting with unseemly haste, he told the messenger to inform the Prefect that a formal reply would be forthcoming the next day.

That night the Prefect's letter was placed under Wei Ku's Ancestral Tablet, in front of which Wei Ku himself lighted tapers and burned incense. He prostrated himself three times before the tablet and then retired, congratulating himself on his change of luck. In his sleep he dreamt that Kwanyin, the Goddess of Mercy, promised him five sons, all of whom were to serve the Government and rise to the rank of Ministers of State. This in itself was a most favourable omen and helped to put him in the best humour. Early in the morning, after he had breakfasted on a bowl of sweet birds'-nest soup with lotusnuts and lungngan pulp, he proceeded to write his formal reply to the Prefect.

He said he was overjoyed to find that the oracle was so favourable; he had not dared to hope for so satisfactory a result. He was profoundly sensible of the high honour that the Prefect proposed to bestow upon him, so high and so great was this honour that in its magnitude it resembled Mount T'ai;¹ and his gratitude was deep and vast as the boundless ocean. He was only too well aware of his own utter worthlessness and stupendous ignorance. Being nothing but a vile crawling worm, how could he dare to do otherwise than humbly obey the enlightened commands of so noble and illustrious a person as the Prefect? He, therefore, while craving indulgence for his own contemptible shortcomings, reverently besought the Prefect to be pleased to speedily devise means for the wedding to take place in due form with all possible despatch.

That settled matters. On receipt of this very proper reply, written in approved epistolary style and worded according to the rules of etiquette and propriety, the Prefect set about at once to do the necessary with right goodwill.

Accordingly a lucky day was chosen for the happy event to take place in the ninth moon, which is the moon of Chrysanthemums, a favourite moon for marriages, and great preparations were taken in hand; for the Prefect, generous soul, spared neither pains nor expense to make the occasion one of unprecedented splendour, as would befit the rank, prestige, and social standing of the contracting parties. After formal ratification of the betrothal, hundreds of invitations on red paper, for red is the colour of joy, were forthwith sent out; they were all stamped in gold with a dragon and a phoenix, the former to represent the bridegroom and the latter the bride.

¹ A mountain in Shantung, said by the Chinese to be the highest in China.

Little loaves of white bread (white being an unlucky colour the loaves were on that account stamped with a red patch) and jars of samshu, and vermicelli, and hard-boiled eggs stained red with safflower, and fruits, both fresh and preserved in honey, were distributed in lavish quantities to all the relations and friends, who returned sums of money, scrolls of red satin and silk, some inscribed with congratulatory sentences, and some bearing a huge character for "happiness" in gold.

Two days before the wedding, the bride's furniture and outfit were sent to Wei Ku's residence with great pomp. As Wei Ku resided quite near the Prefect's Yamén, the bearers of the articles, numbering about a hundred coolies, clad in red coats and headed by a band of musicians, took a roundabout route to their destination in order that a grand display might be made of everything by parading them through the principal streets.

The articles consisted of household furniture, ornaments, pewter candlesticks and incense-burners, wadded bed quilts, trunks full of clothing, red lacquered tubs of various shapes and sizes, sundry eatables, cooked and uncooked, several pairs of live mandarin ducks (the emblems of conjugal fidelity) which, however, being white must needs have their wings stained red, whole pigs roasted, two goats dressed and ready for the kitchen, and a large supply of the inevitable vermicelli.¹

The procession, after attracting as much notice as possible, and gathering a big retinue of followers in the persons of innumerable small boys, beggars and loafers, finally halted at the gate of Wei Ku's house late in the afternoon, having taken nearly the whole day to get there. The gate was immediately thrown open and the same old messenger that we have seen before, the most important personage in these proceedings, stepped forward and handed to Wei Ku the Prefect's card with a detailed catalogue of all the articles he had conveyed. The things were carefully tallied as they were taken in and placed in the apartments prepared for the occupation of the *Hsin Niang*, as the bride is called; the said apartments having all been previously fumigated with incense and disinfected of evil spirits by the chanting of priests, the ringing of bells, the firing of crackers, and other Taoist rites.

¹Vermicelli, being in long strings, is always regarded as a symbol of "long life." For this reason it is never absent from weddings and birthday festivities, and all guests are expected to partake of it to intimate that they wish those in whose honour it is served a long life.

When everything was in order, the musicians, and coolies who had enlivened the proceedings with a needless amount of vociferation, were liberally paid off with packets of money wrapped in red paper, and a particularly heavy packet fell to the share of the faithful old servant who took back to his master Wei Ku's card in acknowledgment of safe delivery.

On the day of the wedding there were great rejoicings at Wei Ku's house. The gates which had been draped with red hangings and decorated with red lanterns, were thrown wide open, and from early dawn till night there flowed in a constant stream of guests and visitors who came to tender their congratulations; they did so by grasping their own hands and shaking them vigorously at Wei Ku. Wei Ku, who was dressed in his official robes and wore his insignia of office, had enough to do to receive his numerous friends, return their salutations, and with his own hands pass them tea from trays brought in by the attendants.

During the whole day a band of musicians played wedding music on the *so-na*¹ to the accompaniment of drums, gongs and cymbals in the courtyard, which was also gaily festooned in red, and hung with countless red lanterns. In the reception hall, which opened on to the courtyard, all the satin and silk scrolls with congratulatory sentences sent by friends had been hung up, and a score of square tables were laid out for a sumptuous banquet for the gentlemen; the ladies being entertained separately in the inner apartments. The chairs were all covered with rich embroideries on red satin, and every post and pillar was adorned with red placards on which were written in large characters of gold, *Fu*, *Lu*, *Shou* and *Hsi*, or Happiness, Emoluments, Longevity and Joy. The effect of the whole scene was gorgeous and entrancing; nothing could have had a more festive appearance.

Towards the ninth hour,² or the hour of Shên, the shrill strains of another band of *so-na* in the distance proclaimed the approach of the bride in her bridal sedan chair. In a little while the Prefect's trusty old servant who had run on ahead, burst in upon the company in a breathless hurry to announce that the procession would soon arrive. The old fellow was attired in his best clothes in honour of the occasion; he was proud of his young mistress, and could not do enough to be useful on her wedding day.

¹ A shrill brass wind instrument producing notes resembling those of bagpipes.

² From 3 p.m. to 5 p.m.

Presently the procession stopped at the gate, and the gaudy bridal chair, elaborately decorated with carvings and small paintings in panels, glittering with gold, and silver ornamentations, and jingling with a hundred tiny bells, was brought into the courtyard and deposited in front of the main reception hall amid the vigorous playing of the two bands; the drums, cymbals and gongs vying with each other to make the most noise, which together with the explosion of firecrackers created a deafening din. In all this tumult the guests pressed forward with straining necks, eager to catch a glimpse of the bride as she alighted from the chair. All that could be seen of her, however, was a graceful figure clad in superbly embroidered red satin, for her head was hidden, according to custom, under a heavy veil. The musicians now struck up the "Bridal Song," the words of which are as follows:

"Ho, graceful little peach-tree,
Brightly thy blossoms bloom!
The bride goes to her husband;
Adorns his hall, his room.
"Ho, graceful little peach-tree,
Thy fruit abundant fall!
The bride goes to her husband;
Adorns his room, his hall.
"Ho, graceful little peach-tree,
With foliage far and wide!
The bride goes to her husband;
His household well to guide."

It the meantime, Wei Ku had betaken himself off to the bridal chamber, where the first ceremony is performed; the ceremony of sitting on the bed. As soon as Ch'un Lai was led into the room by her attendants, she took up her position beside Wei Ku at the edge of the bed, and, at a given signal, both sat down together. In doing this each must endeavour to sit on a portion of the garments of the other; whoever succeeds, prevents the other from rising again unless released, and, it is said, the one whose garments are sat upon will surely be held in subjection during the married life.² It seems that these two were reasonable beings, for

¹ From the *Shih Ching*, or Book of Poetry, edited by Confucius. The above versification is by Mr. William Jennings.

² A similar curious custom prevails in Persia, where on the bride's arrival at the house she takes off her outdoor dress and a little comedy is enacted in the hall when the bride and bridegroom each try to be the first to put their foot on the other's. Whichever succeeds, it is believed, will rule the house in after life.

Tolstoi says that during the wedding ceremony in Russia the officiating priest spreads a rose-coloured carpet in the church and whichever one of the bridal pair first sets foot on this carpet becomes the real head of the family. (Anna Karenina).

neither desired the upper hand which many fight for. After this, the couple publicly worshipped "Heaven and Earth" and the Ancestral Tablets. It was while worshipping "Heaven and Earth" that the bride's attendants tied the two together with a red silken cord, an act which is intended to signify that the pair are joined together for life.

Wei Ku and Ch'un Lai were now man and wife. After being relieved of her veil, it became the duty of Ch'un Lai to present herself to the company and to hand tea to every guest; thus giving everybody an opportunity to see the *Hsin Niang* and to criticise her. Ch'un Lai bore herself with becoming decorum throughout this ordeal; and the personal remarks openly indulged in about her were all most eulogistic, for the accounts of her charms and wit had not in the least been exaggerated. She moved about like a fairy on her tiny feet that they called "golden lilies," and she bowed to the assembly with dignity and ease, like the pliant bamboo swayed by a gentle wind. Her voice was soft as the cooing of the dove, and when she smiled, her mouth which resembled a ripe cherry, disclosed two rows of dainty teeth like the kernels of watermelon seeds. So refined, and so graceful was she, that all eyes were rivetted upon her in rapt admiration.

Wei Ku had cause to feel proud of his fascinating bride. The congratulations of his friends filled him with a sense of exultation such as he had never known before.

When the company had been presented with tea, and all had seen the bride, Wei Ku and Ch'un Lai retired while the banquet was served in the reception hall. All who sat down at the twenty "eight-fairy" tables¹ were sumptuously regaled. There were rare viands brought from every part of the country; delicacies from the north and from the south, and delicacies from out of the sea,—an interminable succession of savoury victuals served up in big bowls and little bowls, in tiny saucers and big platters, each one a marvellous revelation of culinary art; and the choicest wines of Shao-hsing flowed abundantly. Feasting and drinking lasted till a late hour, and everybody declared that Hsiang Chou had never before seen such a magnificent wedding, nor had ever been treated to such a grand bridal feast.

Once in the privacy of their own chamber, and away from the excitement and bustle of the day, this happy couple

¹ The ordinary square Chinese table called *Pa-hsien T'ai* which seats two persons on each side. Said to have been first used by the "Eight fairies" of Taoism, viz., Chung-li Ch'üan, Chang Kuo-lao, Lü Tung-pin, Ts'ao Kuo-chiu, Li T'ieh-kuai, Han Hsiang-tz'ü, Lan Ts'ai-ho and Ho Hsien-ku; the last two are females.

at last could look at each other and speak without reserve. Though there had been no previous love-making between them, no courtship of any kind, they both realized that they had been brought together in fulfilment of their destiny; and they were glad of it, for each had long held the other in the highest esteem. Love sprang up spontaneously in their hearts on the foundation of this mutual esteem, and grew into a superstructure fit to withstand the buffetings of the roughest weather and the vicissitudes of fickle fortune; for esteem is the most solid groundwork that love can rest upon.

Wei Ku took his wife fondly by the hand and drew her gently towards him. "Does it not seem strange to you," he asked, that we two should have been reserved for each other in this wonderful way?

"It does indeed," she replied. "It seems that we have come together in obedience to the will of heaven. My uncle always said that I should marry the right man in time."

"Your uncle!" exclaimed Wei Ku in surprise, "who is he?"

"Well," said Ch'un Lai with a smile, "the Prefect then, for he is not really my father. He is my uncle, my father's brother, and he adopted me when I was quite a little child, after an accident that nearly cost me my life."

"I never knew that," declared Wei Ku, more surprised than ever. "You must tell me all about it."

"Of course, you didn't know. It's such a long time ago, and it didn't happen here."

Ch'un Lai then related her story in a touching manner. "We were not always well off," she began, "indeed, they tell me that once we were very poor. My father died before my birth, and my mother followed him when I was about a year old. I was then left on the hands of my old nurse, who took me away to her home. She lived in Sungkiang where she kept a little *tou-fu* shop. The poor old soul did her best, and was quite fond of me; she's dead now, alas! how proud she would be to-day.

One day, when I was about two years old, a madman rushed into the shop:—he must have been mad, for he lifted a heavy iron scoop and struck me a furious blow on the head for no reason whatever. Happily, the old woman who held me in her arms drew back in time, and avoided the full force of the blow which glanced off my forehead, but left a nasty cut. I was stunned, and bled profusely. My old nurse screamed; the neighbours ran about in great excitement and everybody thought I was dead, but I recovered. It was after that that my dear old uncle came and took me away. He has been wonderfully kind to me,

and I have to thank him for everything. He has treated me as his own daughter, and vows that I brought him good luck, for things have prospered with him ever since. Look! this is where I was struck," she exclaimed suddenly as she pushed aside a pretty pearl ornament that dangled coquettishly over her forehead to hide the scar. "I always cover it with something because it's rather disfiguring."

Wei Ku stared in blank amazement. The emotions that swept over him like a mountainous wave made him gasp for breath. He knew he was responsible for that scar. The scene in that dingy quarter at Sungkiang he had vainly tried to forget; it now returned to him with startling vividness. He had lived under the shadow of a crime; had played the part of an honest man when the guilt of a cowardly murder was ever before his eyes. But, after all these years, when it was to be least expected, and on his wedding day too, his supposed victim stands before him in the person of his wife, and tells him there had been no murder. The guilt that had haunted him like a spectre, and filled his conscience with unrelenting remorse, was driven from him for ever by his wife's simple story. What a load fell from his shoulders.

Ch'un Lai, not understanding her husband's silence, asked him dejectedly, "Do you repent having married me, Wei Ku?"

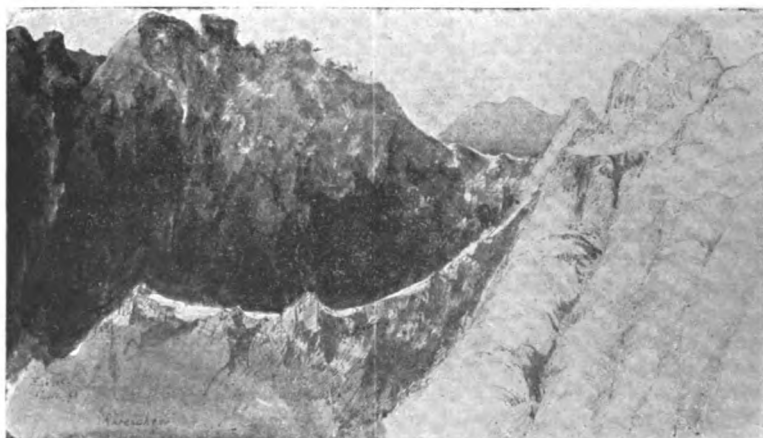
"No, my priceless jewel," he murmured, "no indeed! You have crowned my life; you have changed me from a miserable villain to the honest man that I have tried to be. I am thankful, *oh, so thankful*, that you were spared!"

As he gave this gentle answer, and reflected how inscrutable are the ways of the Gods, he seemed to hear a thousand spirit voices shouting in his ears those memorable words of the old man in the moonlight: "*What must be, must be: you cannot escape that which the Gods have ordained for you!*" and simultaneously there rose up before him a vision of a distant lonely scene where in the dazzling palpitating moonlight, sat an old man with gleaming silvery hair. And the face of the old man slowly turned towards him, and as it did so, its solemn expression suddenly changed to one of pleased recognition, for the old man's eyes sparkled with merriment and he rubbed his hands and chuckled to himself. Then he shook his head reprovingly, and Wei Ku heard him say: "You foolish mortals, can you ever escape the decrees of Fate!" . . . And ever since, the Chinese have called their match-makers *Yüeh-hsia lao-jên*, "old people who appear in the moonlight."

THE HIGHWAYS AND BYWAYS OF KWEICHOW

EMILY G. KEMP

Kweichow is not only one of the most beautiful of China's surpassingly beautiful provinces, but also one of the most interesting from various points of view, ethnographical, geological, botanical, etc. I am too ignorant of such subjects to attempt anything beyond a careful description of things seen and heard, accompanied by sketches which may help to render the description more intelligible. Since my return to England I have vainly sought for information at all the learned centres with regard to geology, ethnography and its cognate subjects, etc., but everywhere have been met by the same reply to my questions—"we have never seen anything like this before." Shortly before setting out on our journey we had a last talk with the late Dr. Morrison, and he congratulated us warmly on our decision to visit Kweichow, and make it the special goal of our travels: he said he considered it quite one of the most beautiful and interesting provinces.



MOUNTAIN SCENERY.

The party consisted of my niece (Dr. Edwards of Taiyuan fu), myself, an interpreter from Peking, and a cook, who proved an admirable servant; we picked him up at Yunnanfu at the last moment. We were advised to approach Kweichow from the west, and it gave me the opportunity of travelling by a fresh route through Yunnan, by railway to the capital and then eastward by chair. We were agreeably surprised to get permission for this, as it appeared that the roads were infested with robbers, who had just captured various missionaries, but a military escort was considered (quite correctly, as we proved) a guarantee for our safety from molestation. We had on more than one occasion painful evidence of the presence of robbers on the road, where summary justice had been taken on them.

We left Yunnanfu March 27, 1920, by the ordinary route *viâ* Malong, Kûtsingfu, Ping Yi. We rose to an altitude of 6,200 ft., passing through magnificent mountain scenery, and the air was laden with the scent of jasmine, daphne, roses, large white sweet-scented rhododendron, clematis montana, and numbers of different kinds of ferns. All the hedges were bursting into bloom and birds singing and sun shining, when we crossed the frontier at the top of a pass into Kweichow through a most dilapidated archway. On the Yunnan side of it there are guardian lions with scales and dust carved on them, to indicate that wind and rain rule in Yunnan, while the lions on the Kweichow side of the archway have only scales on them, indicating that rain rules in Kweichow, a truth which was almost daily our experience from the very hour that we entered the province.

There was a little village at the summit of the pass, and on the further side of it a gateway in a wall admitted us to a steep rocky pathway leading down a glorious valley, a truly worthy entrance into the rose garden of the world. From that day, April 3, till we left the province, a month later, we revelled in the beauty of the vegetation, and I counted no less than twenty-three varieties of wild roses, most of them very sweet-scented, the majority of them being white briar roses of different kinds. No doubt there were other varieties not yet in bloom, for we were fully early. There were several different varieties of azaleas, iris, and rhododendrons, and we saw many flowering trees (such as the catalpa bungei) and shrubs, many of which were quite unknown to us. Above the village where we spent the first night in Kweichow was a crag, on which was a Buddhist monastery, whence we looked down on the tree tops surrounding it and saw a wealth of white feathery blossom as delicate as snow flakes. From this time on we found that

nearly all the cultivable land was used for growing opium poppy, the cultivation of which we were told was greatly on the increase. What had evidently been formerly rice fields was now poppy, and it is no wonder that the people look so poverty-stricken.



The second stage after crossing the border was peculiarly interesting, because we passed such strange shaped hills: there was a whole series of round, low mounds, like pudding basins, in contrast to the lofty jagged mountains which we had just crossed, and in the midst was a curious tumbled heap, looking as if some colossal earth worms had ejected it from the plain (*see* Sketch 1). Sir A. Hosie says that there is another row of these rounded hills about ten miles to the south: they run east and west.—(“On the Trail of the Opium Poppy”—Vol. II, p. 111. I am indebted to him for the names of trees). Other curious hills we saw at this time were remarkably like those in old Chinese pictures, which one had always supposed to be conventional forms.

We had been warned to take a liberal supply of provisions with us, owing to the extreme poverty of the country, and the fact that it is so little visited by travellers that no provision is made for them, so we took one coolie load, but it proved much more than we required. Certainly the villages looked miserably poor, and in the markets there were only things of singularly little value for sale. We saw in most of them small groups of tribespeople—not mixing much with the cheerful Chinese, but sullen-looking and aloof, bartering their scanty produce of eggs, fowls, pigs and vegetables. Bunches of azalea, too, they had brought in

from the hills, and they found a ready sale, as the Chinese eat the blossom raw. The tribesmen, we were told, do not live among the Chinese, but come to the markets from the isolation of their mountain haunts. We were specially anxious to see as many as possible, so we had written in advance, and the missionaries kindly summoned them to special meetings at the two main centres of their work in this part of the province, and we saw altogether over a hundred men, women and children in the one and over two hundred in the other, belonging to various tribes.



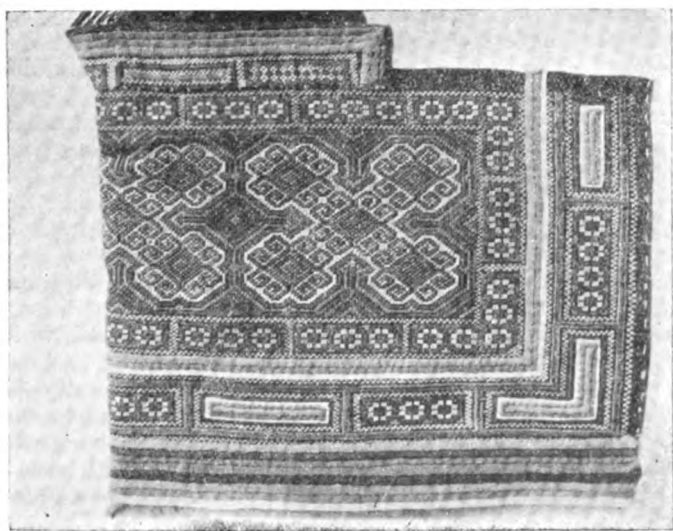
The first important town to which we came was Anshunfu—very picturesque, with its bridged waterways, carved stone parapets and overhanging trees. Mr. Slichter

of the C.I.M. kindly entertained us there, and that became our starting point for visiting the aborigines. Directly you leave the city you strike away from the main road and climb up and up among the hills. We were nearly twelve hours reaching our destination and only passed through one village, while rarely did we see a tiny hamlet or isolated house, and very little cultivation. An accident to one of my carrying poles was a matter for some concern under the circumstances, but by great good fortune it happened close to a farm house and the farmer was able to provide us with a pole which he was good enough to part with. As we were waiting here a tribeswoman came along wearing a singular head-dress, with a flat oar-shaped projection behind. Although Mr. Slichter had lived and worked for years amongst the tribespeople, he had not either seen or heard of this tribe, and it seems certain there are a large number of tribes whose names even are unknown, not only to foreigners but also to the Chinese of the very provinces where they live, so completely do they live apart. They have been driven back at intervals all through the centuries and their lands taken from them, so that they are always at feud with the Chinese, who despise them on account of their low morality and their illiteracy. The meanest Chinese coolie will not for any amount of pay carry a Miao woman in a travelling chair, and the basis of this refusal is a question of morals.

To return to our journey: after several hours' travelling we came to a river, which was the boundary beyond which the foreigner was for many many years not allowed to go, because of the hostility felt by the tribespeople against all strangers. As the Chinese have been fighting against them at least 2,700 years (according to historical records), this is hardly a matter for surprise, and although they are nominally no longer independent, in reality they are far from obeying their Chinese masters. The last fight they made less than fifty years ago, when the slaughter was great on both sides. As we looked down upon the swirling river from the heights above, we felt as if that were the Rubicon: it was certainly an astonishing change to spend the ensuing time amongst such different people, as different as passing from one European country to another.

After a long hot climb we came to a village where a fair was going on, and Mr. Slichter succeeded (with some difficulty) in getting a little water boiled to make tea for us, but it was certainly scant measure and was a great contrast with a Chinese village, where boiling water can always be had. We pursued our journey upward and ever upward, till we saw the village of Tenten nestling on a steep hill

side and a charming, laughing group of Miao boys and girls, dressed in red, white and blue came running down the path to welcome us. A greater contrast to the sullen-looking tribes people we had seen elsewhere it would be hard to imagine. But these were converts, and friends therefore of the missionaries' friends, and we felt rather like Darwin, who was relieved to find the missionaries had preceded him among the savage natives of the islands in the Pacific. Certainly these Ta Wha Miao were quite attractive, with their smiling faces, gay picturesque clothes, and cleanliness of appearance; they did vast credit to their teachers. They are called Great Flowery Miao, because the designs of their embroidered clothes are rather large—especially so in contrast to the designs of the Little Flowery Miao, whose embroidery



is of the finest and most perfect kind imaginable, and remarkably beautiful both in design and in colour, with subtly introduced touches of spring green into a quiet harmony of brown, black, white and yellow. In a quarter of a square inch of cross-stitch you have nine rows, and they are as exactly accurate as if ruled. They use also chain stitch and other kinds of stitches. To heighten the values of the delicate design there are long rows of different-coloured superimposed pieces of material, sometimes as many as eight, in the following order, orange, red, white—or orange, green, red, bright blue, indigo, orange, red, white. Especially

these last three colours were used in conjunction; sometimes as a sort of small panel of appliqué work in the midst of cross-stitch patterns.

It is most interesting to note the complete contrast in design between the work of the tribespeople and of the Chinese. The latter is exclusively naturalistic (except possibly in the case of stroke stitch on grass cloth or linen), more so in fact than that of any other people and includes the widest possible range of subject. The inexhaustible fertility of the Chinese imagination is shewn in their treatment of landscape, seascape, life in all its many forms, the unseen world, human and demoniac passion; everything depicted by the needle is instinct with vitality. The tribespeople, on the other hand, depict nothing naturalistic: all their designs are geometric and (as the photo bears witness) of no mean order, nor elementary in character. The only attempt I have come across to depict life is entirely rudimentary: it is a string of animals and men alternately, done in the very finest cross stitch.



They are so small and inconspicuous that they only become apparent on close examination: my illustration is the same size as the embroidery, which is done in red, white, blue, black and yellow on a black ground.

The material on which it is worked is a pretty fine hempen native-made cloth, and it takes two years to complete the making of any of their garments. The general material worn is remarkably like the Hessian cloth used in kitchens at home, only it is more closely woven—a coarse, yellowish-whitish hempen material.

The Little Flowery Miao we met further north at Tatingfu. The Ta Wha Miaos not only have bolder, simpler designs, but fewer colours, and larger and fewer kinds of stitches, not cross stitch: the colours used are mainly scarlet and dark blue. The material on which they work is the coarse whitish cloth above-mentioned, and some of the design is stencilled on a finer material sewn on to the ground, and again worked over with coarse woollen thread. They also use broad outlines of superimposed coloured cloth, but not so well appliqued as that of the Little Flowery Miao.

I succeeded in purchasing a partly-worked piece of embroidery from one of the Ta Wha men, while his wife

was away, though he evinced some anxiety as to what she would say on finding out what he had done when she returned home. The Miao women seem very strong and independent, and I can fancy she might have a heavy hand! Also they are thoroughly feminine in their love of clothes, and many of them make quite an elaborate wardrobe, and when they are going to a festival of any sort will carry as much as forty pounds weight of clothes, so as to have a variety of costume. They swing their short kilts with all the swagger of a Highlander, and although they are so short and sturdy their fine carriage lends them a certain attractive air.

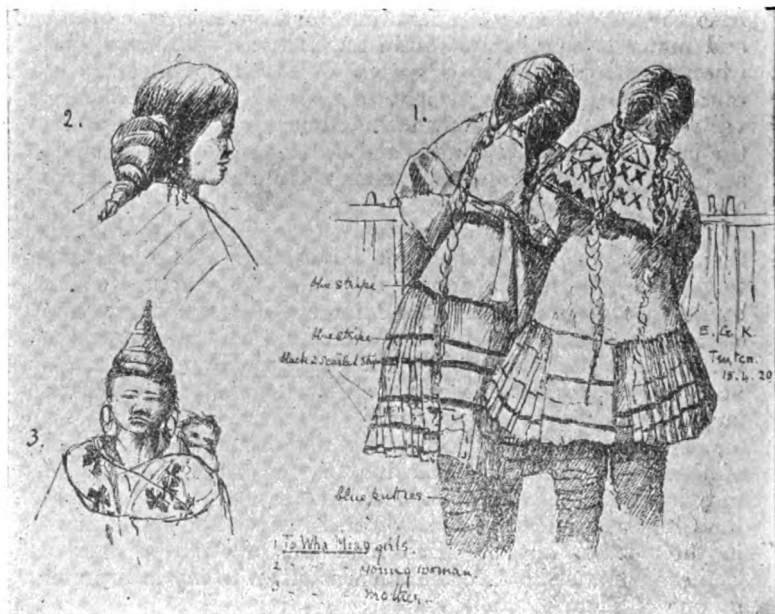
The women cling tenaciously (one is glad to see) to their distinctive dress, but not infrequently the men take to Chinese clothes, and the local Chinese dialects are spoken by many of them, so that the Miao language may in course of time be entirely lost. Unless someone makes an accurate written study of it very soon it will probably become impossible to do this, the more so that there is no written language known in any of the Miao tribes.

Formerly they had no personal names and kept no count of their age: probably it is due to western influence that they have adopted them, especially at baptism. Sometimes the Chinese would take the women as wives and settle down in their tribe, but no Miao man was allowed to take a Chinese wife. This information was given to my interpreter by one of them.

We made careful notes as to height, and as there were about a hundred gathered from the district for Sunday services, we came to the conclusion that the average height of the men was about 5 ft. and that of the women rather less, probably about an inch less. As a rule they wear no shoes or sandals; but some of the wealthier ones had prettily embroidered sandals, with an embroidered band along the outer side of the foot and fastened across the instep with a scarlet thread. The Miaos of both sexes wear stout puttees wound round and round their legs till they look like pillars: they are usually dyed blue. Sometimes the unprotected feet of the girls get the skin cracked or torn with the stones on their rough mountain paths, and they think nothing of sewing them up with needle and thread.

The hair-dressing of the Miao deserves some attention. Their coarse black hair is very abundant, and while they are girls it is plaited in two long plaits, hanging from close behind the ears to well below the waist. When a girl marries she has her hair coiled into a long horn, which stands out just above and in a line with the shoulder. When

she becomes a proud mother the hair is twisted into a lofty horn rising straight up from the crown of the head like a pyramid.



The men wear the same kind of embroideries as the women, and a sort of long loose garment falling below the knees, girded in at the waist. Their upper garment has loose sleeves looped up about the elbow with ornamental braid which they make on primitive little looms. Round their heads they wind cloth turbanwise. In their clothes the Miao seem to have the same appreciation of beauty as the Chinese, but their hovels are quite devoid of it, we were told. They live on the simplest food, nothing but flour, cooked before grinding, which they mix with water into a kind of porridge and eat twice a day: this with some vegetables, or wild herbs gathered on the hill sides is their staple food. When Mr. Slichter had given them a message from us saying how pleased we were to visit their country, they replied that they much regretted that their poverty prevented them from offering us hospitality. They have never shewn any trading instincts, and are by nature purely agriculturalists and warriors.

None of the many Miao tribes have as yet been found to have any written language, and the spoken is apparently very limited in range of thought. It has no word to represent happiness, joy, gaiety; which may be accounted for by the dull apathetic character to which I have already referred. Their adoption of the Christian religion appears to have stimulated them to a cheerfulness previously unknown, and which certainly was a marked characteristic of the community with whom we spent two days at Tenten. Nothing of a material nature was given them by the mission, and they all brought their provisions with them in bags on their backs, and we gave them nothing.

My interpreter made a list of names of other Miao tribes in this part of the province, which he got from a native evangelist, as follows:—

Wu Chian Miao

Chuan Miao (= River Miao)

Fu Tu Miao

Han Miao

Pei Chun Miao (they wear aprons on their backs)

Ta Hsiang Miao (they wear broad sleeves)

Hsiao Hsiang Miao (they wear small sleeves)

Ching Miao (they wear green clothes)

Ching (a different character from the above) they wear large combs

Yi Chun Miao (they wear their clothes tucked up into their belts).

They call themselves Miao Family, as the Chinese call themselves Han Family.

Another set of tribes tabulated by my interpreter belong to the Yi Family; the Tu Mu is the most powerful of these tribes:—

Tu Mu

White Yi

Black Yi

Yi Tze

Tü Noo

Chian Moo Ke Noo

Hung Ke Noo

Hua Ke Noo

Pai Ke Noo

Chuan Ching

Tsai Chia Tze

Hua Chung Chia

Yu Chung Chia

Hei Lung Chia

Pai Lung Chia

There are other tribes belonging neither to the Miao nor Yi families. The Nan-ching-ren are so named after a place, probably Nanking, from whence they say they originally came. They much resemble the I-chia, but differ slightly in language and customs: they also call themselves Lang-chia-tze.

Some of these tribes are quite small: in fact we were told that the one called "West of the River Tribe" numbered no more than six villages. The tribes seem to keep quite distinct, however, but if peace once reigns between them the barrier of inter-marriage may tend to get broken down. The Chinese have always held them in such strong contempt, not only on account of their illiteracy but also on account of their lack of morals, that up to the present time they have not been absorbed to any large extent among the Chinese, and they have kept their own customs singularly unaffected by their neighbours. In former times no Chinese ever lived among the Miao, nor had they any friendly intercourse with them, the more so that Chinese children were not infrequently stolen by the tribesmen. Nowadays they are in much closer touch, and Sir A. Hosie in his recent book "On the Trail of the Opium Poppy" describes how he had a meal in a Miao hut in the neighbourhood of Kwei Yang where formerly there was a large colony of Miao, but now scarcely any are left: they were very harshly dealt with by the Chinese. The strongest of the tribes is the Han Miao or Shwei Hsi Miao.

Although nominally under Chinese rule, they are practically autonomous. They have no temples or altars, and their religious beliefs are frankly animistic: their creed might be summed up in one sentence—"I believe in evil spirits, necromancy, and ancestor worship." The only sacrifices they offer are to the dead and to evil spirits, and S. R. Clarke in his interesting book "Among the Tribes," after working among them for fifteen years, saw no other worship and does not think they have any belief in a Supreme Being (p. 62). They associate forests with religion and no doubt connect trees with evil spirits, or possibly look on them as the abode of the dead.

They have periodical festivals where music and dancing take place, but it appears to have no religious basis. The songs and playing of long fifes seem to be only used for amorous purposes, so that the songs are hardly suitable for translation. Sexual morality (in our sense of the word) is unknown to them, hence the inevitable resultant disease is widespread.

The Flowery Miao are scarcely ever to be seen away from their own haunts, or on the highroads; so that should they be so met, it will almost certainly be the case that they are on the way to a Christian service, and for that they will travel forty or fifty li. They have no commercial interests, and cultivate all they need for food or dress. In times of scarcity and bad harvests many die of want, as

was the case the year before last. The women do all the work, and are proportionately strong. They rent their land from the Chinese to a large extent, and with the re-erudescence of opium poppy growing, are compelled to cultivate a certain proportion of the land with poppy. This of course has aggravated the dearth and the Miao Christians have been severely persecuted when they refused to do it, even to the extent of being turned off the land. Another cause of trouble has been their refusal to propitiate the spirits who control the crops. There is not much land suitable for cultivation, as far as we saw, for it is amazingly mountainous and there is little water. From the summit of the hill above Tenten, to which we scrambled up a most precipitous trackless bluff, one can count no less than fourteen ranges of hills—the height of the hill was 5,100 ft.

Our friends had had a nasty experience in climbing it a fortnight earlier. Mr. S. cut a stout stick for his wife from a tree, and after a short time she noticed that it made her hand very black. Soon after she began to feel terrible pains in the head, lost her sight, and became very ill indeed. The cause of it was that the stick had been cut from a varnish tree, and it is so poisonous that it sometimes causes death. Mrs. S. was very ill for a week, and when we arrived her hands were still swollen and covered with sores, so that she could only just begin to use them. The varnish trees (*Rhus vernicifera*) grow all through this district, and itinerant tappers travel round to hire their services to the owners of the trees, as the varnish is of commercial value. Another interesting plant much seen in these parts is the spindle cactus, used for hedges to enclose gardens, and even in so out of the way a village as Tenten the coir palm is grown.

We had some difficulty on leaving Tenten to find anyone able to guide us across the mountains to Tating, and the path was not only precipitous and rough, but also the lanes were so narrow and the hedges so overhanging, that it was no easy matter to get the chairs through them, without their being torn to pieces. Our interpreter had requested permission to exchange the three-bearer mountain chair with which I provided him for a "paper box," and certainly it was sadly unsuitable to withstand the tangle of thorns and brambles through which it had to be dragged! I was brushing off the twigs that had caught on my coat, when I noticed that one was a stick insect. We found it decidedly preferable to walk, and thoroughly enjoyed the glorious scenery up hill and down dale, the air scented with roses and sweetbriar.

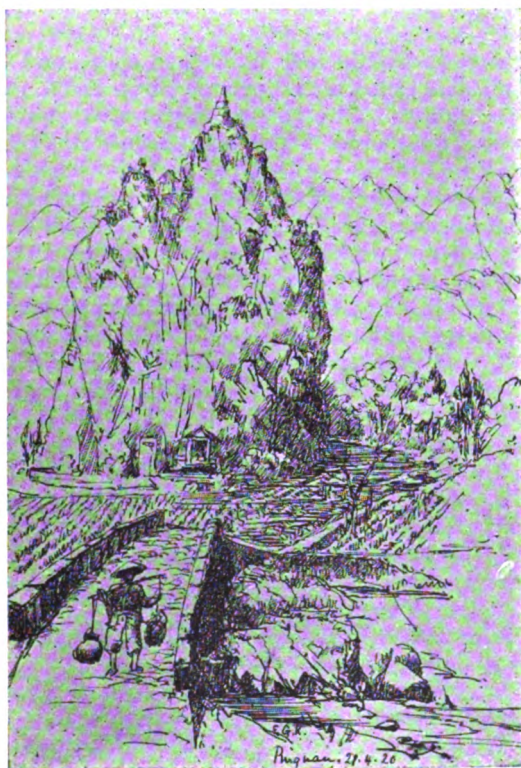
and the ground carpeted with mauve-coloured orchids and primulas.

We very soon lost our way, and there was no one to be seen in all the wide landscape to set us right. We wandered on for hours till we came to a little hamlet and found a pottery in full swing. With much persuasion and the promise of a good tip, we barely succeeded in coaxing a boy to shew us the way to the village of I-mei, where we proposed spending the night, and we set off again in more cheerful mood. It seems hardly credible that after some two hours travelling, he admitted he didn't know the way and suggested that the fields in which we had halted were the village! Fortunately there were some women working in them, and they told us it was some distance away and they were very dubious as to our getting any accommodation, even should we succeed in finding the place in the dark, for the sun was setting. A comfortable-looking farmhouse was within sight, so we sent to enquire if they could take us in, and they proved friendly folk and offered us one of their living rooms, while the rest of the company was accommodated in sundry outhouses. It stood in a tiny valley, watered by a charming stream, up which we had come; countless wagtails and other small birds had beguiled us with their pleasant chatter, for it could hardly be called song.

At the farm we naturally found poultry and a sufficient supply of food for our escort, and it was quite interesting to see the relative comfort in which these people lived. Of course the live stock are on very intimate terms with their owners, and the cat rather resented our intrusion and hurried about in the middle of the night to see what we were doing. We tried to shoo her away, and then heard a reproachful voice from the other side of the partition gently calling, "Mimi, Mimi"; upon which the cat quickly sidled away to her master.

Next day we were up betimes, and our host said his white-haired brother would act as our guide. These two old gentlemen still wore attenuated queues, almost the only ones we saw on our journey. We found the whole family kindly, and interested in their strange visitors: no other European had ever been in their little valley, I feel sure. We gave the lady a cake of soap, which was evidently a thing she had never seen before. We had a long climb up a glorious mountain pass, named "Climbing to the Heavens," the air scented with magnolia, roses and other delicious shrubs, and when we came to the town of Pingüan, a stage of some fourteen miles, we decided to stay there, for it was such

an attractive and clean-looking place, with varnished walls and little squares of glass among the paper windows. Such unwonted visitors naturally received no little attention from the inhabitants, but from time to time our man came like a whirlwind and scattered the chaff. Our hostess brought us camellias and peonies as an excuse for consulting the doctor about her cough.



The next day we started early, and as we left the town crossed a bridge and saw a typical bit of landscape, which could be seen nowhere but in China. Immediately in front of us were flat verdant fields, and at a distance of perhaps a quarter of a mile rose abruptly out of the earth a crag, its base adorned by various shrines, and high above a temple in a cleft of the rock and a pagoda on its loftiest peak. The Chinese never fail to use any picturesque and unusual feature of the landscape for purposes of worship; but the shrines seem somewhat neglected, except where there is

pressing danger to incite the worshippers to devotion. The crops in the district were practically nothing but opium poppies.

An eight-hour stage brought us to the village of Ch'i-tien, where the inn was poorer than usual and our tiny room faced the street, so that we had a large and interested audience gazing at us all the time. The small fry soon discovered a place of observation which was quite unique: there was a hiatus at the bottom of the woodwork of the wall about a yard long and six inches deep, and by lying with their faces flat on the ground they could get a fair view of our doings. The row of bright eyes and gleaming teeth was quite uncanny. The temperature was 66, so that we felt the lack of air particularly trying. During the day we had passed most attractive-looking newly-built houses in lath and plaster. The ornamental windows in their gable ends were different from any we had yet seen.

Next day, April 22, we travelled through most miserable-looking villages, with almost naked inhabitants, wearing the filthiest rags I have ever seen. The degraded look of the people was very striking. All the cultivable land was covered with opium poppy. There is surface coal in great abundance, and the inhabitants have only to shovel it up and make it into cakes mixed with a little earth and water; so they have an easy source of revenue close at hand. Along the roads and at the entrance to every village are wayside shrines, the latter have generally a god and goddess sitting side by side; but in this neighbourhood we noticed a good many shrines without images. They had inscriptions instead, such as "The only true God from ancient to present times." They looked usually very neglected, and one hardly ever saw a newly-erected one.

Our next stopping place was Ch'a Tsang, where the inn was embellished with a highly decorated wall, facing the guest rooms. There was a large parti-coloured mosaic at the top, made out of broken crockery in the usual Chinese style, below which were two hares rampant in stucco, supporting a shield between them: they are flanked by ornamental plants in pots. It was interesting to find so elaborate a decoration in quite a humble inn, but that is one of the charms of being on the road, even in the byways of China.

Next day we reached Tatingfu, where we had already written to ask the missionaries in charge to summon as many different tribespeople as they could for the week end, and they assembled in good numbers from a radius of about forty miles. They have a flourishing school at Tating, where the

boys are taught Chinese as well as the ordinary elements of education, and about forty students varying in age from about ten to twenty had come along the winding path to meet us some two miles outside the town. They had gathered magnificent deep red rhododendron heads, which with their blue robes formed a gay picture. They all wear Chinese dress in the school, though they come from various tribes, as it is more convenient in the city, which is of course Chinese. Miss Welzel rode out to meet us, and certainly it was a very cordial as well as picturesque welcome that we received. They walked back to the city in single file, passing through a handsome haiphong.

The city stands high up among the hills (altitude 5,100 feet), and is continually shrouded in mists, which come down like a thick blanket, blotting out all the surrounding mountains. Only one day in four does the sun penetrate it, and then perhaps only for a few minutes. In the days we were there, April 23 to 26, we did not once see the outlines of the mountains, and we were considered very fortunate in arriving there in sunshine.

The city is surrounded by a wall, and is thoroughly Chinese. Formerly they had great trouble with the neighbouring tribespeople, but they say they have much fewer disagreements since the missionaries have made friends with the tribes, and there seems to be no difficulty about their coming in considerable numbers to the mission premises, where they stay for the week end. The majority of those we saw were the *Wooden Combs* (Ching Miao); but there were also *Lichias*—people of six villages only, and who are not to be found anywhere else but in this district; *Little Flowery Miaos* (Hsiao Hua Miao) and I-chia, a tribe of very different quality from any of the Miao and much taller. The *Wooden Combs* are so-called because both men and women wear long hair rolled up on the top of the head and fastened with a large wooden comb. These are mostly plain and unvarnished, but I have a very pretty one painted in various colours and quite a good design, which was given as a present to one of the ladies. They are entirely unlike the Chinese physically—have large noses, rather Semitic.

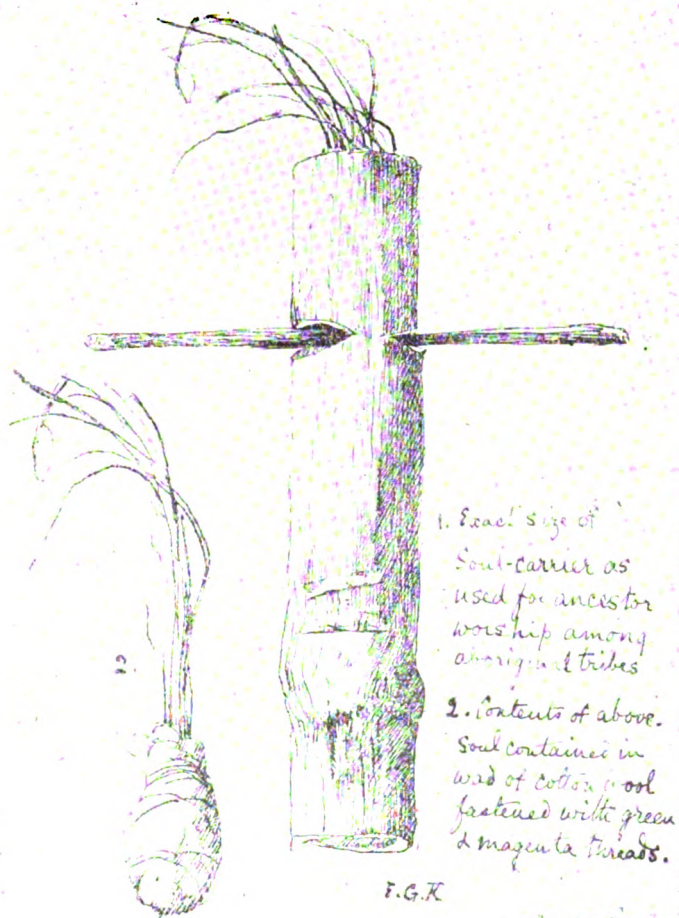
The men wear a thickly-folded white band round the head, covering most of the forehead. Their clothes are for the most part white, with a touch of blue in the design of the waist band for instance, and a pocket slung in front. They wear long loose garments, not trousers. The women also dress in blue and white, with occasionally a touch of red in the skirts. The predominating colour of the women's clothes is dark blue. The girls wear their upper garment



open down to the waist, but married women wear a kind of felt apron suspended from just above the breast. This felt is made by beating wool till it becomes a solid mass. The cloth of which the other part of the dress is composed has a shiny surface (due to heating) almost like sateen. They all wear thick puttees, generally white in colour, and short kilted embroidered skirts, just coming below the knee: they wear no head covering, except occasionally a bit of red twisted into the hair.

The men were persuaded to play an instrument made of pipes which sounded not unlike the bagpipe, but without the drone, and they also danced to it. The steps were rather stealthy, alternating with rapid pirouetting and sinking almost to the ground on one bent leg and shooting out the other straight in front. They are great huntsmen and heavy drinkers.

The Wooden Combs are ancestor worshippers like the Chinese, and we had the good fortune to receive three dooty-



poussas (this is spelt phonetically, as I have not the remotest idea what the spelling ought to be), namely sections of bamboo, each containing a soul, wrapped in cotton wool and fastened up with a thread: a wooden pin running cross-wise through the bamboo prevents the soul being drawn out by the tiny bunch of grass which finishes off the soul-carrier.¹

¹ The Nosu or Lolo have the same thing and fasten one or more souls up in a basket or "lolo" (hence their name by the Chinese), which is sometimes kept in a house, or a tree, or a rock.

Those dootypoussas are placed in a large box fixed against the wall of a house and with a shrine enclosing them, and more than one family may join at this shrine and worship there. At their funerals they burn buffalo horns, cows' bones, etc., on a sort of altar they make in the fields; but I was unable to learn how the souls were caught and put in the bamboo cases.

The witch doctor has a great hold over them, and trades on their superstition shamelessly, getting wine, tobacco or corn by means of what is called his "daemon," without apparently stealing them himself. The witch doctor uses snake poison to injure or kill people, and only he can make them well again! He also induces madness, so that the madman may fling off his clothes, which the doctor then picks up and carries off! A curious story was told by an eyewitness about the building of a house in the country by two stone masons. They began quarrelling, and one left the work unfinished: the other remarked, "I shall get him back before evening," but the onlookers refused to believe it. The eyewitness saw him go off to the hillside and collect a bundle of grass and straw, which he fashioned into a man's figure and then cast spells on it, after which he returned to his job. Before he ended his day's work the other man returned in great haste, dripping with perspiration, to apologise and continue his work. He explained that after he left in the morning, he became so ill and suffered such agonies of pain that he felt sure he would die if he didn't come back at once.

It is a matter of common belief that the witch doctor never has any children, and that this is a divine punishment.

Miss Welzel was asked to go to a woman who had poisoned herself by taking opium. On enquiring into the case she was told that there was no quarrel or any other reason for the suicide, but that the woman said she had seen daemons come into the house who told her to take two ounces of opium in brandy, which she immediately did, and then told her family: it was too late to save her life, she died a few minutes after Miss Welzel's arrival. There is a universal belief in evil spirits and in witchcraft.

The I-chia are a tribe of great antiquity, and show virile and intellectual qualities that promise well for future development, should they leave their old isolation and get drawn into the stream of present-day Chinese progress. They are tall and well-built and quite unlike the Chinese in appearance and carriage. Naturally the open air life of all the tribesmen gives them a freer gait, and the absence of etiquette and formality shows itself in all their movements: the poise of the head among all these aborigines struck me

as indicative of an independent spirit (*see* sketch). They live under a patriarchal system, and unlike the other tribes they have priests though not temples. The priests have tents divided into two parts, of which one is holy and the other holiest. Their sacrifices have to be of flawless creatures—cows and fowls. Their sorcerers are men who wield great power, and it is a hereditary profession: the sorcerer must wear a special kind of hat when he is engaged in divination, without it he is powerless: and he has special books with movable disks super-imposed one on the other for casting horoscopes. These books are handed down from generation to generation, and nowadays are printed. Such books were brought by a Christianized sorcerer to be burnt, but the missionary asked leave to keep them instead, explaining their historical value. The accompanying illustration is



taken from one of these priceless old MSS. describing the creation and the deluge. It is written on a brittle kind of paper, extremely worn and fragile, and the leaves are fastened together with twisted strips of paper, acting as a string. This is a peculiarly Chinese method of binding, such as you may see students practising any day in class to keep their notes together. The colour of the paper is brown, the characters black, and the illustrations are painted in several shades of yellow and brown, forming a harmonious whole. The upper circle, containing a bird, is the moon, and the lower circle, containing a beast, is the earth. The script

I have compared as carefully as I could with pages of MS. published by Colborne Baker in 1882, belonging to Lolo tribes, and find no correspondence between them. But I had the good fortune, when I was at Swatow a couple of months later, to be able to submit this book and some leaves of an even earlier period to a learned Chinese scholar, who was greatly interested to see them. He took them in his hands with devout reverence and care, as if they were of priceless value. He said that he had seen this kind of thing before, but it was extremely rare and valuable. He told me exactly where it came from, and when I asked if it were some hundreds of years old, he said "much older than that" (referring to the separate leaves, which my friend had generously given me out of a number collected in a hide-bound volume). With regard to the language, he said that some of the characters were the same as the Chinese script of three thousand years ago, pointing out the character for the moon as an evidence of this.

To return to the I-Chias and their customs. They appear to be on much the same level morally as the neighbouring tribes, and have big carouses at times on the open mountain slopes. A man desirous to enter into relationship with a girl will watch his opportunity for seeing her alone and giving as a signal a wide sweeping movement of the arm: if she acquiesces she will go to the carouse. The carouses do not take place at stated intervals, but a party of young men will go off with the girls in groups of twenty or thirty, and sit round a big fire, singing their amorous ditties. Behind them lie a goodly store of weapons in case the parents of other friends of the girls should attack them. In such a case if the attacking party prove successful, the revellers would be stripped naked.

The custom of the Little Flowery Miao is somewhat similar. Twice a year the men make music outside the houses where the girls live, and those who please go with them to the hills for a carouse. Once a year the men choose their girls, and the other time the girls choose their men. The girls usually marry about fifteen or sixteen, and if they happen to be poor they go to the mother-in-law's house very young. The I-chias are extraordinarily fond of having law-suits, especially about daughters-in-law.

Our kind hostesses, Miss Rabe and Miss Welzel have got an extraordinarily intimate knowledge of these people due to their care for them in health and in sickness, a knowledge which can only be obtained by visiting them in their lonely mountain fastnesses, over break-neck passes and perpendicular paths. As Consul Bourne very justly remarks

in a report about these aborigines—"before these tribes could be scientifically assigned by ethnologists they must be reduced to order among themselves, and the best hope of such a change lies in the work being done amongst them by such people as these indomitable ladies."

I took a craniometer out with me in hopes of finding someone both willing and competent to make use of it in getting data for the anthropologists at home, and was glad to find such a person in Miss Welzel, who can take skull measurements, etc., without raising any feeling of mistrust among them while engaged in her medical work. One of her patients, a girl of twenty-four, was examined by Dr. Edwards, who found her suffering from such serious heart trouble that anyone so ill here would hardly walk from one room to another, but she had come some twenty-three miles, and was going to walk that distance back again. This province is unfortunately almost without medical missions, the only hospital to which we came being closed during the absence on furlough of its one and only doctor.

In concluding my notes on the tribespeople, I should like to indicate what appears to be the striking contrast between them and the Chinese as to their general characteristics: they are warlike, frank, lawless, primitive, independent, open-hearted, generous, opposed to trading and to city life: some are great riders, but we never saw one on horseback; that may be due to their poverty, and we heard of no rich ones. Amongst the Chinese at Tating on the other hand, we heard of some possessing country houses and sometimes we passed well-to-do-looking homesteads on our journey to Kweiyang, which may well have belonged to wealthy people.

We left Tating by the same road as we entered it, for the first fifteen miles, and by dint of rather long stages succeeded in reaching Kweiyang on the fifth day. While on the journey we came to a fine five-span bridge with a gateway at each end and decorative carved stonework, but alas it was in so ruinous a condition that it probably no longer exists. It is one of the most disappointing things in China that nothing is kept in repair, and yet they are such past masters in the art when forced to do it for reasons of safety or economy. The roads were very bad, and the constant wet weather made them incredibly slippery and muddy. It was impossible to follow our usual plan of lunching outside a village while our men went forward into it for their meal, so our chairs were set down close together in the street of a prosperous village, and the soldiers drew a cordon at a discreet distance round us, beyond which an

interested crowd watched every mouthful with absorbed attention. Our cook brought a fine, live "wild chicken" (*i.e.* pheasant), which sat in the basket at the back of my chair.

On the outskirts of Lan-ni-kon, which was reached on the second day, we saw people gathering nettles, their hands being protected by thick gloves. We were glad to get into a better inn than had been our experience for some time, and to get our clothes dried by means of a brazier, as we had walked up and down a very long hill in pouring rain, owing to the stage being long and arduous—sixty miles in two days.

Next day was misty, and soon after we started there was a steep stone stairway down the face of a cliff to be negotiated, the steps being covered with slippery mud and numbers of pack animals making their way down, slithering and sliding in a precarious way. The scene was magnificent—masses of roses hanging in long festoons from the rocks, and the narrow verdant plain far below with the shining river, Ya-chieh-ho, flowing along it. There were flowering trees full of snowy blossom, catalpa, orange, azalea, iris, a wealth of scent as well as colour; the village gardens were hedged with spindle cactus. We had passed a variety of trees since leaving Tating—poplars, pomegranate, catalpa, besides hawthorn, sweetbriar and honeysuckle. At the river's edge was a likin station, and we saw the mail bags waiting to be ferried across. It is astonishing to see them all carried so regularly by runners to every part of this neglected province. The likin office had a good motto up, inviting people to advance the country's trade, but how can it be done as long as they have such roads? They require a Governor like Yen Hsi Shan (the Tuchun of Shansi) in Kewichow; what a garden of wealth and beauty might not be made out of it!

We passed over a fifteen-span bridge next day in very good condition. The roads improved and the cultivation of opium poppy grew less as we neared the capital, and other things, such as vegetables, seemed to be a good deal grown in its place. Kweiyang is a fine town (population 100,000) with most picturesque surroundings. One road leading to it had a succession of no less than twenty-seven memorial arches, mostly put up to the memory of good mothers or widows, I believe.

We visited a Buddhist monastery in the neighbourhood, where there is a crematorium for burning the dead bodies of the monks and an adjoining stone-paved cemetery, where their ashes are deposited in handsome stone monuments.



We saw a monk going round genuflecting before each and burning incense in proportion apparently to the importance of the deceased. This is done always twice a day. Buddhism seems to be much more prevalent than Taoism or Confucianism in Kweichow. All the notable shrines in caves and important temples that we visited on the roads were Buddhist, yet it is said that no Miao has ever been known to adopt this faith.

Our hospitable friends Mr. and Mrs. Pike made all arrangements not only for our stay, but also Mr. Pike took our

interpreter to see the Governor (who at this time was not accessible to strangers) in order to get permission to pursue our journey eastwards. The roads were in a dangerous condition on account of robbers and he absolutely vetoed our going to Panghai, the headquarters of the C.I.M. for work among the Black Miao, whom we particularly wished to see. He promised however to supply us with a military guard of twenty men to escort us direct to Chen Yuen—an eight days' journey—whence we could pursue our journey into the next province by boat.

We made the acquaintance of Mr. Liu, Postal Commissioner for the province, to whom we were greatly indebted for having made the most admirable financial arrangements for us, should we fall into the hands of robbers. His thoughtfulness and courtesy I shall not soon forget. He took us to see a wonderful Buddhist temple on a wooded crag overlooking the city. Below us were slopes covered with thousand of graves, and he had spent a long afternoon once studying the headstones to see if any were old: not one did he find dating back more than eighty years. As we returned to the city in the glowing sunset the road was thronged with people taking a stroll, flying huge kites, etc., quite like a Saturday afternoon at home.

We visited the silk shops, which are well stocked and have certain attractive goods peculiar to this province, which is noted for its wild silk. Lack of time prevented our doing any other shopping, but it was evident that we might have found much to please us, for we passed through busy streets as we left the city, crossing a fine bridge. There are big tanneries and also an Agricultural College. Some hours later we saw a plantation belonging to the college adjoining the high road. It is doing good work, especially with regard to afforestation, a matter of great importance from which this province is particularly fitted to benefit, as it has such valuable and uncommon trees native to it. There are many beautiful pine trees, especially the *Cunninghamia*; *Liquidambar formosana*, from which the tea chests are made; the *Rhus vernicifera* (the varnish tree), the *Boehmeria nivea*, of which grass cloth is made, which is so universally used in China and for which there would be a market in Europe and America if it were imported there not merely in the form of embroidered goods; the *Gleditschia sinensis*, of which the pods are sold in the market for use as soap; *Sapum sebiferum*, the vegetable tallow tree; the *Aleurites fordii*, wood oil tree; the *Sapindus puskerosi*, paper mulberry, from which is made a thin tough paper; the *Broussonetia*, and

many others. There has been as yet no book written on the singularly beautiful and varied vegetation of the province, and I envy the man who undertakes such a task. Our coolies saw how we were always gathering flowers, and they used to bring anything that caught their eye to put in the various receptacles we tied up in our chairs to receive them, so that often by the end of the day we were enshrined in a perfect bower of ferns and flowers. One of the most brilliant flowers was a cassia—canary-yellow coloured, of which the blossom stood up erect like torches from the prickly stem: it is used as a hedge on account of its prickliness. Then there was a sweet-scented orange blossom, *agle sepiaria*, with curious divided leaf, and the pretty *akebia lobata* with its male and female blossoms. The hedges were a continual joy to us, with their scented loveliness of roses, and sweet-briar and honeysuckle. There are strawberries, raspberries and blackberries growing by the roadside: the strawberries are sometimes poisonous, but we found them merely tasteless.

We set off from Kweiyang, accompanied by thirty armed soldiers (some of these we had had previously were not armed, and few had any ammunition even when they carried rifles) and three policemen under the command of a captain, who certainly was a pattern of inefficiency and slovenliness, his puttees usually wreathed loosely round his fat calves. He kept no discipline, and when we neared the most dangerous part of the road he had a chair, so as to be thoroughly rested before a possible attack! The men carried with them a banner, with which they go into battle, and we had a little flag to set outside the inns where we stayed at night: the soldiers were a noisy cheerful crew and rather spoilt the comfort of our journey, but probably saved us from having our belongings looted, if from nothing worse. We heard from a reliable source that there had been not a few murders on that road recently, and were told that two men had been killed shortly after we had passed a certain spot. We saw the openings of caverns in the hills at various places, and one was said to be able to contain two thousand men and to have been used by the Miao. They have a series of beacon turrets on the hill tops, of which we saw a large number. We crossed many bridges, varying considerably in architecture and design—one a curious twisted shape, crossing a narrow valley and leading to a long flight of stone steps up a steep hillside. This was near Weng Ch'eng Ch'iao; just outside this town is a fine five-arched bridge, roofed in, and containing quite a number of coffins. Indigo is much grown in the neighbourhood.



We visited a Buddhist monastery, through which we passed into a stalactite cavern where by dint of a little human assistance the stalactites had been transformed into worshipable figures. A cascade just outside springs out of the ground, this is a curious feature of many of the rivulets in Kweichow, they suddenly appear out of the ground and equally suddenly disappear. At one point I heard a loud roaring noise, and on enquiry found that it was the sound of a stream suddenly plunging into the bowels of the earth. Next day we visited another cavern, which has a sub-

terranean passage up to a monastery perched amongst the rocks a hundred feet above it, and with the most enchanting stream flowing out of the cavern.

Everywhere the country was a blaze of poppy flowers, rose red, violet, puce, purple and white. The growth of it is frankly encouraged and the price, which had risen to six dollars per ounce has now dropped to forty cents, and with this bumper harvest will probably fall to twenty cents. Immense fortunes are being made out of it by some of the officials.

In the neighbourhood of Ta Feng Ting we saw many Black Miao, who certainly have a fine carriage and look very smart in their sombre dress, all black, including head-dress, and adorned with very dark-coloured embroideries. They wear large silver necklets and the men wear a single silver ring in the left ear. In photos of the various Miao tribes a very erroneous impression is given of their complexion, making it appear almost black. Those we saw were for the most part hardly darker than the Chinese, but tanned of course with the constant exposure of an open air life. It is often supposed that photography is of superior value to pen or brush work, because it has a mechanical accuracy; but for that very reason it is the more dangerous, because it frequently gives a totally wrong impression, as for instance with regard to the height of mountains.

Before reaching Hsinchow we came to a fine suspension bridge formed of iron chains, 50 ft. long and 15 ft. broad, built into solid stone masonry at each end and with carved stone elephants ornamenting the pedestals at one end. A curious feature of this day's travel was the fine stone walls by the road side, built, it is said, by the Black Miao, but the use of which is not quite apparent.

Before reaching Sha-p'ing we came to a noted cave with a remarkable figure of Kwanyin on a pedestal, enclosed in a kind of bamboo cage. There were smaller figures in the stalactite walls and a black, seated god, which is supposed to cure any pain, by the patient rubbing him on the spot where he feels a pain. From the town of Sha-p'ing it is possible to go by river down to Chen Yuen through a fine gorge, but it seemed better to us to go by road, and I should have been sorry to miss the fine approach over a pass, from which you look down a narrow vista to the valley some thousand feet below.

We spent some days at Chen Yuen, which looks as if it were in a complete cul de sac of precipitous mountains, the end of which is closed by a fine crag, against which are several temples most strikingly built up the face of the

rock and connected by stone staircases. The views from them over the town and up the valley are exceptionally fine, and some of the wood carvings contained in them are as beautiful as any I have seen in Chinese temples. The river winds down the valley like a jade-coloured ribbon, dotted with white sails and seems to lose itself below the cliff, then turns at right angles through a narrow gorge, and is so shallow that the boats have to travel backward down stream for a considerable distance: because the rudder would be liable to strike on the rocky river bed and is therefore removed.

At Chen Yuen we were hospitably entertained by Mr. and Mrs. Davies of the C.I.M., who made arrangements for us to go by boat down the Yüan river into Hunan. Owing to the opium smuggling trade it was not easy to get a boat at a reasonable figure, and we were afraid lest the boatman should make use of the fact that our luggage was so small to take in some of the drug on his own account. However an agreement was come to and we started after three days spent very pleasantly exploring the neighbourhood and sketching. It was a pleasant climb up the mountain side to a shrine, whence the tocsin sounds, when there is a fire in the town below. The city wall starts from the edge of a precipice, by which the heavenly powers are said to guard the city on that side: the wall runs along the mountain top for some distance and then drops down to the western side of the town till it comes to the river. We were glad to get rid of our military escort here, and to pay off our chair bearers and coolies. The price per coolie for the eight days from Kweiyang was three dollars fifty cents, and six months later the price would have been double. Things are going from bad to worse, and Kweichow certainly needs someone with a strong hand to take up its government. The roads are in a shocking condition, which makes travelling much more irksome than need be. Highway robbery seems universal and puts a stop to most of the trade, opium smoking is demoralising the youth of the province and the cultivation of opium is everywhere on the increase. The province which is full of mineral wealth is practically profitless and education is at a standstill.

What a contrast between the last town where we stayed in Kweichow, Chen Yuen, and the first town we stayed at in Hunan, Changteh! The former dirty and dead alive, the latter clean, prosperous, pulsating with new energies, educational, social, industrial, etc., under the beneficent rule of General Feng, withdrawn, alas! shortly afterwards. All progress in China to-day appears to hang on *Individuals*

Strong men like General Feng and Governor Yen Hsi Shan are needed everywhere, and they are not lacking, only unfortunately many of them are not yet in their right places. May the day soon dawn when China's sons raise her to a place worthy of her glorious past!

[NOTE.—The pictures unfortunately fail to convey the great beauty of the original sketches done in colour by Miss E. G. Kemp.—*Ed.*]

CHRIST IN THE "LI TAI SHÊN HSIEN T'UNG CHIEN"

E. T. C. WERNER,

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The slow progress made by Christianity in its earlier stages precludes surprise at the scarcity of references to it or its author (disregarding for the nonce the probability of Christ's cousin, John, being its real founder) in the pre-modern literature of Far Eastern countries. The low estimation in which "barbarian" religions were held must also have militated to some extent against liberal treatment in literary works. In Chinese literature these references are confined, as far as I know, to a fairly large number of allusions of various lengths in the literature chiefly of the Ming Period, notably in the works of Hsü Kuang-Ch'i (徐光啓), a Prime Minister who lived A.D. 1562-1634 and was noted as a convert to Christianity (what interest was then shown being of course the result of the revival of Roman Catholic influence); but in the *Li tai shên hsien t'ung chien* (歷代神仙通鑑) there occurs a summarized narration of the traditional account of the life of Christ which is of special interest and has not, I believe, hitherto been translated. This work, as is generally known, dates from the middle of the seventeenth century. Its author was Hsieh Ta-hsün (薛大訓). It consists of biographies of gods, saints, and sages, chiefly, though not exclusively, Taoist, and is copiously illustrated. My copy, from which I take the subjoined account of the life of Christ, is an edition revised by Chang Chi-tsung (張繼宗) and Huang Chang-lun (黃掌綸) in the reign of K'ang Hsi (A.D. 1662-1723), when Christianity was officially tolerated and generally popular.

I translate the passage from the Chinese text as follows:—

"The people of the Far Western nations say that the distance from their countries to China is about 97,000 *li* (32,333 miles). The journey takes three years. One first arrives at Hsi Ch'iang (西羌) [the country of the Western

Ch'iang tribes], north of Ssüch'uan and south of Kansu. At the beginning of their history there was a virgin whose name was Mary (Ma-li-ya 瑪利亞). In the year *hsin-yu* (辛酉), i.e., the first year of Yüan-shih (元始) of the Western or Former Han dynasty (A.D. 1), the angel named Gabriel (Chia-pi-o-êrh 嘉俾爾) announced to her, saying: 'God has specially chosen you to be his mother.' After a time she did truly conceive and he [Christ] was born. She was very much delighted, reverently wrapped him in a long garment [swaddling clothes], and put him in a manger. All the host of angels made music in the air. Forty days after [his birth] Mary presented him to the Divine Lord Pa-tê-lê (罷德肋) [i.e., *Pater*, God the Father, the first person of the Holy Trinity: *Pater, Filius, Spiritus*], and he was given the name of Jesus (Yeh-su 耶穌).

When Jesus was twelve years of age he went with his mother to visit the Holy Temple [at Jerusalem]. On the way home they lost each other. She was very much distressed; but after three days and nights she found him in the temple, sitting with the elders and sages and discussing the theory of Heaven's Lord [the Deity]. He was very glad to see his mother, went back with her, and served her filially and respectfully.

When he was thirty years old, he bade farewell to his mother and travelled about. He preached in Judæa and did many saintly works. But the rich men and the authorities of that country were very proud and evil; they hated the people siding with Jesus, and conspired to kill him.

One of his disciples, Judas (Ju-ta-ssü 猶答斯) by name, was a man of avaricious nature, and, sensing the general opinion of his compatriots [the Jews], in the depth of night led the multitude [to where he was], and they captured and bound him and sent him to Caiaphas (Ya-na-ssü 亞納斯 [*sic*]), Judas receiving a sum of money as a reward. In the judgment-hall of Pilate (Pi-la-to 比辣多) he was stripped, bound to a stone pillar, and beaten with more than five thousand four hundred stripes. His whole body was severely wounded. He did not make any protest, but behaved like a lamb. Then the evil crowd plaited a crown of thorns, and put it upon his head; and they put on him a scarlet robe, and worshipped him as a king. They made a large, heavy cross, and compelled him to carry it. He was very much oppressed with its weight. They nailed his hands and feet to the cross; and gave him vinegar [lit., vinegar and gall] to drink. When he was dead the sun was darkened, the earth quaked, and the rocks were rent asunder. He was only thirty-three years of age. But after

three days he rose again. His body was very refulgent. First he went to see his mother to comfort her.

After forty days, when he was about to ascend to heaven, he personally instructed his disciples, one hundred and twenty in number, saying: 'Go ye and teach all nations, baptizing them with holy water, washing away their sins, and receiving them into the religion.' Having finished issuing his commands, he went up to heaven, accompanied by all the host of the ancient saints.

Ten days later, an angel descended to receive his mother. She was promoted to the ninth [highest] rank, and became the Mother Queen of heaven and earth, and the protecting sovereign of all the people in the world. His disciples preached his doctrine in all directions."

This passage, evidently derived from Roman Catholic sources, is interesting chiefly because of the anthropomorphic character given to God the Father, Pa-tê-lê (the Latin *Pater*) in the sentence relating the presentation in the temple. The crudeness of the idea in the author's mind would seem to be indicated by the evident supposition that the first person of the Holy Trinity was present in the temple to receive the child at the ceremonial offering. The priest (whose name is unknown) mentioned in the Bible is not referred to.

Still more interesting than the quoted narrative is the original picture included in the series of illustrations in the first volume of the work. This picture represents the first person of the Holy Trinity blessing with his hand the infant Jesus, who is *tso i*, bowing, as a child to a father in the orthodox Chinese fashion. It will be noticed that the scenery (tree, asphodel, etc.) are typically Taoist, the sense of elevation being well brought out, and that the artist's knowledge or imagination has not been equal to depicting the figures in the costume of the country with which they are more intimately associated, both being clothed in Chinese dress.

The picture (though fanciful and somewhat fantastic, but perhaps not more so than many of the European mediæval representations) may, without fear of contradiction, be regarded as adding another to the portraits existing in Western countries of the first two persons of the Holy Trinity. There can be no doubt as to the identity of the persons represented in the picture, for the names are printed above each in the upper margin of the Chinese work.

The above statement must not, however, be taken as indicating that I include in the other portraits the one which, several years ago, Professor H. A. Giles published



GOD THE FATHER (PA-TÊ-LÊ) AND JESUS (YEH-SU)
(from the *Li tai shên hsien t'ung chien*).

in his *Introduction to the History of Chinese Pictorial Art* as representing "Christ and two Nestorian priests." In his *Adversaria Sinica* Professor Giles has been at great pains to uphold his contention; but, though with no wish to revive the controversy, I find it impossible to agree with his view; for the following reasons.

Any portrait of Christ must of course represent a man less than thirty-three years of age; and there is no record showing that Christ was partially bald. The top of the skull distinctly shows the protuberance on the crown of the head (*ushnīsha*) so characteristic of portraits and images of the Buddha, in some more pronounced, in others less. None of the portraits of Christ I have seen represent him, the Nazarene, with anything but a thick head of hair. A glance

through that fascinating work, *The Christ Face in Art*, shows this quite convincingly. But a point generally overlooked is that Christ's hair was invariably parted down the centre after the fashion of the Nazarites. This is not the case in Professor Giles's alleged portrait of Christ; nor does the short, curly under-beard resemble the beard of Christ, though it does resemble that shown in portraits of the Buddha. The Chinese work from which I have taken the accompanying picture contains also one in which the three figures of Buddha, Lao Tzū, and Confucius are represented (with the names printed above each in the upper margin), and that of Buddha resembles the "Christ" in Professor Giles's picture very strikingly. Lao Tzū and Confucius are also unmistakably like his "Nestorian priests."

It is unlikely that the alleged picture of Christ is wholly imaginary, that is, drawn by the artist from his own conception to illustrate some text he had been reading or some idea which had come to him. But if so, it was at least unfortunate, his intention being to represent Christ and two Nestorian priests, that he should have depicted one figure so like Buddha in countenance, dress, earrings, bare feet and shoulder, and two others so like Confucius and Lao Tzū (with the scroll), and have added besides a motto so identified with Chinese philosophy, instead of one which would unequivocally mean the "three in one" of the Christian Trinity. If the picture is a copy, it contains essential points of resemblance to Buddhist originals, and omits essential points of resemblance to known portraits of Christ; and would therefore give good ground for the belief that the figure in the foreground is intended to represent not Christ, but Buddha.

Some further questions suggest themselves. If one of the "Nestorian priests" was kneeling (before, according to Professor Giles, his "toe-points were touched in"), where are his lower legs? It will hardly be contended that they would be altogether invisible or were erased when the toe-points were touched in. What object can there have been in mutilating the picture, and then only in this one point (or rather these "two little toe-points"), except to bring the priest down on his knees to Professor Giles's theory? If one priest is kneeling in the presence of Christ, we would expect the other to be kneeling also. Would the "Nestorian priest" be kneeling and blessing at the same time? Is there, in fact, anything to show that these two "priests" are Nestorian?

The most satisfactory explanation of the picture seems to me to be somewhat as follows. It is a representation of Buddha, Lao Tzū, and Confucius. Buddha is given pre-

cedence of place out of ceremonial deference, because his religion is foreign to China and he occupies in the picture the position of a "guest" or "stranger" in China; Lao Tzū is placed in front of Confucius, either because the picture is by a Taoist artist or for the reason given below; and Confucius is listening approvingly to the exposition of a statement or doctrine his agreement with which is shown by the pleased expression of countenance. Lao Tzū is not kneeling, but standing and holding up his hand not in benediction, but in the act of expounding either his *Tao* in general or the convergence in essence of three seemingly divergent doctrines (*han san wei i*): when they come to the Ultimate (*T'ai Chi*) the three are seen to coalesce into one, or to be essentially the same—"by different roads arrive at the same destination," or "three teachings but one Way"—or is pressing this point especially on the attention of Buddha. As he is presented in this act of expounding, he could not well be placed in the background of the picture, but in any case, according to native explanations, he and Confucius are here as "brother to brother" without any thought of rivalry or precedence.

If it be replied that this is "mere guess-work," it at least seems to meet the case better than the somewhat bizarre guess "Christ and two Nestorian priests." My interpretation at any rate has the emphatic approval of all the Chinese literati whom I have consulted (none of whom could rightly be described by Professor Giles's epithet "ignorant"), and so far I have not met with a single one who will admit that the picture is intended to represent any other persons than Buddha, Lao Tzū, and Confucius. Whilst the view that it represents Christ and two Nestorian priests has met with disagreement (in some cases even with sarcasm) on the part of most of the Western scholars who have dealt with the question, it has always, in my experience, met with firm (and frequently hilarious) rejection (especially the idea that the little toe-points have been "touched in") on the part of native scholars.

A TRIP TO HUA KANG

人 日 遊 花 埭

From the Chinese of Li Tu-shao

W. J. B. FLETCHER

Floats rolling in light waves just crisping in green
Our love-laden barge through the riverside scene.
With New Year's late wassail inspirited we
Set out on a journey both boundless and free,
Our footsteps, see! enter Egeria's cave—
Yet this not the country where Helen should be—
At joys, of the fishers with rapture we rave,
Whom skimming the river like sea-gulls we see.
In gardens of paradise take we our fill;
And circling the stove the rich wassail bowl share.
The breath of Love's Spring seems to wander here still:
The twilight of sunset is sending me—where?
Our vessel seems bowered in Cupid's slim darts.
In beds of fresh flowers, oh! how madly we roll!
At its common clay blushing the peony starts
To feel how much sweeter the white jasmine's soul!

THE SONG OF A SKIRT

貧 女

From the Chinese of Ch'in T'ao-yü

W. J. B. FLETCHER

I, cottage-born, have never known
 Silk clothes or perfumes sweet.
To mate me in some happy match
 There lacks occasion meet.
I am not one who only cares
 For pleasure and for song.
At her who has no dowry
 The world looks hard and long.
But with my nimble fingers
 My needle's sleight I play;
Nor care to trim mine eyebrows
 As long as others may.
Year in, year out, the silk I draw
 With weariness and care,
For others making bridal robes—
 That I shall never wear.

REVIEWS OF RECENT BOOKS.

A Tour in Mongolia. By Mrs. Beatrix Bulstrode. Methuen & Co., Ltd., London.

This lively account of two attempts to reach Urga made in 1913 should not suffer because of the over-emphasis laid on its importance by the publishers' note and the "Times" correspondent's introduction. The authoress endured the inevitable discomforts of her journeying with sufficient courage and records its incidents, rarely serious as these were, with cheery good nature. The photographs that illustrate the volume are many and interesting, especially to the untravelled public in China or elsewhere. It must be confessed that the former half of this rather imposing volume proved somewhat trivial; but from page 120 onward the reader becomes considerably interested. The ceremonies and sports before the Hutukhtu are as worthy of record as they are graphically recounted; the horrors of the Urga prison in 1913 were indeed incredibly abominable. Mrs. Bulstrode writes with vigour about the hats and clothes of the Mongols and their dwellings and she was duly impressed by their famous fierce dogs. She is to be congratulated on refraining from political dissertations which would, owing to the belated publication of her work, have been more than usually out of place in such a story.

A map of "Mongolia" graces the inner face of the cover. The fact that it includes the Yellow Sea and the Altai Mountains, Kokonor and Krasnoyorsk, adds no doubt to its value to the general reader who can with a little diligence trace Mrs. Bulstrode's course on her two sallies from Peking.

The "Chinese proverbs" that head many of the chapters are mostly unfamiliar to this reviewer, where they do recall genuine proverbs, and in one case, a saying of the Sage's, the translator must have taken undue liberties with the text.

Φ.

Commercial Handbook of China. Volume II. By Julean Arnold, American Commercial Attaché in China. Published by the Department of Commerce at Washington, 1920.

Notwithstanding the number and variety of books and reports that have been written on "Things Chinese" in recent years the general knowledge of the average British and American citizen concerning

present day conditions in China is of the most meagre description. He thinks vaguely of China as a far off country that produces tea and silk and pagodas, a land where devastating floods and famines alternate with civil wars, brigandage on a large scale and the holding of missionaries to ransom.

To such as these and to all who are interested in this great and unknown country the volume under review can be strongly recommended as a concise and authoritative work of reference on all matters on which they may require information, more especially if their interest in China is of a business nature. Here they will find, conveniently arranged, a digest of Chinese history, an outline of the Chinese system of government, detailed information regarding the conditions under which citizens of the United States reside and carry on their business in China: notes on the Chinese postal system, railway, shipping, currency and banking, an account of China's natural resources and industries, her foreign trade and much valuable advice to those who contemplate starting business in China. Nothing seems to have been forgotten by the painstaking author and his contributors, whose survey of China ranges from the Boxer Rebellion to the boy scout movement, from Chambers of Commerce to chickens, and from Vocational Education to vaccination. The volume is primarily intended for the use of Americans but in accordance with the sound policy of the American Department of Commerce of publishing information of general interest concerning foreign countries, it may be consulted with equal interest and profit by all English-speaking people. In this connection, attention may be drawn to one small omission, doubtless inadvertent on the part of the author. On page 405 when discussing the desirability of providing business men with facilities for the study of Chinese no mention is made of the excellent language school maintained by the British Chamber of Commerce in Shanghai, whose classes are open to Americans as well as British.

The handbook contains a good map, some interesting illustrations and detailed index which makes reference to its contents a simple matter. It may be purchased for the ridiculously small sum of forty gold cents.

H. H. F.

A Manual of Chinese Metaphor. Being a selection of typical Chinese Metaphors, with explanatory Notes and Indices. By C. A. S. Williams, Acting Assistant Chinese Secretary of the Inspectorate General of Customs and Professor in Customs Practise, Samples, and Treaties at the Customs College, Peking; Member of the Royal Asiatic Society N.C.B. Published by Order of the

Inspector General of Customs by the Statistical Department of the Inspectorate General. Printed by the Commercial Press, Limited, Shanghai. Price : \$4.00

This volume is a welcome addition to the books of reference which should find a place on the shelves of all those who aspire to a comprehension of Chinese mentality—those who know the language and those who do not. As Mr. Williams, in his preface, truly remarks "Figurative description has been reduced to a fine art by the Chinese," and further "The language is exceptionally rich in metaphor, which is most commonly expressed in terms of four characters—and it is by analysis of the metaphor that I have attempted to illustrate the formation of Chinese ideas in ancient times, their evolution, and their adaptation to modern use. I have accordingly divided a number of typical metaphors, for purposes of examination, into classes representing the common objects of Chinese life, and I recommend their careful study and comparison, as a means towards the attainment of a more accurate appreciation of the spirit of the language, and the mode of thought of the people—a decided advantage in official, business, or friendly intercourse."

There can be no two opinions as to the value of such comprehension and Mr. Williams has certainly placed a valuable key in the hands of the student. The arrangement, in Dictionary form, is excellent and every possible assistance is given by means of various indices as; a Classified Table of Subjects, a Chinese Bibliography and "table showing the ratio in which the metaphors occur in the various branches of literature, followed by a detailed list of the books concerned, supported by references to the metaphors quoted"; a Chinese Index; and an English Index.

More valuable still for the purposes of metaphorical analysis, is the system of cross references adopted by Mr. Williams. It is possible by aid of this to follow the evolution of an idea, and to realize the logical sequence of Chinese thought, the manner in which natural objects continually lend themselves to the expression of man's emotions and affairs, vide "Cotton 1" cross reference to "Glue 2" and many other examples.

It is more difficult to understand what purpose is served by the mere entry of a phrase, with no translation, note, or explanation, under different headings. This adds greatly to the bulk of the book, is irritating to the reader, and, as the Manual only pretends to submit a "typical selection of metaphors," seems superfluous. For instance under "shadow" there are ten entries, in five of these the phrase and transliteration only are given and for explanation the reader is referred to other headings as "Sand 2, Pole 1, Wind 19, Footprint 3,

Wind 23," under these the phrase and transliteration appear again, accompanied by translation, application, and note. If Mr. Williams even suggested that the collection were complete there might be some reason for such meticulous entry, but he expressly states; "I had originally collected a larger number of aphorisms than those given herein, but I eliminated a good many as being of insufficient importance or lesser frequency of usage, and the reminder now published may be considered to be a fairly representative collection, or at any rate a good foundation for the average student to work upon"; while many phrases in every day use as : 醉生夢死 Tsui Shêng Mêng Sǔ, with only as much sense as a drunken or dreaming man, said of a very foolish person; and 出生入死 Chu Shêng Ju Sǔ, Go out from life, enter death, are omitted therefore such double entries are unnecessary. In any case as useful a purpose would be served and much space saved, if instead of printing the Chinese phrase twice the cross references were amalgamated and printed in one line, in English only, as; "See, Sand 2, Pole 1, etc., etc."

The historical and explanatory notes are of exceptional interest and value in showing the sources from which sayings have sprung, and one could wish that in a second edition these should be added to. On the other hand there seems no reason for inserting the analysis of a handful of characters, as ox, horse, various numerals, rat, snake, etc., etc. No subject is more fascinating than the study of the origin of characters but in a Manual of Metaphor, when only two or three, as it were, can be touched upon, to do so gives the book a haphazard air, one that it does not deserve.

An interesting amplification to the volume would be a short table, or an addition to the existing "Classified Table of Subjects" giving the number of entries under each class; this would be extremely illuminating as it would show the main lines in which the imaginative thought of the Chinese runs, and would show clearly the intense love of Nature, and the acute powers of observation possessed by this least understood of Nations. The greater number of metaphors have to do with the emotions, and with the forces of Nature. Thus, under Heart, we find thirty-seven entries, under Heaven thirty, Wind twenty-seven, Moon fourteen, whereas in the majority of cases there are but three to five.

No review would be complete which did not mention a few of these sayings which make the Chinese language so picturesque, though choice is difficult; "*The heart of a rosy (naked) child*," Childish simplicity, Innocence, the explanatory note to these aphorism runs:—The Chinese believe the heart is the seat of the intellect and the emotions, and is pierced by a number of "eyes which pass right

through. In physical and mental health these passages are supposed to be clear." "*A heart like tangled hemp.*" Confused in mind. "*To long for the wind and pounce on the shadows.*" Unrealities, False rumours. To speak at random. "*To chat of Heaven and discuss Earth.*" To speak of all manner of things, Loquacious. "*To follow the compass and tread in the square.*" To act strictly in accordance with etiquette. Justness of life and actions. Well behaved, etc., etc., etc.

The dedication of this delightful volume, which is strongly recommended to all interested in China, is to Sir Francis Aglen, K.B.E., Inspector General, Maritime Customs Service, China, and the apt quotation, a Tui Tzū, which faces the Title page reads "If one would understand the affairs of to-day and of the ancient times, one must study five cart-loads of books!" As this piece of advice seems difficult of accomplishment in these days of breathless living we must be grateful to Mr. Williams for having himself applied the saying and for having condensed for us, and presented in so attractive a form, the fruit of his studies.

F. A.

The Trade and Administration of China. By H. B. Morse. 3rd and Revised Edition. Kelly & Walsh, Limited, Shanghai.

The first edition was published in 1908 and reviewed in our 1909 Journal. Many changes have happened since then, some of which have been noticed in this volume.

We should like to congratulate the author on the success of his work. It deserved success, but things don't always get their deserts. It is satisfactory to know that those who are interested in China have recognised the merits of this valuable record. The call for a third edition is the lot of only a few books. It shows that this is a book which people must have. A look at the Contents will at once show that the matters treated are of great interest to all who are concerned with China. Here we have a Sketch of Chinese History; The Imperial and Republican Governments; Revenue and Expenditure; The Currency; Weights and Measures; Extraterritoriality; The Provinces and Treaty Ports; Foreign and Internal Trade; Opium Inspectorate of Customs; The Post Office; Railway; Appendices, etc.

These titles show at once that the book covers all the important elements of a country's administration. Further each subject is so amply and fully treated, and with facts forming the substance of the treatment, the reader is not under the illusion of any meretricious production nor regaled with showy generalities, but he is given

logical and detailed statements that will tax his brain and demand real study. We cannot too highly praise the contents of each chapter. The arrangement and expression are excellent and the language simple and direct. There are no unnecessary words. Notwithstanding the dryness of the subject it makes pleasant reading. Much of this is due to treatment and style.

Dr. Morse must have kept careful note books and made many investigations. We have the results of these studious explorations placed before us in a clear and succinct form. It is a book that the student of Chinese affairs must keep by him as a necessary instrument of reference.

It is a volume for the general reader on Chinese things as well as for the specialist on the subjects treated, the statistics of trade and the method of administration in particular.

Here we have the perennial question of government presented to us in a lucid way. It does us good to be reminded what a difficulty it is to govern and be governed. We don't always realize this. The successive chapters on Imperial and Republican governments show the contrast in ideas and methods. It would be unfair to the new to compare it in results with the old. The Imperial was settled and fixed for centuries; apart from occasional devastating rebellions it ran its course smoothly and on definite lines. *Compromise* was the cardinal rule and we clearly see its working in the finances of old China in the relationship between the Central and Provincial authorities. The Central government had to be satisfied with an annual, compounded sum from each province. Whether there ever existed another method in China whereby the detailed receipts of the revenue were transmitted to the Central government every year like the method in vogue under the Inland Revenue in England is unknown. Though we have the impression that Kang Hsi attempted to get some such methods, and thereby increased the revenue considerably. But considering the state of the country, its wide extent, and the primitive communications, as well as the corruptibility of the human heart, the Imperial power has always compromised and accepted a lump sum. Experience must have early taught them the advantage of this method. Even a provincial governor found it almost impossible, as the governor of Shansi once told the writer, to get a satisfactory itemised return from the various departments. "There is ample revenue," he said, "but where it goes to I failed to find out, clothed as I was with authority." How much more difficult it would be for the Central Authority to get such returns from 21 provinces is clear. And this compromise, the Farming out of the Revenue, is treated by Dr. Morse in a clear and concise manner. Even thus simplified, the

method is somewhat complicated, and in the words of Dr. Parker it "would puzzle the shrewdest firm of chartered accountants."

The Republican government is in the throes of transition. It hasn't got as far as the Imperial power in its financial arrangements yet, for the provincial authorities are inclined to pocket everything and not even prepared to *compromise* by sending a lump sum to Peking. And the poverty-stricken capital is forced to the method of embarrassing loans which threaten to bring the country to the verge of ruin.

Possibly the phase of government that most troubles the Republicans is one involving order and freedom. Order if possible, but freedom at any rate. Whether both can be won and maintained is a question. For one thing the standard of the people must be fairly high to gain such an end; and whilst the Chinese people have been trained in the past in a certain amount of democratic government,—yet it has been a self-control always under the overhanging sword of a despotic authority. And it is doubtful whether the substitution of such by ideals in the mind is yet strong enough to give them self constituted order and the freedom so much desired.

Some other questions of finances is the one of exchange and the standard of the tael. An English traveller once said that in travelling, a hundred taels would soon disappear simply by loss of exchange. These topics are luminously handled by Dr. Morse; and his description of the different natures of the tael in Shanghai alone is appalling. It makes one's head ache to try and understand it. It is a tale that has no end apparently. The method of exchange works havoc and gives endless opportunities for malpractices; and the system is undoubtedly the cause of China's weakness.

This book is written in a judicial spirit. The subjects are treated without bias and impartially. In this respect we think especially of the chapters dealing with weights and measures, extraterritoriality, and the opium question.

There is one thing about this book which we like very much. It is its happy comparisons; such as the acute contrasts between the democracy of the U. S. and China (pp. 36-37); that of the limitations of monarchy with that of England (p. 16). These and other comparisons throughout the book are stated with great perspicacity. And so is the statement regarding the word *taboo*. We don't remember ever seeing the matter so felicitously presented.

Dr. Morse shows how foreign intercourse has tended and helped to centralize authority. He traces each event in its final result towards this end. This is a very important point and often lost sight of. But here we have a relation of these unseen and often imperceptible forces

issuing, in momentous results. How far such forces have worked in the disruption of empire has not been touched upon so far as we remember. This is left to the reader to gather.

The foregoing are a few of the things that have impressed us in reading this valuable work.

It will not be out of place if a few points are mentioned in the way of adverse criticism.

(a) In the account of trading between Hankow and the Upper Yangtze the recent development of steam power should have been mentioned in this edition.

(b) The account given in page 71 of the share of Yuan Shih Kai in the revolution is very inadequate. We think that he permitted the successes of the Republicans in order to further his own deep laid schemes. This chapter has not yet been written. Sir Robert Hart is reported to have said, many years before this event, that Yuan would get the throne or lose his head. He made for the throne, and though he didn't lose his head, he yet lost his life.

(c) Sun Yat Sen did not resign the Presidency from any patriotic motives, but under the compulsion of Yuan Shih Kai and *force majeure*. This whole section of history is not satisfactorily treated. No mention is made of Tuan Chi Jui and the *role* he and his party played in the game.

(d) Nothing is said of the paper currency of private banks and cash shops, especially in the interior of China. This branch of business has figured largely in the finances of China.

(e) In the chapter dealing with numismatics no mention is made of the coinage of the Republic. A very full account with impressions of the tokens appeared in this Journal, the 1917 volume.

There are a few mistakes to be mentioned. On page 2 it is said that "This was overthrown B.C. 1122 by Wu Wang, the Duke of Chow." Wu Wang was never the Duke of Chow. Wu Wang's brother, Tan, was the Duke of Chow, the celebrated statesman and sage.

Page 239 Shantung is given as the "Mountains of the East" and page 246 "Shansi Mountains of the West." A more correct translation would be (the parts), "East of the Mountains" and "West of the Mountains." Hunan (p. 250) and "Hupeh" (p. 253) are correctly given in this sense.

Notable examples in recent years descriptive of the sentence "During the whole of his life he is identified with his Hsien" (p. 56) are Chang Chih Tung and Li Hung Chang who were often referred

to as Chang Nan P'i 張南皮, Li Ho Fei 李合肥 and Tuan Chi Jui 段合肥.

And in conclusion the work of the Publishers, Messrs. Kelly and Walsh, Ltd., must be given high praise. Binding, paper and type are all excellent. We have only noticed one error, *Hsiaot-sung* instead of *Hsiao-taung* (p. 162). M.

Who's Who in China. Shanghai: Millard's Review.

This is a timely book for those who are interested in the politics and social life of the Chinese. It contains the portraits and short biographies of those who are trying to help China in her hour of need—and also of some who have helped themselves in the process. Uniformly only the good is spoken of them the bad is allowed to die in silence. All the faces look capable, some of them good and humane. But we wonder when they were taken. Some of them certainly not for the year of grace 1920.

The breasts of the majority are decked with many decorations and we wonder what the services rendered were in the case of many. Such a display reminds us of *Oliver Twist*—a bit more, Sir! Many of these men are high-browed—but judging from the present state of China these high-browed are wholly lacking in the peculiar characteristic of that class—that of Power of organization. For China is chaotic.

This is a book that will have a good circulation. It is well got up. We have noticed a few mistakes and printer's errors. Page 138 *Cadastrnl* for *Cadastral*. Page 158 is wanting and there is a duplication of pp. 157, 159, 161. We have on page 261 *Born* 1819. This must be 1879?

America's Aims and Asia's Aspirations. By Patrick Gallagher.
New York: The Century Co.

The Author sets out on his work with great and generous ideas. First of all he believes that "the will to be not merely just, but generous is instinctive in Americans," "our intentions have ever been honest" "we have neither selfish interest to serve nor any desire to arouse suspicion in Asia." "All the Asiatic peoples are our friends." "Friendship requires honorable concessions based upon justice and prudence." He has equally broad ideas of others. "Life is a complex thing. How difficult it is to understand others." "How vastly more difficult is it to weigh and measure the varying and contradictory moods and tenses of nations." "How dangerous to attempt snap judgments even with the aid of an unbiased mind." It is with

an equally broad mind and generous sympathies that he approaches Asia, "whose problems reach down to the roots and touch the tenderest fibres of our physical, political and spiritual life. From our belief in God to our facility in the manufacture of gunpowder Asia has been the world's teacher." An author who cherishes such a spirit as is expressed in these words must have a worthy contribution to make in dealing with the profound questions that concern the continent of Asia. The book itself fully justifies the statement.

Further in maintaining the rights of Asiatic countries he is not forgetful of present political conditions and the benefits that other countries have conferred on Asia. He says, "as to England's part in Asia, he does not hesitate to say that . . . the firm hand of British law and order has been an unquestionable boon . . . It would be impossible to conceive of a greater tragedy for India, for Asia, or for the world, than any present weakening or the withdrawal of British restraint from that ancient empire, which well repays friendly American interest and absolutely requires that stabilizing force of British sovereignty."

With regard to the author's judgment on the action of Casement, however, we think his view is biased—and may possibly have been written as a sop to the Irish. He says "If Casement was a traitor, why, so was Washington too." Most people regard Washington as an honorable rebel: but Casement struck below the fifth rib, struck at England, at France, at the world, at the cause of right, when these were in great peril. The comparison is derogatory to Washington's honour.

This American seems to be on the most friendly feeling with Japan. There is not a bitter word against that country in the whole volume. Indeed it may be said that it contains a kind of apologia for the people and their rulers. Whilst the iniquity of the 21 demands is not glossed over in any way, yet the Japanese cannot be offended, since Japan has been her worst enemy in this diplomatic blunder, and has given herself severe black eyes in the matter.

Possibly to others than Americans an alternative title, such as the "Drama of the Paris Conference" would be more attractive, and lead them to read the book all the more readily. Once the reader has begun there is no laying it down. It is a most absorbing book, as fascinating as any novel. How could it be otherwise, dealing as it does, in a most vivid way with a great epoch in the world's history: Europe lying exhausted after the great war; Monarchies in the dust; empires torn and devastated; the hearts of most bereft of some kin or dear friend. Hither to Paris came the reconstructors and healers to make peace and to help Europe to start a new life. Great names

from great countries gathered round the Council Board whilst the world looked on and waited. Great the expectations; vivid the hopes that clustered round Paris. The multitudes depended on the journalists and writers to tell them how things were proceeding. Mr. Gallagher's volume will not be the least worthy record of that historic event. It was a thrilling time and this book helps us to catch some of its spirit. In its description of places and palaces; in its portrayal of personalities; in its fastening on and describing critical moments the reader of the book is made a partaker of those stirring scenes. We follow the narrative as it describes the leading personalities of the Conference, and carry away definite impressions of one and another as they are revealed in the various phases of daily experience. Here glows for us the great love of the "Tiger" for France; the adroit diplomacy of Mr. Balfour; the personality of Lloyd George. Mr. Wilson is the tragic figure in the volume. The world expected so much from his exalted views and deep humanity. But he tried to carry too great a burden; and in attempting to reconcile conflicting opinions and attain ends that were impossible, he failed to enforce any of his great ideals. The author puts it in this way. "The English at no time tried to walk upstairs and downstairs at one and the same moment. They left such feats, impossible of performance, to Mr. Wilson." Whilst he was "unquestionably the most remarkable thinking machine the world has ever known" yet this very fact created a stubbornness, or as M. Clemenceau said, "the wooden head" which was partly the cause of his failure.

To refer to some of the details. The author has no high hopes of the Treaty of Versailles. It smells of the old corrupt diplomacy. M. Clemenceau is a celebrated cynic, and "he gave the world a cynical peace." Moreover "he hurled a huge rock into the road of Philippine independence." Mr. Gallagher looks on the Philippines as the key of the world and he very much doubts whether they are fit for independence. Indeed he thinks that the best thing is for America to hold on in the interest of the islands themselves and for the peace of the world.

The story of Shantung is fully told here. It is worth reading; and those who have already an acquaintance with it will get fresh light from these pages. Mr. Gallagher has much inside information and presents the fluctuations of the controversy from many points of view. The Appendices on this and other subjects are most valuable and offer much historical information. The author thinks that there is a peaceful solution to be found to this intricate subject. It is given on page 407 and is worth quoting:—

"The solution of the Kiaochow Controversy is an honorable, open, and above board rectification of China's frontiers. China to regain complete possession of all leases, etc., hampering her sovereignty over China proper, in return for which China shall recognize Japan's sovereignty over those parts of Manchuria necessary for a true frontier line, pay a fair price for the German public properties captured by Japan, and co-operate with British plans for the development of orderly modern government in Thibet."

That is Mr. Gallagher's solution. We wonder whether this is an inspired suggestion. Would Japan clear out wholly from Shantung? We do not think that she has any moral right whatever to the retention of Shantung; and it is the greatest blot of the Paris Conference for it to have acceded to the secret documents, wrung from China in the hour of weakness and the perils of war. This is to grant as a right in the East what was wrong in the West, and to act without a particle of principle. Documents are surely no more than scraps of paper when they are not based on justice but on diplomatic chicanery and the wielding of force over a prostrate body. There is no law in the world that recognizes the right of bandits. Why should it be introduced into politics! Mr. Lloyd George's position is illogical and unworthy. Indeed the Japanese representatives could well remain calm and smiling when they possessed such documents as they did. The fundamental question is whether the Paris Conference should not have reconsidered the value of these. At any rate they should not have bartered away the property and rights of another in settling their own affairs.

Mr. Gallagher repeats the baseless and exploded charges against missionaries in Korea, and shows an animus which is regrettable; the statements and insinuations made can be shown to be incorrect, but this review is not the place. In our opinion Chapters 5, 39 and 40 are quite unworthy of such a brilliant writer; we do not see that they can serve any good purpose, while they expose a superficiality and a prejudice which mar the book. It is mere twaddle to talk about "the rights of one nation to force its own religious beliefs down the willing throat of another nation." We do not believe that any nation is attempting to do any such thing, and it is absolutely untrue to imply that Christian missionaries are doing so. The caricature given of "Modern Christianity" will be accorded its real value when it is remembered that the writer says that he has been taught that "The Bible is the way and the life," and that he attributes to Paul one of the most famous sayings of Jesus, thus showing that he is by no means a safe guide when he ventures to express himself on Christianity.

The book is well written in the lively style of American journalism. The vocabulary and illustrations are full and flowing, though to a foreigner there are some phrases difficult to be understood. The pictures add to its interest and value. M.

The American Woman's Club Annual 1919-1920.

We are constantly reminded by the daily press that American women are busy in their investigation of the culture of China. This volume forms a permanent record of their activities. It is splendidly got up and is really a worthy memorial of a good effort. It is adorned with the pictures of all the officers for the year and with a great number of the symbols in Chinese Art, which it is useful to know. There are also collotypes of some famous paintings and sculpture and pottery. And though some of these may not actually belong to the periods they are claimed to represent, yet they are of such quality as to give a good idea of the real articles of those times. An imitation is often as good as an original. It only lacks the reality of the name, that is all.

In a sense the same may be said of the volume itself. Whilst none of the work can claim to original investigation, yet this volume is of much value to the general reader. It represents much diligent toil and investigation. The "brains of others have been well sucked" and to good purpose. Here we have a mass of material, dispersed in the original over a wide field, collected by diligent students and placed before the general reader in a succinct and convenient form.

The volume is handsomely got up.

We may mention a few misprints, such as Legg for Legge; Mylie for Wylie. A Yankee on the Yangtse is not by Giles, but Gyle.

M.

The Arabian Prophet—a life of Mohammed from Chinese Sources.

By Isaac Mason.

The reader of this book would do well to notice the translator's remark in the preface, that he is "not responsible for the views expressed therein, nor for the accuracy of the statements made." The student of the history of Islam who wishes as accurate a life of Mohammed as is now possible, is referred to such works as those mentioned in Dr. Zwemer's foreword. But to those who have already some knowledge of this subject, and whose wish is rather to learn something of the mental outlook of Chinese Moslems one has no hesitation in recommending this translation of Liu Chih's great work

天方至聖實錄年譜, as something that will be of interest and of value in the study of Mohammedanism in China.

The first Chapter deals with the ancestry of the prophet and with various proofs of his vast superiority to all other prophets! The reader will be interested to learn that Noah took no less than 70 persons into the Ark with him; he will also find some "quotations" for which he will search the Old and New Testaments in vain—which is a proof of the wicked unbelief and ungodly scheming of the Jews and Christians, so frequently mentioned throughout the book!

There follow two Chapters dealing at some length with the circumstances attending the birth and childhood of Mohammed. There is a distinct flavour of the "Arabian Nights" about these early chapters, and indeed about several parts of the book. Nothing of this is lost by the way in which the translator has succeeded in transfusing the taste of the Chinese into the English version.

The remainder of the book gives the story of the marriage with Khadija, the beginnings of the prophetic mission, the persecution, the flight to Medina and so on to the end in much the same way as does any life of Mohammed, the chief interest being in the Chinese-ness of the whole. Notice, for example, how true are these sons of the desert to Chinese etiquette.

The notes are instructive and necessary. As is pointed out on pp. 42 and 219, the character 佛 is misused by Liu Chih. But one has frequently heard Moslems use the expression 佛教 to include idolaters of all kinds. Attention is also drawn (p. 196) to the fact that "Rumi" (魯密) refers very often to the eastern part of the Roman empire rather than (as has been stated by some writers) to Rome itself. Rumi or Rumu Kuoh (魯目國) often denotes what was until recently "Turkey in Europe" unto this day. One would venture to point out that in Moslem usage, 神 denotes those strange beings known to the reader of "Arabian Nights" as Djinni rather than "Spirits" or "Gods" generally.

Although some of the illustrations are reproduced from the "Chinese Recorder" and from "Islam in China," there are also a number of new ones, including five of pages from books or leaflets by Chinese Moslems.

The life is followed by three Appendices.

The first gives a Moslem tradition of the first entry of Islam into China. It is obviously largely mythical. But it is of value to the English reader, for here he has Chinese Moslem history as it is and not as it has been sifted by Western Students.

Appendix II is a new translation of the stele standing in the courtyard of the old mosque at Sian.

Appendix III will be found especially useful. It is a brief account of the beliefs of Chinese Moslems. There is first an outline of the history of the entrance of Islam into China. One would wish that a paragraph had been added to combat the false idea held by some that Mohammedanism was planted in China in the 6th, 7th and 8th Centuries and since then has grown apart from the rest of the Moslem world. There have undoubtedly been frequent additions to the number of Moslems in this land throughout the Centuries, whether of merchants, soldiers, captives or refugees, and it is probably as much due to this fact as to any inherent power in the religion itself, that Islam was not long ago swallowed up as was Nestorianism.

The remainder of this appendix consists chiefly of most useful quotations from Chinese-Moslem books illustrating their beliefs concerning God, angels, prophets, sacred books, Jesus Christ, sin, the practice of Islam, etc.

The general reader can hardly fail to be interested by the book and its quaint style. And it should certainly have a place in the library of every student of Mohammedanism in China. Even those who possess the original will find the translation useful. It gives a number of names that are not easily guessed from the Chinese Characters that represent them, notes that correct Liu Chih's Chronology, and appendices that are of considerable value.

M. E. B.

The Educational Directory and Year Book of China, 1921.

Shanghai : Edward Evans & Sons, Ltd.

This excellent handbook has made its annual appearance. It is quite as good if not superior to its predecessors. It contains full information on all matters pertaining to foreign education and to some extent refers also to Chinese Education under the Chinese Government. It opens with a review of the leading events in the year and affords a conspectus of important matters. This is most informing and valuable. It would have been still better if the subjects had been more definitely grouped together. An example will show what is meant by this. On one page the appointment of Mr. Scott to the Shantung bishopric is given : and the consecration of another bishop—Bishop Mosher is given a few pages further on. It would have been better if both were given consecutively. This criticism applies to other subjects too. Nevertheless the narrative is very excellent even in its present form.

The section dealing with the Universities and their courses of studies is excellent for reference. And the courses and staff of the

schools supply abundant information on the personnel and the work done. It is also possible to compare relative fees and board, and get a knowledge of the number of students in the various institutions. As one turns over the pages of the book one is struck with the vast amount of scholarship and learning in this land. For the most part these men and women have come here on pilgrimages of good will. The flower of culture is here in China doing good work—a sign of the philanthropy of the world and the goodwill of man. We cannot but look on this as a great stimulating power in China—and as we read of the medical propaganda in its efforts to alleviate the burdens of men: the new colleges for women betokening their emancipation from the yoke of illiteracy, the mind is filled with the possibilities of the effects of these great factors on the future generations of China. These betoken a new China and a new force in the world.

The long lists of schools and names are really not dry reading, but each is a burning spot destined to awaken some sleeping force and liberate it for the service of men.

The list of school and individuals is by no means complete. There is room for emendation and addition. But it is good enough and correct enough to be essential to all educators and many others. M.

The Pageant of Peking. By Donald Mennie. With an Introduction by Putnam Weale. A. S. Watson & Co., Shanghai.

In a brief history of Peking dating from the time of the Khitan Tartars who more than a thousand years ago left their native Manchuria to settle in Northern China, down to the present day, Mr. Putnam Weale has traced step by step the romantic story of this wonderful City.

Perhaps in his desire for accuracy the author has sacrificed somewhat of the glamour of his subject, yet in a pithy manner he has laid before his readers a comprehensive survey of the history of Peking and he is to be congratulated on the manner in which he has condensed so vast a subject into so small a compass.

In quoting Marco Polo Mr. Putnam Weale has added greatly to the interest of his narrative, though the old Venetian traveller is far from accurate and occasionally borrows from Pliny, and paints a vivid picture of the City's glorious past.

For Mr. Mennie's plates there can be nothing but praise, and it is not too much to say that they are exquisite in conception and perfect in execution.

The perspective in the pictures of Palaces, Tombs and Bridges is excellent, every detail of carving has been brought out and given its full value as is exemplified by the picture "Sculptured base of the Stupa—Yellow Temple." Though in the architectural plates the beauty of the curved roofs of the Summer Palace, the majesty of the Drum Tower and the cold pure grandeur of the Temple of Heaven all show the hand of an artist, perhaps Mr. Mennie is at his best in his studies of nature and the natives. Very lovely in his sunlight and mist effect in the Nankou pass, the light and shade mingling with the steam of the "Midday Meal" and the atmospheric effect in the beautiful little picture "By the North Wall the wind blows full of sand." Very seductive also is the plate "When the evening shadows fall" and that of the Camels, with weary dignity, making their way to the Western Hills, but this is only to mention a few of the many beautiful photographs in the "Pageant of Peking."

Attractively bound in blue Chinese silk and mounted on the finest paper it is altogether a delightful book and should prove a welcome gift at any time.

O. I.

Work in Tibet. By Theo. Sørensen, Tatsinlu, Ssüchuen.

In 1920 Mr. Sørensen gave a lecture to our Society. This is now printed with collotypes of the pictures then shown, together with inscriptions in Tibetan Script and translations. The first part too is most interesting, containing an account of the area, topography, population, government, language, religion of the country. There is also a statement of the Mission Work begun and carried on in the country or on the Border. Many will be glad to get this little book, which may be had from the author.

Glimpses of the Yangtse Gorges. By Cornell Plant, The Pilot.
Shanghai: Kelly & Walsh, Ltd.

Captain Plant devoted a great part of his life to studying and overcoming the dangers and difficulties which attend the navigation of the Upper Yangtse. It is fortunate that at last, just before his death, he put his great experience into a book thus leaving to posterity some of his knowledge. Mr. Plant has not only given a description of the extreme difficulties of navigating this great river, but he has also interwoven with this the legends and folklore of which there is sure always to be a large store connected with such a river as the Yangtse, with its gloomy gorges, dangerous rapids, and thrilling adventures. Stories multiply fast under such mental pressures and the daemonology of such *loci* tend to receive great attention.

There is a great development of steam power in the Upper branches now, but the best way still to see the glories and the dangers of this mighty river is to travel in a native boat—and the descriptions in this volume are seen as from the deck of a "Kwadza." This book deals with the voyage up country with Ichang as the starting place, just a 1,000 miles from the sea. Think of it! What distances! Leaving Ichang the traveller soon enters a gorge 16 miles long, "full of beautiful scenery and which will gladden the heart of a lover of nature, he is alone with the glories of nature."

"The panorama that slowly unfolds itself as the traveller sails is grand indeed. The river still and deep, flowing majestically between precipitous cliffs of which the summits at every turn are crowned with enormous and fantastic rocks or peaks, looking like the battlements of mediaeval castles, etc., whose wall-like sides—in some places covered with brushwood and vegetation—produce on a sunny day a veritable coloured kaleidoscope of glorious scenery, and yet this grand gorge is by no means the grandest of the gorges."

"At one place the river is flanked on either side by huge piles of boulders, long jagged reefs, and intervening bays of sand and rubble resembling the rugged shores of a sea coast. At the head is the Niu kan mei fei hsih—the magnificent portals of which are called Tung Ling Hsia. At their foot amidst scenery, grand, weird and wild lie the much dreaded Kang Ling Rocks." This is a sample of the fascinating things in this little volume. It is full of beautiful descriptions of a famous district. It is much illustrated by Ivon A. Donnelly, and the price is only four and a half dollars.

A Chinese Idol. By Carroll Lunt. London: John Lane.

This has nothing to do with sinology or theology. It is a novel with a continuation. The continuation follows the disappearance of the two leading characters, that is to say, Neville and a young Chinese girl with whom he lived, and between whom there was such affection that he decides to make her his legal wife and blight his career. But before this comes to pass he is knocked senseless by a friend, and she is fatally stabbed. How may be seen in the book itself. After this dénouement the remaining characters continue the story.

The author may have certain ideas to present in this slightly constructed plot but they are not very clear. We do not think it is a very healthy story and it has no very great merits to atone for the smell of liquor and the presentation of the seamy side of life.

M.

The Working Forces in Japanese Politics. By Uichi Iwasaki, Ph.D.
India's Demand for Transportation. By W. E. Weld, Ph.D.
 New York, Columbia University.

The Faculty of Political Science of Columbia University is doing excellent work by the publication of Studies in History. The volumes under review are XCVII and XC and form a worthy contribution to the series.

Dr. Iwasaki's book is most welcome to students of Japanese history. The period covered by it, 1867-1920, is a most important epoch. The author explains it in a most lucid way, and he lays us under great obligation by such a presentation of the course of politics in Japan. It is treated partly from the view point of sociology. Japan has made phenomenal jumps and a study of the cataclysmic forces that produced these changes should advance the knowledge of political science. It is a matter of special importance, to know how the flood of new ideas suit old institutions. It concerns the whole of Asia directly and all nations indirectly. There have been many misconceptions, such as that there was a complete revolution with the Meiji Restoration. The facts are "As a matter of fact, long established customs cannot be changed in a day. A new society is not to be begotten by the word or act of a group of statesmen. It can be won only after long and painful experience. When circumstances demand a change in the life of a people, as in the Meiji period, they demanded a change in the life of Japan; the people, following the line of least resistance, will alter their manners, but they will make the smallest alteration that the exigencies of the moment permit."

Thus, when the Japanese feudal system was destroyed in 1867 there was set up in its stead a bureaucracy that retained the spirit of the shōgunate. It is not too much to say that the political and social institutions of the new Japan were only another expression of the Tokugawa system. The rules in old Japan were as follows: (1) The emperor, court and nobles who lived in seclusion, (2) The shōgun or feudal overlord, who ruled the entire nation, (3) The daimyo or feudal lords who ruled absolutely over parts of the country, (4) The samurai or knights who formed the intellectual or fighting class. The common people had no power and took no part in the revolution and restoration. The samurai took the lead in playing the shōgun against the lords—and themselves coming out top. This accounts for much in the history of Japan and in the present troubles in China and the East to-day. The common people then were out in all these. But now they too are beginning to come in, and are making their influence felt. In time a part of the governing power will be in their

hands. How will this affect the course of events? It is an undoubted fact that the commercial, the farming and the industrial classes are wresting slowly some of the power. In time possibly the House of Commons will more and more tend to imitate the British Institution.

Another suggestive question confronts the students of history. In feudal times the shōgunate bore the brunt of popular movements; and when the samurai began the agitation that ended in the great cleavage of 1867 the shōgunate's power was broken. The Emperor was the only one to fill the gap produced by their downfall. It is a principle in British Constitution that the monarchy should not interfere in affairs and therefore be free from popular administration. The responsibility of ministers is the cushion and buffer between the throne and the nation. It works well in England. But in Japan as long as the emperor was in seclusion the shōgunate carried the brunt of politics but now the emperor himself is placed in the forefront. Whether it will render his position more insecure as democracy advances is a matter of doubt.

The space at our disposal forbids further treatment of this excellent work which gives a lucid account of the political conflicts of 1867-1920. It is a most useful volume.

Volume XC of the same series deals with India's Demand for Transportation. Demand is to be understood in the sense of *need*. The chapters deal with: The Economics of Transportation: Historical Sketch of the Means of Transportation: Some Effects of Past Development upon the Economic Life of the People: India's Need: Methods of Meeting the Need.

To sum up the conclusions we find that India's economic weakness lies in the inadequacy of productive enterprise; progress cannot be made without facilities of transport; in particular the needs of the villages must be met. Therefore it is urgent that a special department should be established to deal with the whole question. Motor transport should simplify the whole problem.

This is a carefully prepared case, and if the University could prepare a similar book on the needs of China it would be good. In the meantime students of Chinese economics would do well to study this work and apply it to the case of the country. The difficulties of India are like those of China, particularly in the exploitation of Native Capital. The author says, "The factories that have been started by Indians with Indian Capital and under Indian Management have usually failed. Some of them have been reorganized and have failed a second time." True there are some conspicuous exceptions.

M.

Chinese Heart Throbs. By Jennie V. Hughes. Introduction by Mary Stone, M.D. New York : Fleming H. Revell Company. pp. 188. This is a book of missionary stories, written for an audience already in sympathy with missions, or at least with evangelical Christianity. Miss Hughes has a considerable degree of literary skill, and she has told her tales in a fashion that is sure to be interesting, and even captivating to the audience for which they were evidently written. It is no dispraise of the book to say that a casual reader of the stories in it would say without looking at the title page, that it must have been written by a woman and probably by a Methodist. The writer's emotions have a strong effect upon her style, and one feels that she wrote as though she were speaking aloud to a listening group of friends. Her convictions, and the joyful proclamation of them, speak out in nearly every sentence. She is a missionary, and is proud to be so; proud, too, of the evidence she can bring that the mystic element in her religious life finds so much assurance from the facts of experience. Were the Bishop of Hippo to come alive again, and to read this book, he would hail a kindred spirit; one of the company of those whose hearts are restless, until they find themselves in God.

After the excellent introduction by Dr. Stone, there are ten stories of individual Chinese, who were known to the writer. Each story would be interesting in itself, merely for the recital of facts; but the noteworthy thing about each is the reflection of the writer's faith. The meaning of experience will vary with personal conviction; but there has rarely been a scoffer who made the test of living in the company of one who was accustomed to see all things in life *sub specie aeternitatis*, who has not at least been moved to respect, and often to wonder whether the religious explanation of life does not fit the facts better than any other. The present work may not by itself accomplish such a miracle, for it is not very long; but it may help to prepare the way. At the very least, if the reader is one who counts nothing human as strange, he will follow each tale with a feeling that the human interest in it is quite enough to make it worth while. Finally there are a number of half-tone illustrations, all well done, and all directly illustrating the text.

H. K. W.

The History of Shanghai. By G. Lanning and S. Couling, M.A. Published for the Shanghai Municipal Council by Kelly & Walsh, Ltd., Shanghai.

This long expected work has at last begun to arrive. On the fly leaf it is given as Part I. We think this should be Vol. I. as this

present volume contains three parts. Therefore it should either be Vol. I. or Parts I-III.

Part I we do not propose to review or criticize, as it might be an introduction to Foreign Relations with China or anything else. It has no particular concern with Shanghai. A chapter on the moon would have been more pertinent, as Shanghai does directly depend on tidal influences. Owing to the lamented death of Mr. Lanning and for the reason stated previously it would be unwise to deal with this part as it should be dealt with.

The second part deals with the Cradle of Shanghai—and we thought that things were getting hot, to use a children's play phrase. We anticipated at least that we should be dealing with the baby of the Settlement. But here again disappointment met us, for the first eighteen chapters of Part II are as irrelevant to Shanghai as Part I. It is only when we come to the chapter on the Gift of the Yangtze that we begin to touch on matters that concern the history of Shanghai proper.

In justice to the author it should be said that the foregoing chapters contain a vast amount of information and in many respects make very interesting reading; but they are alien to the subject.

With this chapter (28) then, the history of Shanghai begins. It is a part and parcel of the Yangtze. We have to think then of the location of this Settlement as being, once in the dim past, a part of the sea, but in process of time the silt carried down by the Yangtze gradually filled up the watery bed and formed dry land, yet leaving abundant water courses to run through this newly formed flat, such as the Soochow creek, and the Huangpu and many other streams of smaller size all forming a complicated network of waterways.

The great historical thing is the emergence of solid land for a standing ground for this cosmopolitan settlement of Shanghai—the great emporium of China. Mr. Lanning traces the history of the Chinese town from ancient times and its situation on the Huangpu. In early days this river was far smaller than its neighbour, the Soochow creek, which in the Tang time was 20 li wide. How the great diminution has come about is not stated. In the name of Sung Chiang we have preserved the name Chiang, however it came about, showing that this place, at one time, was near the Chiang—and we venture to make a suggestion as a help to solve the difficulty. This is without any data to go on, it must be confessed, and therefore may be worthless. But may it not be possible that in antiquity the waters of the Yangtze were in some way connected with the channel of the Huangpu and Soochow creek thus forming a broad river of

20 li wide. Nothing else seems possible. In time, as the land was built up, the broad sheet of water was narrowed down.

In dealing with ancient Shanghai it must be pointed out that Mr. Lanning has omitted to mention the relations between countries other than Japan. For instance the Jessfield Ferry is called the Fan (梵) tu, and near by is the 梵王渡. Does not this indicate some close connection with classic India? There must be other traces about and we could wish a more thorough investigation had been made. The author is incorrect in saying that Ricci was the only foreigner named in Chinese Annals. Why! Verbiest is often mentioned in the Tung Hua Lu—and his petitions to Kang Hsi are given in that work, and it is related how he often went with Kang Hsi on his expeditions. Others are mentioned too.

The first thing that strikes one in the making of the Settlement is the difficulties that the organisers of early days encountered and the way they surmounted them. One is especially struck with the work of the British Consular Authorities. They were placed in tight places in dealing with the Chinese authorities; and very often they came into conflict with the British Superintendent of Trades, who could write "No consul had ever before assumed," etc. Very often too the Foreign Office was not altogether pliant. It didn't want to be bothered with another country. It was even difficult to get some stationery. They were economical in those days! Yet Captain Balfour and Mr. Alcock went on in spite of these difficulties, even in face of abusive letters from their own nationals. One of these wrote, "and as besides being Consul you are a 'soldier,' I need say no more than that I shall be at home this evening and have a friend in readiness." When the writer was taken up and bound over to keep the peace it is surprising to find that one of the sureties for Tls. 10,000, a big sum in those days, was Dr. Lockhart. Who could the transgressor have been? Those were strenuous days when Drs. Lockhart and Medhurst and Muirhead got far afield and into serious troubles; and when six young Englishmen who had gone out for a Sunday ramble near Canton got done to death. The story of the Battle of Muddy Flat too is well told. The foreign civilians had rough times with the Imperial Soldiers in the open country somewhere between the Bund and the top of Nanking Road. Shanghai it will be seen was a very different place in those days.

The coming into existence of the Municipality on the 11th July, 1854, at a meeting over which Mr. Alcock presided, is graphically told. But this Voluntary Association was in May 1855 dissolved by the British Government. Contemporaneously the Maritime Customs were organized. Growing trade and administrative difficulties made

the two necessary. The history is full of interest. It was not long however before the Council came into conflict with the Consular Authorities over many matters in administration.

We hear much in these days of underpaid staffs on the Council. The chapter on early finances will not create a desire in the employees of the Council for the return of those days. The first Municipal Secretary had a salary of \$50 per mensem. The first Municipal Accountant was appointed at the annual salary of \$500 because the auditors were unable to pass the first amateur accounts submitted to them. So we have an expert accountant at \$500 a year. The doors were not crowded with applicants it may be opined. Mr. Brine the first Secretary soon gave place to Mr. MacAndrew.

The first Budget had a total of \$25,000. It was severely criticized and in October 1854 a Land Renters Meeting was held and powers given to the Council to borrow \$12,500 "on the best terms they can!" This was passed by 18 to 15. Evidently there was more public spirit in those days than now. Over Police Matters arose most serious difficulties ending with the swearing in of Constables who were to carry out their duty with temper and discretion. The difficulties arose over the controlling authority, the Council or Consuls, and as to the power of arming.

Shanghai seems to be notorious for smuggling now; it was in the early days the paradise of smugglers. It was a duty laid on British Consuls in those days of protecting the Chinese revenue to the best of their ability. They certainly tried to do so honestly, but their powers were not enough to cope with the many ways of illicit contraband. But they did impose heavy fines on their own nationals. That is one thing about British rule that is admirable. There is no favoritism. The Pecksniffian pharisaism of Woo Tao-tai is amusing. Of a British merchant who proposed to trade, the Tao-tai writes "The dishonesty of this merchant makes one's very hair stand on end."

In this work we find Mr. Lanning very tolerant to the peccadilloes of the Chinese. He is rather too much given that way. If it is possible he always finds extenuating circumstances or he finds that the Chinese are not so bad as other people. So with regard to officials receiving bribes he brings forth in excuse that they were not as bad as the British, and so he writes "it will be well for us to remember such facts as these, that in the England of George II, out of some £750,000 collected on wine and tobacco, only £160,000 found its way into the treasury." Consul Balfour was governed truly by a public spirit for he acted with vigour and impartially. Would that China had some such men. In this one cannot but

recall a conversation between Lord Lawrance and one of the Native Princes of India. Lord Lawrance expressed his concern over one of his officers, a very capable but rather untrustworthy man; to which the Native Prince replied, "my concern is that all mine except possibly one or two are untrustworthy."

The administration of justice was exceedingly chaotic at first. Regulations had to be drawn up and precedents established. But even these were not easily formulated as the place was without judges and lawyers. So we read that the American Commissioner Davis in 1850 had drawn up certain regulations and forms, relying entirely upon his own resources and his limited knowledge of law and forms. Nowhere was there an American lawyer or an American law book, with the exception of the statutes at (*sic*) Large and Rents Commentaries. But he and his successors continued to make regulations. It is not surprising that a jurist like Judge Thayer found many of them gravely defective. But still we must not forget the patient work of these pioneers and the way the constitution of the Settlement was gradually built up.

The chapter on the Chambers of Commerce too is instructive. Here necessity forced action. The example of the French who formed in Marseilles the first Chamber that ever existed must have helped the early merchants in their attempts in Shanghai. The present chapter only takes us as far as about 1850. Later developments will be noticed in the forthcoming volumes. The chapters on early shipping, on Trade experiences are worth reading. A comparison of the imports of 1844 and 1920 will show how trade has expanded and give some indication of the tremendous growth of Shanghai in the intervening years. It is also instructive to find how heavy were the duties imposed by the Chinese on piece goods. It is not surprising that foreign merchants are slow to allow them to have this power put in Chinese hands again. The history of Banking is somewhat rudimentary. Hongkong and Shanghai Bank had not yet come into existence. The Shansi Bankers had transactions with the Roman Empire and their bank orders, "Comparable with our cheques have been known for centuries past."

The chapter on the social life should be read by all who are inclined to grumble at life in Shanghai to-day. Those days in the fifties were rude and hard on ladies; and when we are about to instal a big organ in the Cathedral, the organ presented to Trinity Church in 1855, we should remember that it was too powerful for the building. They had shooting, riding, and fives in those days, and the Race Club was well organized. They read too, and in 1857, the Public Library was formed with Dr. Bridgman as President

and Dr. Edkins as Hon. Secretary. It was in this year too that the N.C.B.R.A.S. was inaugurated. Beef was 18 lbs. for a dollar and mutton 12 lbs. So our forefathers made the best of their circumstances and developed every side of their social life. Valuable records of Religion and Education and the Historic Hongs make good reading.

The notes and appendices supply useful information and the maps are invaluable.

The corrigenda is a long list. But some more might be added in the next edition. M.

My Orient Pearl. By Charles Cotton. London: John Lane, Price: 7/6 net.

This is a sweet story of an Englishman's triumph in winning the heart of a beautiful Japanese orphan girl. She was the protegee of a rather wicked half brother who destined her for a bride to an old voluptuary. By so doing he hoped for preferment in office and material gain. Both the lover and the maid went through thrilling dangers and had marvellous escapes. The amulet worked.

The Englishman spent some years in Shanghai, but has nothing good to say for the place, and until he met with the Pearl the East was an abomination to him. There is something unreal in the story particularly in the impression created of the easy way difficulties of language are overcome. Only an expert in either Chinese or Japanese could deal with the rhapsodies of the book. And he was not versed in either. But perhaps that should be forgiven in the thrilling episodes that fill the book described in language, and the charming descriptions.

M.

Japan. By David Murray, Ph.D. Sixth Edition. Revised, with Supplementary Chapters, etc., by Joseph H. Longford, D.Litt. London: T. Fisher Unwin, Ltd.

This is the sixth Edition of this well known book, one of the series of *The Story of the Nations*. It gives an account of the Japanese Archipelago; the original and surviving races; myths and legends; the founding of the Empire; native culture; middle ages of Japan; Christianity in the 17th century; Japan a great Power and many other things. It is well illustrated and printed. It is certain to gain the same favour as previous editions.

China The Mysterious and Marvellous. By Victor Murdock. New York, Fleming H. Revell Co.

The desire of this visitor to China was to give a description of the country to those at home, "No man can be sure that he has given in print the impression he intended, but I have tried to get China to you just as China came to me, through my eyes, ears and nose." The reader will admit he has done this. It has many merits not the least being vivid and realistic description. It has no permanent value however, for there is no attempt to study the institutions of the Chinese and probe into their peculiar qualities and the nature of their civilization. It is simply a description of things he saw as he went up the Yangtse into Ssü Chuan. And so far it will be read with pleasure by those who desire to have an outside knowledge of China and the Chinese. He only saw what every traveller sees. A difference perhaps would lie in the manner of description. For here we are in the choppy sea of American slang in an unusual degree. The language too is much exaggerated, of which a good example may be had in page 45 in the account of No. 1 Boy. Some incorrect statements are made such as the age of the child ten years in page 58; and this "The Chinese will not rescue drowning persons on the Yangtse" (page 65). What then about the red boats which save hundreds every year. The author's opinion is that the doctrines of Jesus Christ and democracy are the foremost elements in the world. These must leaven East and West. If not then there is coming an industrial war which will shake the world.

It is a handsome volume well illustrated.

Democracy and the Eastern Question. The Problem of the Far East as Demonstrated by The Great War, and Its Relation to the United States of America. By Thomas F. Millard, New York, The Century Company, 1919.

Mr. Millard in the first place is an American citizen, and in the second place has lived for over twenty years as a newspaper man in the Far East. He has put into this book his reasoned conclusions on the various problems which may be summarily comprehended under the name of "The Far Eastern Question." Others have made their contribution to the subject, but Mr. Millard was fully justified in setting forth at length his views and supporting them by such documentary evidence as has been made public. We do not expect him to be friendly towards the Japanese. He frankly admits in his preface that he cannot claim his book to be an impartial discussion of the subject. He openly takes sides against one country and for

another. You are never in doubt as to which side he espouses. Some of the facts and much of the criticism presented in his work had to be suppressed during the Great War for political and legal reasons. That time of restricted publicity having passed, the author feels free to withhold nothing that will go to prove his case. He claims also that his views are those of an overwhelming majority of foreign residents in the East.

His chapters are as follows :

- 1.—The Issue.
- 2.—The Real Character of Japan.
- 3.—Japan's Policy in the Great War.
- 4, 5, 6, 7.—China and the War.
- 8.—The Corruption of a Nation.
- 9, 10.—China and Economic Imperialism.
- 11.—The Open Door Policy.
- 12, 13.—The Siberian Question.
- 14.—The Solution.

There are six valuable appendices, many Notes and Treaties, Diplomatic Demands, Military Agreements, etc.

Being himself a newspaper man, he quotes Eastern journals such as the "Japan Advertiser" and the "Japan Chronicle" quite as freely as any other documentary evidence. In addition to these sources which were open to everybody, he claims to have obtained secret documents which were authentic. The result is, on the whole, a fair view of Eastern opinion.

He claims that Japan at every step wishes to tighten her hold upon China and her boundless material resources, and that the so-called Liberal party of Japan will not for generations be able to transform the militaristic enemy into a real friend of China. He considers that America, as well as other nations, is vitally interested in these questions, and that China undoubtedly has a strong case before the bar of the world's public opinion. China's appeal to the democratic nations ought to be heeded. He apparently thinks that without outside assistance China is hopelessly in the grip of the Eastern octopus.

Taking the case of China *in toto* it presents almost an ideal test to apply the principles of the Great Powers in prosecuting the War and in making the Peace. China in herself is not as difficult a problem as Russia or the Balkans, but against her will she has become the focus of an international struggle to control her or in some way to get the lion's share of advantage out of her. We conclude Mr. Millard has proved his case up to the hilt. May he not prove to be a Cassandra! This book is not very easy reading, but all friends of

humanity would do well to gird up their loins and master the facts here revealed. The use of propaganda and secret diplomacy will still continue to becloud the issues, but the matter in a nut-shell is whether might is right. We thank Mr. Millard for his able résumé of much complicated history. The angels are on his side.

India in Transition. A study in Political Evolution, by his Highness the Aga Khan. Warner, London, 1918.

The author of this book (Aga Sultan Sir Mahomed Shah, G.C.S.I., G.C.I.E., LL.D. Cantab.) is the leader of the Indian Mohammedan community and has given long and loyal assistance to the Indian Government. Nevertheless he appears here as spokesman for a degree of independence in Indian affairs which will undoubtedly seem excessive to the more conservative student of political affairs.

It is quite impossible within the limits of a review to indicate all the proposals made but the mere mention of the inclusion of the ex-German Colony of West Africa in the Indian Empire, the federalization of India itself, the formation of an Indian Navy, and social reforms of many kinds will show how extensive a programme is put forth.

There is an impression among British people both within and outside of India that the vast majority of the Indian peoples are so unripe for self government that there is grave danger of anarchy if the paternalism of the British Raj is too much diluted. While it may be frankly admitted that it is very probable that the Briton is apt to underrate the political ability of the Oriental and is given to confusing the question of his own prestige with that of the expediency of maintaining an "overlordship" in India, this problem of Indian autonomy is one which must be dealt with very carefully. Nothing is more certain than that just as a wilful child is capable of starving itself to death, so a people swayed by mass-emotion may destroy the very basis of its prosperity. The Aga Khan does not propose that allegiance to Britain shall be given up but he certainly does contemplate an early development to a condition in which Britain is merely the protector and adviser of India. Some critics of Britain's rule in India are inclined to think that there is oppression in that country and Bolsheviki, Sinn Feiners and Hearstites would gladly see a collapse of the Indian Empire. It appears that among all these there is a gross misapprehension of the great problem of government. Rapid changes cannot be introduced without such a measure of anarchy that the promised benefits are more than annulled by the miseries of disorder. While the Aga Khan's suggestions are on the whole excellent, it is

to be feared that to develop them within a period of say less than fifty years would probably do as great harm to India as Bolshevism has done to Russia. If human foresight were capable enough, a programme of gradual improvement might be laid out for a number of years but it is doubtful whether this is really feasible.

This book will greatly interest many in China, as the problems of the latter country are not altogether dissimilar from those of India. There are a few interesting references to both China and Japan which by no means reflect the doctrines of "Pan-Asia." H. C.

Sva. By Sir George C. M. Birdwood, K.C.I.E., etc. Warner, London, 1915. 12/6 net.

This is a collection of essays by a veteran Anglo-Indian who is well-known for his erudition and enthusiasm for Indian lore. The title of the book "implies that these pages are, so far as they go, part and parcel of myself." It is not, however, in any sense an autobiography but a series of expressions of opinion on many subjects.

The book opens with a fine description of the South-West Monsoon. Other essays deal with the Mahrattas, the Rajputs, Indian flora and fauna, the Muharram festival, Leprosy, the Hittites, Oriental carpets, Indian Unrest and some minor matters. Many of these are rather unreadable on account of the author's somewhat diffuse style and the encyclopaedic character of his comments, but all are valuable for reference purposes.

The question of Indian unrest is treated in a rather attractive manner. Sir George Birdwood considers that the unrest is due to bad mannered Europeans and incorrect methods of education, especially the neglect to provide a religious eirenicon between Christianity and Hinduism. Probably most educated persons who have lived in the East will agree with him but this does not really help very much. It is practically impossible to train tourists, whether from England or America, in manners; it is similarly almost impossible to provide an adequate teaching staff which can handle the religious and racial question with the sympathy and judgment that is needed. The very putting into effect of the measures which he proposes would raise a storm of criticism within and without India.

In very truth the problem of Asia's awakening is one which is rather appalling since it is almost impossible to see how it will proceed. The reaction between the East and the West will not fulfil the forecasts of the devout missionary or of the internationalist or of the theoretical sociologist or of the ardent orientalist of Sir George Birdwood's type.

It will be a new thing such as we know not of, and we cannot foresee what it portends to the western peoples or to the orient itself. There is probably no "brown" or "yellow" peril to occidental civilization but it seems very probable that the day is not far distant when crown colonies and "spheres of influence" will vanish because of the trouble and expense of maintaining them.

However, optimism will always find hope for something better to come.

H. C.

Across Mongolian Plains. By Roy Chapman Andrews. New York. D. Appleton and Company.

This is a narrative of a journey made by Mr. Andrews and his companions to Mongolia whither they went to obtain a representation of the fauna from the North Eastern part of Asia—as a preliminary to and in preparation of the great expedition which is projected into Asia—an expedition which will conduct work in various branches of science, and not alone in the Naturalist's branch. The book has been written, "entirely from the Sportsman standpoint." "Scientific details have been avoided as far as possible." The author designed the narrative for the general public. It admirably fulfils this intention. It is written in vigorous style with vivid descriptions.

The volume throws much light on the fauna of Mongolia, as well as on the nature of the country and its commercial possibilities. These are very great and most promising. He appeals specially to Americans to keep this in mind and make preparations for the development of these wide territories.

These vast and undulating plains are the training grounds of freedom and independency of spirit as well as great self-reliance. Inevitably the hard conditions tend to breed a harshness of disposition which is evident in the treatment of prisoners and in many elements of social life. Most of all it is seen in the eruptions of conquering armies such as those of Kublai Khan, whose fierce cruelty and appalling devastation of flourishing communities are the flaming fires of history. Mongolia is a place of arid deserts, undulating plains, wide vistas. Its wealth of grass and luxuriance of variegated flowers, its clear and stimulating air will attract the traveller. It is the place of nomads to-day; will it ever become the place of settled homes.

The Sportsmen endured many hardships and faced some dangers. They deserved the rich rewards they got in Specimens. The tale of the hunt of the Wapiti, the Goral, the Roebuck; the encounters with the wild boar of Shansi and the shooting of easier game is well told.

The writer manages to convey a good deal of the excitement and enthusiasm to the reader. Possibly the hunting of the antelope will be best remembered. Many useful observations, regarding them, are given, and the notes as to their swiftness are scientifically useful. Their pace is astonishing and they have other habits well worth the record. "There is another wonderful provision for their life in the desert. The digestive fluids of the stomach act upon the starch of the vegetation which they eat so that it forms sufficient water for their needs. Therefore some species never drink." Our sympathies are wholly with the baby antelope, an account of whose chase is given on pp. 125-126, and it is a matter of delight that the little chap eluded his pursuers.

Mr. Andrews is inclined to make too summary statements, such as that Kublai Khan created the greatest Kingdom the world has ever seen. He destroyed but never created. He is also inclined to generalize too much. He concludes the Chinese do not understand any sport which calls for violent exercise. He forgets that the Chinese have always been hunters.

Mrs. Yvett Andrews's photographs and notes add much to the value of this excellent work. The price is gold \$5.00 net.

M.

The New China Review for 1920. Edited by Samuel Couling, M.A.

The second year of the revival of this important journal of sinology marks a real advance in its capture of the favor of discerning critics, and in the quality of the material which it is able to offer to those who are interested in the study of things Chinese. It is inevitable that in the history of a periodical publication the highest level cannot be maintained continuously, and when the publication, as well as the furnishing of the subject-matter, is wholly a labour of love, then adverse criticism must almost wholly be directed against those who fail to give the publication the support that the modest price of subscription affords, and to those who might, but who fail to provide matter for publication.

Certainly the company in which the young student, who may be trying his wings in these regions for the first time, and whose serious efforts will certainly be welcomed there, is enough and more than enough to satisfy him. We note such names as Giles, Parker, Laufer, Johnston, Moule, Doré, Werner, Cornaby, and others, among the contributors; if such company does not satisfy, then the critic will be hard to suit indeed. One question raises an insistent head

as we con over this list of notables; why is the proportion of missionaries so small? We have not made a comparison in detail, but we are under the strong impression that it was not so 30 and 40 years ago. Has the missionary begun to cease studying the Chinese humanities, to devote himself to the admittedly weightier matters of the law? All work and no play make Jack a dull boy. We are inclined to believe that the very end of mission work will be achieved with less facility if the worker is too busy with preaching a Gospel from the Western point of view to equip himself, by study and by writing (which maketh an exact man), to enter into the Chinese view of the world.

For interesting reading, the palm must be awarded to Mr. Johnston's "Romance of an Emperor," and the same piece would come near taking the prize for Chinese scholarship. Let it be granted that much of the writing for the year is of the heavier sort; yet it must in justice be added that the magazine never professed to attempt to furnish delights for the tired business man, and moreover, one such article as Mr. Johnston's, with its captivating style, more than repays for many pages of heavy wading.

We trust that each year will see this excellent periodical making forward strides. The editor should receive the heartiest of support, and we hope that the end of the present year will not find him obliged to make the kind of appeal which he appends to the December number of 1920.

H. K. W.

Les Grottes de Touen-Houang. (Mission Pelliot en Asie Centrale, série in-4), Peintures et Sculptures bouddhiques des époques de Wei, des T'ang et des Song. Par Paul Pelliot. Tomes I, II, III. Grottes 1 à 111. Paris, Librairie Paul Geuthner, 1914, 1920.

Some fifteen years ago, M. Pelliot led his expedition of discovery into Central Asia. For three years they were engaged in the collection of material which, when suitably arranged and described, was sure to be of the greatest importance to students of religions, and of all matters antiquarian pertaining to eastern and central Asia. The first volume which embodied the results of their labors was ready for publication when the war put a stop to such matters, and we have had to wait six more years. But the delay serves to emphasize the importance of the work of these French savants, and while regretting delays, we may be thankful that it is possible to have these wonders revealed to us at all.

Touen-houang (敦煌, named Tunhwang in the Postal Guide) is a hsien city, in the extreme north-west of China proper. Kansu province is, roughly speaking, bottle-shaped, with the neck pointing north-west, and Touen-houang is not far from the cork. Situated on a historic highway, it "put all the civilisations of inner Asia in communication with the Far East." Fifteen kilometers to the south-east of the town are found the Caves of the Thousand Buddhas. Within these caves (which total 171 in number), are Buddhist sanctuaries whose walls are covered with frescoes almost all of which date from some time between the fifth and the eleventh centuries A.D. The dryness of the climate and the forgetfulness of man has preserved these records of a time long past, and the evolution of Buddhist art during the period can be studied with the exceptional facility which the completeness of the record affords.

The reproductions themselves are above praise; no one accustomed to use a camera in China will fail to be moved by the statement that it was necessary to make the original pictures with plates more than two years old. Truly the results are superb, and are really worthy of the importance for the student of the subjects involved. We shall await with much impatience the later descriptive text which it is promised will deal with dates, meanings, descriptive borders, inscriptions, etc. The fact that the work is not complete makes impossible a review of the half that is under our eye; that will come more suitably when the whole is at hand. We must content ourselves with urging all who have any interest in Buddhist Art to acquire these most recent spoils of scholarly conquest.

H. K. W.

China, Japan and Korea. By J. O. P. Bland. Published by Heinemann, London.

Is there any scientific explanation of the fact which we all recognize that some people cannot live in China without an overwhelming impulse to explain this conundrum of a country to the world in general, whilst other persons eschew giving expression to their views more and more as the tale of their years of residence mounts up? For our own part all we are prepared to say on the subject is that to be as free from doubt as Confucius or Mr. J. O. P. Bland should be an incentive to instructing one's fellows.

Mr. Bland has in addition an excellent style marred by a fondness for repeating catchwords. His latest volume is lively reading and contains much commonsense, very wholesome at this period of China's history when on the solid mass of her peaceful and vast population stolidly following the ways of its primeval fathers floats a froth of

"educated" persons of whom not a few have assimilated the pharisaism which blights a nation.

With the author's scornful strictures on this froth and on the administration of the Republic one must perforce agree, though we doubt whether the trading classes have any desire to see the empire restored. We must further insist that but for the absolute rottenness of the government under Mr. Bland's idol, the Dowager, the revolution would never have succeeded, and that Yüan Shih-kai failed because he adopted the seclusion of the weakest emperors and so lost touch with public opinion, becoming in effect the slave of his immediate entourage.

A government that pursues the phantom of recovering sovereign rights while neglecting the fulfilment of obvious sovereign duties as well to its people as to the foreigner within its gates "climbs a tree to catch fish." This China would have learned by bitter experience but for the persistent glamour that envelopes home views about her and facilitates the bamboozling speeches of her envoys, Chinese and alien.

China is a land of promise and of paper reforms. Even our author's shrewdness does not always detect the sham in certain projects. What could sound more promising than a reformed currency issuing from a modern mint at Shanghai? and what more patriotic than the provisions of the necessary funds by an association of Chinese banks which thus obviates recourse to the Consortium which was to be the foreign instrument of China's regeneration? But meanwhile Sun Yat-sen and his general attack Kwangsi, though his own treasury is empty and his province recently bled white, Hunan threatens Hupei, Chekiang sets up for itself, famine has to be financed by extra duty sanctioned through the rivalry of foreign states and Peking's authority is jeered at as the servant of the northern militarists: unpaid troops are a perpetual menace, and copper coins in excess, and debased at that, rob the poorer classes.

Mr. Bland recognizes the plague of *tuchün* armies and is urgent for a genuine disarmament. He omits, however, to indicate how the cat is to be belled—that is, where disarmament is to begin and what force is to see that it is effectual. Disarmament has a soothing sound in the world to-day, but in China it would mean a ticklish job. It could not be left to each *tuchün* nor to any but an adequate military force that must unfortunately be foreign and to be just it should be simultaneous. In fact disarmament presents as many difficulties as morphia and opium, difficulties not lessened by a tendency to divert energies to loan consolidation, trademarks, the Anglo-Japanese alliance and the like showy subjects.

And yet even such persistent good luck as events have given China cannot last for ever. Mr. Bland boasts that all his surmises as to

China have been justified; but in this book he is chary of definite prophecy and, if we remember aright, all he committed himself to was the restoration of the Empire some day—a presage that every year passed renders less likely of fulfilment. For ourselves we dread the future into which this great country is heading since even alien domination might be less harmful than domestic chaos which is surely wearing out the sympathy of China's friends.

The latter part of this volume consists of newspaper articles on Chinese, Japanese, and Korean subjects. Of these the best is on the Japan theatre. The essay on Shanghai opens with a very forced rhapsody on the superiority of the East over the West.

Despite our remarks above we hope that all will read this book which is enlivened by that omniscient tone that flatters a reader by crediting him with like knowledge. Should the reader suspect flattery, he can acquire the knowledge from the author's other works.

The illustrations are good if not too apposite.

Φ

NOTES AND QUERIES

Mr. Walter J. Clennell, H.M. Consul, Chinkiang, recently delivered a most illuminating and lengthy lecture on Mr. H. G. Wells' *Outline of History* at a Social gathering in Chinkiang. We are permitted to quote those parts in the lecture that refer to China, for insertion in the Journal.

Chapter 14. The Languages of Mankind.

Here section 6, on the Chinese language, though suggestive as far as it goes, does not go nearly far enough, and might, in a later edition, be re-written and considerably expanded, with illustrations. But then, this might be said of other sections too, and, in that case, the better place for a fuller treatment of the differences of language would come later, in Chapter 18, which deals with writing.

Chapter 16. The First Civilization.

I have noted two points; one to the effect that the *Chinese*, whom Wells places from the first in the *two* great river-valleys of China, probably knew nothing of the Yangtze till 800 B.C. or thereabouts, though there may have been a "Ch'u" state with Mantzu or Tibetan affinities, in what is now Hupei, somewhat earlier. Another is a warning to the reader to carefully distinguish Tsin (Chin or Dzin, 秦) the leading northern power of the 6th century B.C., later split into Wei, Han and Chao) from Ts'in (Ch'in 秦) the western power which overthrew the Chou dynasty, conquered the "warring states" and established a new, centralised Empire in the 3rd century B.C. Mr. Wells seems to be rather vague on this point.

Chapter 26. The Rise and Spread of Buddhism.

Here we are in a very different world; the world of Indian meditation, poetry and art. It is very beautiful and very human when we cut down to the real story of it through the overgrowth of superstition and silly marvel tales with which credulity and

misplaced devotion have overladen it; "instead of which marvels, we have only the figure of a lonely man walking towards Benares."

This chapter on the Gospel of Gautama Buddha, I must, however, leave to you to discover, study and admire; as also its inset on the two great Chinese teachers, Laotzu and Confucius. Mr. Wells observes that all these teachings were personal and tolerant doctrines; doctrines of a Way, of a Path, of a Nobility—not doctrines requiring the segregation of their followers into a Church. To that extent they are all flatly contradictory to the jealous exclusiveness of such a faith as Judaism, with its God of Terrible Truth, who will brook no lurking belief in any magic or witchcraft or old custom, or any sacrificing to the God-King, or other trifling with the stern unity of things. So Buddhism and the other Eastern faiths, for all their beauties, had no self-cleansing power in them. They took over the idols and temples and altars of the local gods, and every disease of the corrupt religions that they sought to replace, and this, in spite of their wide range, led them to stagnation and corruption.

Chapter 29. The Casars between the Sea and the Great Plains.

So the great opportunity of the long peace was lost, and when the evil days of the 3rd century came, and mutiny and murder replaced adoption as the usual method of succeeding to the throne, no one seemed to care very much if the barbarians from without were getting the better of the equally ungovernable legions within the empire. But all this time there was going on a stir of the Great Plains. Under the Han dynasty, which had succeeded to and consolidated the Empire founded by Shih Huang-ti, China had grown into a greater and more solid affair than Rome, and was driving the Huns and nomads west before her expansion, and the Huns were pushing the Slavs and the Germans back on to the Roman frontiers. So Mr. Wells sees it. I think he is inclined to exaggerate the greatness and solidity of that Han dynasty, China, perhaps not seeing clearly enough how in those days there was no very clear demarcation between a geographical exploration, a diplomatic embassy and a military expedition, so that such travellers as Chang Ch'ien and P'an Chao, when they visited the shores of the Caspian, even with large and well armed retinues, by no means added all the intervening steppes of Turkestan to the effective dominions of the Chinese throne. The noteworthy fact, however, is that Mr. Wells has tried to co-relate that Han History with the history of the western world; he does see that—little as either of them realised it at the time—they reacted each on the other.

Chapter 31. Seven Centuries of Asia.

The Western world always enjoyed the advantage of a variety of competing cultures. It consisted of separate geographical and national areas, divided from and yet brought into touch with one another by an inland sea. It progressed inland from the sea. China had only one important centre of culture, and that inland, whence civilisation spread by river valleys and found its limit at the sea coast. This topic of the stunting of China really takes us beyond our Seven Centuries, for, while it is true enough that art and poetry blossomed most exuberantly under the T'ang—the intellectual maturity of Chinese thought came later under the Sung, and the stiffening did not seriously set in till Ming times. Mr. Wells complains of the difficulty of getting adequate material for this Chinese part of his history; the fact is we have no really good, modern, general history of China in English—it is a want that badly needs supplying. We have the beginning, and we have the end, and a good deal of dryas dust “Sinology” for those who can dig it out, but very little history with the breath of life in it. Then the Chapter ends with a quite delightful excursus on the travels of Yuan Chuang the Buddhist pilgrim who wandered from China to India and back in 629 to 645, in the days of that great ruler, T'ang T'ai-tsung, who, as Mr. Wells observes, tried to get Yuan Chuang to translate Laotzu into Sanscrit for Indian readers, much as Constantine had tried to get Arius and Athanasius to settle down amicably, and with as little success.

Chapter 34. The Great Empire of Jengis Khan and his Successors.

(The Age of the Land Ways) This begins with “Asia at the end of the 12th Century,” where I should have liked more emphasis laid on the importance of the Confucian Renaissance of Sung times, as being as great a movement of the human mind as the earlier phases of that Renaissance of Western Civilization that forms the subject of the next Chapter. This section is followed by “The Rise and Victories of the Mongols” how they swept over almost all Asia and Eastern Europe, destroying indeed but bringing all peoples together, effacing every distance and every distinction in the widest, if one of the loosest, of all the Empires to which history introduces us. Illustrative of its influence we have next “The Travels of Marco Polo”—with the re-awakening of western interest in geography, and the introduction of many new and revolutionary ideas. Then, the Ottoman Turks and Constantinople, where their presence was a side-consequence of the Mongol conquests—showing how nearly they came to pushing European civilization out into the Atlantic. Mr. Wells

then speculates on "Why the Mongols were not Christianized." They were apparently not unwilling, but the Church was in a phase of moral and intellectual insolvency. So the Mongols, though founding the Yuan Dynasty in China, the Kipchak Empire in Southern Russia, and the Ilkhan Empire in Persia, turned Buddhist, and ere long reverted to tribalism, and all the structure that they had erected perished. From its ruins rose the Tsardom of Moscow.

ADDITIONS TO THE LIBRARY.

JULY 1920—JUNE 1921.

(P)—Indicates Books presented.

		<i>Authors, etc.</i>	
002—Am 3	The American Woman's Club Annual. 1919-1920.		(P)
C21.4—In 1	The Indian Museum, 1814-1914.		(P)
054.8—K 89	Beretning om Kristiania Kunst-Industri-museums Virksomhet, 1919-1920.		(P)
059.22—J 32	Djawa Driemaandelyksch Tydschrift Orgaan van het Java Instituut.		(P)
061—Ed 8	Annual Report of the Director of the Institute of International Education.		(P)
062—In 2	Report of the India Society, 1917-1918.		(P)
065.41—J 82	Journal of the Department of Letters (University of Calcutta).		(P)
065.9—In 1	Records of the Indian Museum, 1909-1920, incomplete.		(P)
065.99—In 1	First Annual Report on the Zoological Survey of India, 1916-1917.		(P)
065.991—In 1	The Laboratory of the Zoological Survey of India, 1920.		(P)
133.4—D 65.1	Researches into Chinese Superstitions. Vol. I-V (English Edition, translated by M. Kennelly).		(P)
270.2—Al 5	Race and Religion.	<i>Allin, T.</i>	(P)
275.1—H 86.1	Christianity in China, Tartary, and Thibet.	<i>Huc, M.</i>	
275.15—So 6	Working in Thibet.	<i>Sorensen, T.</i>	(P)
294.1—B 35.12	The Life of Hiuen-Tsiang.	<i>Beal, S.</i>	
294.1—D 53	Dhammapada Attha-Kathā. Part I.		(P)
294.1—P 44	Paramattha Dipanī or The Commentary of the Pēta-Vatthu.		(P)
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297—Z 9	The Influence of Animism on Islam.	<i>Zwemer, S. M.</i>	
338.9—Ay 3	International Labor Legislation.	<i>Ayusawa, I. F.</i>	(P)
378.51—K 32	Handbook of Information for Chinese Students proceeding to Great Britain for Professional Study.	<i>Kemp, E. G.</i>	(P)
378.54—C 12	Post-Graduate Teaching in the University of Calcutta, 1919-1920.		(P)
380.51—Ar 6	Commercial Handbook of China.	<i>Arnold, J.</i>	(P)
380.51—B 23	Organization of Internal Trade in China (in Russian).	<i>Baranoff</i>	(P)

- 380.51—W 97 Kiangsi Native Trade and its Taxation. *Wright, S.* (P)
 398.3—P 21 Chinese Fairy Tales and Folk Lore Stories. *Park, M.* (P)
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 295.11—Ay 3.1 Chinese Poetry and its Connotations. *Ayscough, F.* (P)
 895.18—Sc 1 A Collection of Chinese Proverbs. *Scarborough, W.* (P)
- 913.54—In 1 Archaeological Survey of India, Pt. 1, 1917-1918. (P)
- 913.59—D 93 Epigraphia Birmanica of Burma, Vol. I, Pts. I & II. *Duroiselle, Ch., Editor* (P)
- 914.2—T 95 London through Chinese Eyes. *Tyau, M. T. Z.*
 915—B 12 Russia, Mongolia, China, being some Record of the Relations between them from the beginning of the XVIIth Century to the Death of the Tsar Alexei Mikhaïlovitch, A.D. 1602-1676. *Buddely, J. F.*
- 915—B 36 Buddhist Records of the Western World. *Bral, S.*
 915—El 3 View in the East comprising India, Canton and the Shores of the Red Sea with Historical and Descriptive Illustrations. *Elliot, R.*
- 915—Y 99 Cathay and the Way Thither. *Yule, H. and Cordier, H.*
- 915.1—M 94 China the Mysterious and Marvellous. *Murdock, V.* (P)
 915.1—Si 7 China and the Chinese. *Sirr, H. C.*
 915.1—W 49 China of the Chinese. *Werner, E. T. C.* (P)
- 915.11—M 48 The Pageant of Peking, with an Introduction by Putnam Weale. *Mennie, D.* (P)
- 915.13—H 65 Three Years in Western China. *Hosie, H.*
 915.13—P 69 Glimpses of the Yangtze Gorges. *Plant, C.* (P)
 915.13—P 76 In Unknown China. *Pollard, S.*
 915.15—An 1 Tibet. *Anon.*
 915.17—An 2 Across Mongolian Plains—a Naturalist's account of China's Great Northwest. *Andrews, R. C.* (P)
- 915.17—B 87 A Tour in Mongolia. *Bulstrode, B.* (P)
 923—P 87 Who's Who in China. *Powell, M. C. and Tong, H. K., Ed.* (P)
- 923.5—W 85 William Shirley, Governor of Massachusetts, 1741-1756. *Wood, G. A.* (P)
- 942.75—P 21 The English Reform Bill of 1867. *Park, J. H.* (P)
 948.5—Su 1.1 Sweden Historical and Statistical Handbook. *Guinchard, J.* (P)
- 951—C 63 Histoire Generale de la Chine, 3 vols. *Cordier, H.*
 951.2—L 28 The History of Shanghai, Part I. *Lanning, G. and Couling, S.* (P)
- 951.9—C 12 China. *Campbell, C. W.*
 951.9—G 11 America's Aims and Asia's Aspirations. *Gallagher, P.* (P)
 951.9—G 35 The New Map of Asia (1900-1919). *Gibbons, H. A.*
 951.9—H 88 Chinese Heart-Throbs. *Hughes, J. V.* (P)
 951.93—M 61 Democracy and the Eastern Question. *Millard, T. F.* (P)
 951.99—M 61 China's Case at the Peace Conference. *Millard, T. F.* (P)
 952—Iw 1 The Working Forces in Japanese Politics, a brief account of Political Conflicts. *Iwasaki, U.* (P)
- 952—M 96 Japan, Sixth Edition Revised by J. H. Longford. *Murray, D.* (P)
- 954—W 45 India's Demand for Transportation. *Weld, W. E.* (P)
 Sluyters' Monthly East Indian Magazine, Vol. I, Pts. 1-6. (P)
 International Trade Developer 1920. (P)

NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS, 1921

Members changing address are earnestly requested to inform
the Secretary at once.

Name	Address	Year of Election
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HONORARY MEMBERS.

Ayscough, Mrs. F.	20 Gordon Road, Shanghai	1906
Cordier, Prof. Henri	Ecole speciale des Langues orientales vivantes, Paris	1886
Couling, S., M.A.	73 Chaoufoong Road, Shanghai ...	1894
De Groote, Dr. J. J. M.	Leyden, Holland	1887
Ferguson, Dr. John C.	Peking	1896
Fryer, Prof. John	University of California, Berkely, California	1886
Giles, Prof. Herbert Allen	Selwyn Gardens, Cambridge	1880
Hirth, Prof. F.	Columbia University, New York City	1877
Hosie, Sir Alexander	Foreign Office, London	1877
Lanman, Prof. Charles B.	Harvard University, Cambridge, Massachusetts	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	England	1885
Morse, H. B., LL.D.	Arden, Camberly, England	1888
Parke, Prof. E. H.	14 Gambier Terrace, Liverpool ...	1877
Pelliot, Paul	52 Boulevard Edgar-Quinet, XIV, Paris	1901
Putnam, Herbert	Library of Congress, Washington	1908
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 & Co., 44 Charing Cross, London	1904

Name	Address	Year of Election
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CORRESPONDING MEMBERS.

Gardner, C. T., C.M.G.	Foreign Office, London	1900
Little, Mrs. Archibald	150 St. James' Court, London ...	1906
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.	3c Peking Road, Shanghai	1914
Adamson, Mrs. A. Q.	8 Jessfield Road, Shanghai	1919
Adlam, Miss Edith M.	31 Wong Ka Shaw Gardens, S'hai	1920
Adolph, W. H., PH.D.	3408 Wallace St., Philadelphia, Pa. U.S.A.	1917
Albertsen, K.	Telegraph Administration, Peking	1920
Alway, Mrs. C.	c/o Butterfield & Swire, Tsingtao	1917
Ancell, Rev. B. L.	Am. Church Mission, Yangchow ...	1911
Andersson, Dr. J. G.	Ta Tsao Chang, Peking	1919
Archer, Allan	British Consulate, Tsingtao, Shan- tung	1915
Arlington, L. C.	Chinese Post Office, Peking	1917
Arnold, Julean H.	American Legation, Peking	1904
Bahnson, J. J.	G. N. Telegraph Co., Shanghai ...	1909
Bahr, P. J.	165A N. Szechuan Road, Shanghai	1909
Bahr, A. W.	Montross Gallery, 559 Fifth Avenue, New York City	1909
Bailey, J. A.	89 Range Road, Shanghai	1920
Baillie, Thos. G. B.Sc.	Elgin Road Public School, Shanghai	1920
Baldwin, Mrs. J. W.	4 Ezra Road, Shanghai	1920
Barrie, Dr. Howard	3c Peking Road, Shanghai	1920
Bartlett, W. W.	American School, Shanghai	1921
Barton, S., C.M.G.	British Legation, Peking	1906
Bates, J. A. E.	3A Yu Yuen Road, Shanghai	1919
*Bayne, Parker M.	West China Union University, Chengtu	1911
Beaman, W. F.	172A North Szechuen Road, S'hai	1921
*Beauvais, J.	Consul de France, Canton	1900
Beebe, Dr. R. C.	5 Quinsan Gardens, Shanghai ...	1889
Belcher, H. B.	Foochow	1917
Beltchenko, A. T.	Russian Consulate, Hankow	1918
Bendixsen, N. P.	G. N. Telegraph Co., Shanghai ...	1913
*Bessell, F. L.	c/o Dr. Alderson, 34 Knight's Park, Kingston-on-Thames	1905

Name	Address	Year of Election
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Bierens de Haan, D.	c/o Holland-China Trading Co., Hankow	1920
Binet, Marcel	20 The Bund, Shanghai	1920
Birdwood, Christopher	Ilbert & Co., Shanghai	1921
Billinghurst, Dr. W. B.	14 Kiukiang Road, Shanghai	1908
Black, S.	G. N. Telegraph Co., Peking	1910
Blackburn, A. D.	H.B.M.'s Consulate-Gen., S'hai	1917
Blume, W. W.	18 Quinsan Road, Shanghai	1921
Boezi, Dr. Guido	C. M. Customs, Shanghai	1920
Bondfield, Rev. Dr. G. H.	B. and F. Bible Society, Shanghai	1900
Boode, E. P.	17 Museum Road, Shanghai	1920
Borrett, Mrs.	2 Avenue du Roi Albert, Shanghai	1921
Bosworth, Miss S. M.	13 North Szechuen Road, Shanghai	1919
Bournonville, C. de	20 The Bund, Shanghai	1920
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
Bowser, Miss H. C.	3 Cleveland Gardens, Ealing, London W.	1914
*Box, Rev. Ernest	Medhurst College, Shanghai	1897
Brace, Capt. A. J.	Y.M.C.A., Chengtu	1921
Brandt, Carl T.	c/o Sweetmeat Castle, Shanghai	1896
Brett, Mrs. J. H.	Int. Banking Co., Shanghai	1920
Brisker, M. G.	Lever Bros., The Bund, Hankow	1921
Bristow, H. B.	H. H. Bristow, British Consulate Newchwang	1897
Bristow, H. H.	British Consulate, Newchwang	1909
Bristow, J. A.	Standard Oil Co., Shanghai	1914
Brooke, J. T. W.	Davies & Brooke, Shanghai	1915
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, Edward B.	80 Wall St., New York, U.S.A.	1918
Bruce, Rev. J. P.	Tsingchowfu, Shantung	1916
Brune, H. Prideaux	British Legation, Peking	1914
Bryant, P. L.	40 Avenue Dubail, Shanghai	1917
*Buckens, Dr. F.	Musée du Cinquantenaire, Bruscelles	1915
*Buma, C. W. A.	28 Rue Galilée, Paris (16e)	1921
Burdick, Miss S. M.	Baptist Mission, West Gate, S'hai	1909
Burkill, A. W.	2 Kiukiang Road, Shanghai	1912
Burkill, Mrs. A. W.	2 Kiukiang Road, Shanghai	1912
Burns, Mrs.	c/o Am. Trading Co., 319 Avenue Joffre, Shanghai	1916
Butland, C. A.	Asiatic Petroleum Co., Chinkiang	1920
Caldwell, Rev. H. R.	Yenping Fu, Fukien	1920
Cardeillac, P.	Russo-Asiatic Bank, Newchwang	1920
Carl, Francis A.	3103 Eads Avenue, St. Louis, Missouri, U.S.A.	1906
*Carpenter, G. B.	Shewan Tomes & Co., Yunnan Fu	1920
Carter, J. C.	Mactavish & Co., Shanghai	1912

Name	Address	Year of Election
Casati, A.	C. M. Customs, Szemao ...	1919
Cassels, W. C.	British Legation, Peking ...	1921
Caudron, R. M.	C. P. O., Nanchang, Kiangsi ...	1920
Challoner, Mrs. G. F.	224 Avenue du Roi Albert, Shanghai	1921
Chatley, Herbert ...	450c Avenue Joffre, Shanghai ...	1916
Chatley, Herbert, D.Sc.	450c Avenue Joffre, Shanghai ...	1916
Ch'en Kuo-ch'uan ...	c/o Wan Chu Garden, Nanking ...	1913
Christiansen, J. P.	G. N. Telegraph Co., Peking ...	1913
Claiborne, Miss Elizabeth ...	4 Thibet Road, Shanghai ...	1908
Clark, J. D.	Shanghai ...	1895
Clark, John W.	Shanghai ...	1921
*Clementi, C.	4 Laurel Road, Wimbledon, London	1905
Clennell, W. J.	British Consulate, Chinkiang ...	1921
Coales, O. R.	British Consulate, Teng Yueh, Yunnan	1906
Cole, Rev. W. B.	M. E. M. Hinghwa ...	1917
Cooper, Miss A. B.	25 Nanking Road, Shanghai ...	1921
Commijs, A. J.	Custom House, Shanghai ...	1919
Couling, Mrs. S.	73 Chaoufoong Road, Shanghai ...	1916
*Cousland, Dr. P. B.	16 Bluff, Yokohama, Japan ...	1938
Craig, A.	The University, Manila ...	1914
Crofts, Geo.	c/o Geo. Crofts & Co., Tientsin ...	1921
Crow, C.	21 Whangpoo Road, Shanghai ...	1913
Cupeli, M.	Shanghai ...	1918
Danner, Mrs.	Shanghai ...	1920
Danton, G. H.	New York University, New York	1918
Davey, W. J.	Shanghai Mercury, Shanghai ...	1920
*Davidson, R.	c/o Mrs. Frew, 66 Leamington Terrace, Edinburgh	1914
Davis, Dr. Noel ...	Municipal Offices, Shanghai ...	1910
Dent, V.	203 Avenue de Roi Albert, S'hai	1912
*Deas, Stuart ...	Butterfield & Swire, Hankow ...	1919
Denham, Mrs. J. E.	Shanghai ...	1919
Dick, L. S.	Collins & Co., Canton Road, S'hai	1920
Dingle, Edwin J.	Far Eastern Geographical Establishment, Shanghai	1917
Dingle, Lilian M.	Box 323, B. P. O., Shanghai ...	1917
Dodson, Miss S. L.	St. Mary's Hall, Jessfield, S'hai	1917
Dome, Earl ...	Y.M.C.A., Chengtu ...	1920
Donald, William H.	23 Tsungpu Hutung : East, Peking	1911
Dorsey, W. Roderick ...	U.S.A. Consular Service, Florence, Italy	1911
Douglas, Miss L.	4 Quinsan Gardens, Shanghai ...	1921
Dovey, J. W.	Mission Book Co., Shanghai ...	1918
Doyle, J. E.	China Press, Shanghai ...	1921
Drago, G. D.	350 Park Avenue, New York ...	1918
*Drake, Noah F.	Fayetteville, Arkansas ...	1911
*Drew, E. B.	Cambridge, Massachusetts ...	1882
Du Monceau, Comte L.	123 Rue de Teuboch, Brussels, Belgium	1909

Name	Address	Year of Election
Edgar, Rev. J. H.	<i>c/o</i> China Inland Mission, Chengtu	1910
Edmondston, David C.	Hongkong and Shanghai Bank, Harbin	1917
Edmunds, Dr. C. K.	Canton	1916
Eliot, Sir Charles, K.C.M.G.	British Embassy, Tokyo	1913
Ely, John A.	St. John's University, Shanghai	1917
Ely, Mrs. J. A.	St. John's University, Shanghai	1917
Engel, Max. M.	105 Avenue Road, Shanghai	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking	1915
Essex Institute, Librarian	Salem, Massachusetts	1906
Evans, Edward	2 Quinsan Road, Shanghai	1917
Evans, Joseph J.	Evans & Sons, 30 North Szechuen Road, Shanghai	1916
Exter, Bertus van	Netherlands Harbour Works, Chefoo	1916
Fardel, H. L.	Municipal School for Boys, S'hai	1918
Fautereau-Vassel, Mme. P. de	Ecole Franco-Chinois, Rue Lafayette, Shanghai	1921
*Fearn, Mrs. J. B.	30 Route Pichon, Shanghai	1911
Ferguson, J. W. H.	Inspectorate General of Customs, Statistical Department, S'hai	1910
Ferguson, T. T. H.	C. M. Customs, Peking	1900
Ferrajolo, Capt. R.	Italian Consulate, Shanghai	1920
Firth, Miss M.	Boone Road Public School, S'hai	1920
Fischer, Emil, S.	Tientsin	1894
Fisk, G. W.	Kailan Mining Co., Chingwantao	1919
Fitch, George A.	Y.M.C.A., Shanghai	1921
Fitch, Robert F., D.D.	Hangchow	1918
Flemons, Sidney	48, Rue Amiral Bayle, Shanghai	1917
Fletcher, W. J. B.	Nam Wu College, Canton	1916
Fox, Harry H., C.M.G.	British Consulate-General, S'hai	1907
Fraser, Sir Everard, K.C.M.G.	British Consul-General, Shanghai	1907
Fryer, George B.	4 Edinburgh Road, Shanghai	1901
Gage, Rev. Brownell	Changsha	1915
Gale, Esson M.	Chinese Salt Rev. Administration, Hankow	1911
Gardner, H. G.	<i>c/o</i> Hongkong & Shanghai Bank, 9 Gracechurch St., London, E.C.	1906
Garner, Dr. Emily	Nanking	1911
*Garritt, Rev. J. C.	S.M.C., P.W.D., Shanghai	1907
Gaunt, Percy	C.M.S., Ningpo	1921
Gaunt, Rev. T.	C.M.S., Ningpo	1921
Getty, Miss Alice	73 Avenue des Champs Elysées, Paris	1921
Ghisi, E.	Via Quintino, Salla No. 4, Milano, Italy	1893
Gibson, H. E.	12 Weihaiwei Road, Shanghai	1915
Gilchrist, Edward	C. M. Customs, Ningpo	1918

Name	Address	Year of Election
Giles, W. R.	P. & T. Times, Peking ...	1920
Gilliam, J.	c/o British Cigarette Co., Hankow	1915
Gillis, Captain J. H.	American Legation, Peking ...	1911
Gish, Rev. E. P.	Nanking ...	1919
Godfrey, C. H.	Municipal Offices, Shanghai ...	1909
Goldring, P. W.	21 Yuen Ming Yuen Road, S'hai	1919
Goldring, Mrs. P. W.	231 Palace Hotel, Shanghai ...	1920
Grant, J. B.	11 Wayside Road, Shanghai ...	1916
Graves, Bp. F. R., D.D.	St. John's University, Shanghai ...	1918
Gray, C. Norman ...	20 Nanking Road, Shanghai ...	1919
Grierson, R. C.	Shanghai ...	1918
*Grodtnann, Johans ...	Shanghai ...	1898
Grosse, V.	Bureau of Russian Affairs, S'hai	1912
Grove, F.	c/o Messrs. H. S. King & Co., 65 Cornhill, London, E.C.	1915
Gull, E. Manico ...	British Chamber of Commerce, Shanghai	1915
*Gunsberg, Baron G. de ...	9 Rue Pommera (XVI), Paris ...	1903
Gwynne, T. H.	Directorate General of Posts, Peking	1913
Gyles, H. A. D. J.	26 The Bund, Shanghai ...	1919
*Hackmann, H.		1903
*Hall, J. C.	49 Broadhurst Gardens, Hamp- stead, N.W.	1888
Hamilton, A. de C.	c/o P. Heath & Co., 5 Peking Road, Shanghai	1918
Hammond, Miss Louisa ...	A.C.M., Wusih ...	1917
Hampson, Cyril W.	"Shipping and Engineering," S'hai	1920
Hancock, H. T.	Standard Oil Co., Shanghai ...	1914
Handley-Derry, H. F.	British Consulate, Tientsin ...	1903
*Harding, H. I.	British Legation, Peking ...	1914
Hardy, Dr. W. M.	Batang, via Atentze, West China...	1912
Harpur, C.	Municipal Offices, Shanghai ...	1901
Hawkings, W. J.	30 Gordon Road, Shanghai ...	1920
Heacock, Mrs. H. E.	Shanghai ...	1921
Healey, Leonard C.	S.M.C. Polytechnic School, S'hai	1913
Heeren, Rev. J. J., PH.D. ...	Shantung Christian University, Tsinan	1915
Heidenstam, H. von ...	6 Kiukiang Road, Shanghai ...	1916
Henke, Frederick G., PH.D. ...	643 William Street, Meadville, Pennsylvania, U.S.A.	1912
Hers, Joseph ...	Lunghai Railway, Peking ...	1907
*Hildebrandt, Adolf ...		1907
Hill, Dr. R. A. P.	1 Honan Road, Shanghai ...	1921
Hiltner, Mrs. W. G.	114 Dixwell Road, Shanghai ...	1920
Himus, Godfrey W.	Riverside Power Station, Shanghai	1920
Hinckley, F. E., PH.D.	Merchants Exchange Building, San Francisco	1937
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hobson, H. E.	Marnwood Hall, Iron Bridge, Shropshire, England	1868

Name	Address	Year of Election
Hodges, Mrs. F. E.	118 Weihaiwei Road, Shanghai ...	1915
*Hodous, Rev. L.	Kennedy School, Hertford Conn., U.S.A.	1913
Hoettler, A.	113 Avenue Edward VII, Shanghai	1910
Houghton, Charles	S.M.C. Health Office, Shanghai ...	1908
Howell, E. B.	693 Great Western Road, Shanghai	1909
Hudson, Mrs. Alfred	Ningpo	1909
Hughes, A. J.	China United Assurance Society, Shanghai	1909
Hughes, E. R.	London Mission, Tingchow, via Amoy	1918
Hummel, A. W.	Fenchow, Shansi	1919
Hunter, Miss	Public School for Girls, Shanghai	1920
Huston, J. C.	American Legation, Hankow ...	1917
Hutson, Rev. J.	c/o China Inland Mission, Chengtu	1914
Hynd, R. R.	Hongkong & Shanghai Bank, S'hai	1913
Hynes, A. C.	Hongkong & Shanghai Bank, S'hai	1919
Irvine, Miss Elizabeth	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irving, D. A.	Asiatic Petroleum Co., Shanghai ...	1913
Irvine, Mrs. H. G.	85 Yu Yuen Road, Shanghai ...	1920
Islef, J. P.	G. N. Telegraph Co., Shanghai ...	1917
Jamieson, J. W.	H.B.M. Consul-General, Canton...	1888
Jenks, Prof. J. W.	13 Astor Place, New York ...	1903
Jensen, C. A.	G. N. Telegraph Co., Tientsin ...	1918
Johnson, N. T.	c/o Department of State, Washing- ton, D.C.	1912
Johnston, R. F.	Peking	1907
Joly, P. B.	c/o Mrs. H. B. Joly, Legation Street, Seoul.	1913
Jones, G. S.	Brunner Mond & Co., Shanghai ...	1920
Jong, Th. de J.	Netherlands Legation, Peking ...	1914
Jorgensen, O.	G. N. Telegraph Co., Copenhagen, Denmark	1913
Joseph, S. M.	Palace Hotel, Shanghai	1920
*Jost, A.	Sulzer, Rudolf & Co., Shanghai ...	1912
Justesen, M. L.	c/o L. V. Lang, French Bund, Shanghai	1913
Karlbeck, O.	Peng Pu	1914
Kashiwada, T.	1 Balfour Road, Shanghai ...	1918
Kellogg, C. R.	Foochow	1919
Kemp, G. S. Foster	Public School for Chinese, S'hai	1908
Kennett, W. B.	British Cigarette Co., Shanghai ...	1918
Kent, A. S.	c/o Chinese Post Office, Moukden	1913
*Kern, D. S.	C.M.M. Chengtu, Szechuen ...	1912
Kilner, E.	Municipal Offices, Shanghai ...	1909
King, Dr. G. E.	Lanchow, Kansu	1919
King, Louis	H.B.M.'s Consulate, Chengtu ...	1911

Name	Address	Year of Election
*Kliene, Charles, F.R.C.S.	C. M. Customs, Shanghai	1916
Klubien, J.	Inspectorate General of Customs, Peking	1913
Kopp, E. C.	Shanghai	1919
*Krebs, E.		1695
Krisel, A.	17 Yuenmingyuen Road, Shanghai	1914
Kulp, D. H.	Shanghai College, Shanghai	1915
*Kunisawa Shimbei	270 Hyakunin-cho, Ohkubo, Tokyo	1917
Lacy, Rev. Dr. W. H.	10 Woosung Road, Shanghai	1909
Laforest, L.	C. F. Tramways, Shanghai	1917
*Lake, Capt., P. M. B.	c/o Jardine, Matheson & Co., Shanghai	1916
Landesen, Arthur C. von	H.I.R.M.'s Vice-Consul, Kobe	1909
Lanning, V. H.	c/o Jardine, Matheson & Co., S'hai	1916
*Latourette, K. S.	Denison University, Gronville, Ohio	1912
*Laufer, Dr. Berthold	Field Museum of National History, Chicago	1901
*Laver, Capt. H. E.	Head Street, Colchester, Essex	1912
Leach, W. A. B.	Municipal Offices, Shanghai	1914
Leavens, D. H.	202 Broadway, Norwich, Conn., U.S.A.	1917
*Leavenworth, Chas. S.	71 Howe St., New Haven, Conn., U.S.A.	1901
Leete, W. Rockwell,	Fenchow, Shansi	1918
Leslie, T.	445c Honan Road, Shanghai	1914
Lester, Miss E. S.	McTyeire School, Hankow Road, Shanghai	1919
Lewis, D. J.	6 Young Allen Terrace, Shanghai	1920
Lewis, Mrs. D. J.	6 Young Allen Terrace, Shanghai	1920
Lewis, S. H.	Secretariat, S.M.C.	1921
Liddell, C. Oswald	Shirenewton Hall, near Chepstow, Monmouthshire	1908
*Lindsay, Dr. A. W.	Chengt'u, Szechuen	1910
*Little, Edward S.	30 Gordon Road, Shanghai	1910
Loehr, A. G.	6 Kiukiang Road, Shanghai	1916
Lockwood, W. W.	2 Barchet Road, Shanghai	1913
Lord, Rev. R. D.	Yenchowfu, Shantung	1918
Lord, Samuel	23 Nanking Road, Shanghai	1921
Lowder, E. G.	C. M. Customs, Shanghai	1921
Lowder, Mrs. E. G.	107 Bubbling Well Road, Shanghai	1921
Lucas, S. E.	Chartered Bank, Peking	1906
Luthy, Charles	7 Jinkee Road, Shanghai	1910
*Luthy, Emil	7 Jinkee Road, Shanghai	1917
*Lyall, Leonard A.	C. M. Customs, Shanghai	1832
Lyon, Dr. D. W.	347 Madison Avenue, New York	1919
Mabee, Fred C.	Shanghai College, Shanghai	1912
Macbeth, Miss A.	9 Wong Ka Shaw Gardens, S'hai	1915
MacDonell, A. M.	c/o P. O. Box 825, American Postal Agency, Shanghai	1918
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908

Name	Address	Year of Election
Mackinlay, Miss M. F.	6 Annam Road, Shanghai	1921
Macleod, Dr. N.	453 Great Western Road, Shanghai	1915
MacNair, H. F., M.A.	St. John's University, Shanghai	1920
Maguire, Mrs. C. E.	413 Avenue Joffre, Shanghai	1921
McNulty, Rev. Henry A.	A. C. Mission, Soochow	1918
Macoun, J. H.	C. M. Customs, Nanking	1894
McRae, J. D.	Shantung Christian University, Tsinanfu, Shantung	1910
Main, Dr. Duncan	Hangchow	1900
*Marsh, Dr. E. L.	14 Kiukiang Road, Shanghai	1908
Marshall, R. Calder	32a Nanking Road, Shanghai	1908
Marsoulies, A. du Pac de	67 Route Vallon, Shanghai	1917
Martin, C. H.	Russo-Asiatic Bank, Dairen	1918
Martin, Mrs. W. A.	Bridge House, Nanking	1916
*Mason, Isaac	143 N. Szechuen Road, Shanghai	1916
Mather, B.	Yung Ching, Peking	1918
Mathieson, N.	Butterfield & Swire, Shanghai	1915
Maxwell, Dr. J. Preston	E.P.M., Yungchun Fu	1917
Maybon, Charles B.	1195 Rue Lafayette, Shanghai	1911
*Mayers, Frederick J., F.R.C.S.	C. M. Customs, Chinkiang	1917
Mayers, Sidney F.	The British and Chinese Corpora- tion, Ltd., Peking	1907
McEuen, K. J.	Municipal Offices, Shanghai	1908
McFarlane, Rev. A. J.	London Mission, Hanyang	1915
McInnes, Miss G.	Municipal Offices, Shanghai	1913
McNeill, Mrs. Duncan	The Chestnut, Tangbourne, England	1915
Mead, E. W.	British Legation, Peking	1916
Mell, Rudolf	Canton	1911
*Melnikoff, D. M.	Litvinoff & Co., Hankow	1919
Mencarini, J.	1a Kiukiang Road, Shanghai	1884
Mengel, E.	Supt. Chinese Telegraphs, Yun- nanfu	1913
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Mesny, H. P.	c/o H. & W. Greer, Ltd., 20 Kiu- kiang Road, Shanghai	1911
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Mitchell, Miss E. E.	50 Range Road, Shanghai	1921
Molines, Edouard	Credit Foncier d'Extreme-Orient, Shanghai	1920
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*Moore, Dr. A.	Municipal Offices, Shanghai	1913
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Murphy, Mrs. H. K.	4 The Bund, Shanghai ...	1921
Mysore University ...	Mysore, India ...	1920
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Norman, H. C.	The China Press, Shanghai ...	1912
Nystrom, E. T.	Shansi University, Taiyuanfu ...	1920
Oakes, W. L.	W. M. S., Changsha ...	1919
*O'Brien-Butler, P. E. ...	<i>c/o</i> Foreign Office, London ...	1886
*Ohlmer, E.	...	1885
Ollerton, J. E.	217 Bubbling Well Road, Shanghai ...	1916
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*Taylor, C. H. Brewitt	Commissioner of Customs, Mukden	1835
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Tucker, Mrs. G. E.	5 Peking Road, Shanghai	1915
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Waller, A. J.	Kelly & Walsh, Ltd., Shanghai ...	1916
Wang Chung-hui, Dr.	Peking ...	1913
Ward, Mrs. Lipsom	36 Peking Road, Shanghai ...	1920
Ware, Miss Alice ...	20 Kwen Ming Road, Shanghai ...	1918
Warren, Rev. G. G.	Wesleyan Mission, Changsha ...	1909
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*Watson, Dr. P. T.	Fenchow, Shansi ...	1920
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Williams, Capt. C. C.	c/o Butterfield & Swire, Shanghai	1918
Williams, S. J.	S.M.C. Finance Dept., Shanghai	1920
Wilbur, Mrs. H. A.	124 Dixwell Road, Shanghai ...	1920
Wilson, Mrs. Geo. C.	c/o A.P.C., The Bund, Shanghai	1921
Wilson, R. E.	6 Jinkee Road, Shanghai ...	1918
Witt, Miss E. N.	16 Queensborough Terr., Hyde Park, London, W.	1912
Woets, J.	Credit foncier d'Extreme-Orient, Peking	1919
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1879
Wood, Mrs. Edwin ...	19 Medhurst Road, Shanghai ...	1921
Woodward, A. M. Tracy, F.R.G.S., F.R.N.S.	312 Avenue Joffre, Shanghai ...	1921

Name	Address	Year of Election
Wright, Rev. H. K.	143 North Szechuan Rd., Shanghai	1919
*Wright, S. F.	c/o C. M. Customs, Peking ...	1916
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Wu Ting-fang, Dr.	3 Gordon Road, Shanghai ...	1913
Yamasaki, K.	Japanese Consulate-General, S'hai	1921
Yard, Rev. J. M.	M.E.M., Chengtu ...	1920
Yates, Smith ...	8 Nanking Road, Shanghai ...	1920
Yokoyama, R.	Tokyo Mercantile Agency, S'hai	1918
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JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY VOLUME LIII—1922

CONTENTS

	Page
PROCEEDINGS	vii
NATURAL HISTORY OF CHINA. By A. de Carle Sowerby ...	1
GROWTH OF THE YANGTSE DELTA. By H. von Heidenstam ...	21
THE SHUH COUNTRY. By Rev. J. Hutson	37
NOTES ON NAMES OF NON-CHINESE TRIBES IN WESTERN SZECHCWAN. By J. Huston Edgar	61
FIR-FLOWER TABLETS. By J. C. Ferguson	70
LAN-TSIH. By Mrs. Elfrida Hudson	84
LING YIN MONASTERY POEM. By T. Gaunt, M.A.	93
NOTES ON THE COAL AND IRON ORE DEPOSITS OF CENTRAL SHANSI. By E. Norin	95
CHINESE NAMES OF PLANTS. By J. HERS	105
ORIBATOIDEA SINENSIS I. By Arthur Paul Jacot	118
THE DISTRIBUTION AND HABITS OF THE ARGALI SHEEP OF CENTRAL ASIA. By David Sjolander	131
PLANTS FROM PEITAIHO. By N. H. Cowdry	158
NOTES ON THE AGRICULTURE, BOTANY AND ZOOLOGY OF CHINA. By B. W. Skvortzow.	189
PARTIAL BIBLIOGRAPHY OF CHINESE BIRDS. By J. H. Riley and Dr. C. W. Richmond	196
CHRIST IN THE "LI TAI SHEN HSIEN T'UNG CHIEN." A Letter from Dr. H. A. Giles	239
Mr. Werner's Reply	240
RECORDS OF THE GEOLOGICAL COMMITTEE OF THE RUSSIAN FAR EAST	246
OBITUARIES—Sir E. D. H. Fraser, K.C.M.G.	249
Mr. Samuel Couling, M. A.	250
REVIEWS OF RECENT BOOKS	253
NOTES AND QUERIES	284
ADDITIONS TO THE LIBRARY	286
LIST OF MEMBERS	289

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.

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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.

ERRATA.

- Page 5, Line 35. *Read India for Inadia*
Page 7, Line 35. *Read curator for curaotr*
Page 16, Line 40. *Read should for shold*
Page 16, Line 44. *Read closely for closly*
Page 18, Line 36. *Read bullheads for bullheds*
Page 35, Line 30. *Read Prophecy for Prophecy*
Page 61. *Read Szech'wan for Szechcwan and so throughout the article*
Page 83, Line 33. *Read unanimity for unanimity*
Page 83, Line 38. *Read ch'hieh for chih*
Page 268, Line 29. *Read preceded for preceeded*
Page 270, Line 1. *Read one for on*
Page 272, Line 32. *Read such as trade for such trade*
Page 273, Line 27. *Read employment for emploment*
Page 273, Line 36. *Read salvation for salavation*
Page 280, Line 40. *Read confined for confinned*
Page 281, Line 18. *Read metempsychosis for metempsychosis*
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Editors and authors wishing to have their works reviewed in the *Journal of the North-China Branch of the Royal Asiatic Society* are requested to send *two* copies to the Editor of the Journal, one copy being presented to the reviewer, the other remaining in the Society's Library. Papers intended for the Journal should be sent to the Editor.

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. Forms for payments may be obtained from the Secretary, by which members having a Bank account in Shanghai, can authorize a Bank to make the necessary payment at the appointed time every year. This is a great convenience to members, and to the Honorary Officers of the Society.

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OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1922
VOL. LIII.

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VOL. LIII.—1922.

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CONTENTS.

	PAGE
Proceedings	vii
The Natural History of China. BY A. DE CARLE SOWERBY	1
Growth of the Yangtze Delta. BY VON HEIDENSTAM	21
The Shuh Country. BY REV J. HUTSON	37
Notes On Names of Non-Chinese Tribes in Western Szechwan. BY J. HUSTON EDGAR	60
Fir-Flower Tablets. BY J. C. FERGUSON	71
Lan-Tsih. BY MRS. ELFRIDA HUDSON	84
Ling Yin Monastery Poem. BY T. GAUNT, M.A.	93
Notes on the Coal and Iron Ore Deposits of Central Shansi. BY E. NORIN	95
Chinese Names of Plants. BY J. HERS	105
Oribatoidea Sinensis I. BY ARTHUR PAUL JACOT	118
The Distribution and Habits of the Argali Sheep of Central Asia. BY DAVID SJOLANDER	131
Plants from Peitaiho. BY N. H. COWDRY	158
Notes on the Agriculture, Botany and Zoology of China. BY B. W. SKVORTZOW	189
Partial Bibliography of Chinese Birds. BY J. H. RILEY AND DR. C. W. RICHMOND	196
Christ in the "Li Tai Shen Hsien T'ung Chien". A Letter from DR. H. A. GILES	239
MR. WERNER'S REPLY	240
Records of the Geological Committee of the Russian Far East	246
Obituaries—SIR E. D. H. FRASER, K.C.M.G.	249
MR. SAMUEL COULING, M. A.	250
Reviews of Recent Books	253
Notes and Queries	284
Additions to the Library	286
List of Members	289

CONTENTS—continued.

PLATES.

Illustrating:—

	PAGES
Growth of the Yangtze Delta	21, 22, 24, 26, 28, 29, 30, 32, 34,
Lan-tsih	84, 91,
Geological Notes on Coal and Iron Ore	91.
Oribatoidea Sinensis I	122, 123,
Distribution of Argali Sheep	132, 134, 135, 138,
Agriculture, Botany and Zoology of China	190, 191.

PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on June 22nd, 1922, at the Society's Hall, Dr. A. P. Parker, being in the Chair.

In opening the Meeting, Dr. A. P. Parker said:—Ladies and Gentlemen, In opening this Meeting to-day I have to refer to the great loss which this Society has suffered through the death of its President, Sir Everard Fraser, K.C.M.G., and of one of its Vice-Presidents, Mr. Samuel Couling. On the death of Sir Everard Fraser, the following Minute was made on the Records of the Council Meeting of March 30:—

Before proceeding with the ordinary business of the meeting the Chairman referred to the very serious loss the Society had suffered through the death of its President, Sir Everard Fraser K.C.M.G., H.B.M. Consul General. Sir Everard had been President of the Society for a number of years, and his knowledge of the Chinese language, his ripe experience and his great scholarship made him an ideal Chairman at its meetings. All who knew him esteemed his great ability, his remarkable character and charming personality. He suggested that an expression of the Council's deep sorrow should be recorded on the Minutes and a copy sent to Lady Fraser. This resolution was carried unanimously.

A similar Minute has just been recorded by the Council in connexion with the death of Mr. Samuel Couling. There was a striking similarity between the characters of these two fine men. Both of them were studious, earnest men, of strong personality and high ideals. Both of them were men of ripe scholarship and had made a life-long study of the Chinese language and literature. Both of them were of a reserved and retiring disposition, hating all that was show and ostentation. Both of them finally stuck to their work doggedly to the end, supporting with great patience and fortitude the physical afflictions which were destined finally to bring them to their graves. This double loss is a severe blow to the Society and to the cause of scholarship.

Far Eastern Literature.

Mrs. F. Ayscough read her 14th report as Honorary Librarian of the Society, as follows:

During my absence in the early part of the past year, Mrs. Cecil Maguire performed the duties of Hon. Librarian most energetically. She wrote to many authors and publishers, placing the needs of the Society before them, and the result was a very handsome contribution in the way of books. At this same time Mr. Mason, our last Hon. Secretary, was at home and managed to pick up a good many second-hand books which he bought for the Library.

It is, however, very difficult for any Society, which must of necessity keep its desires within the limits of its purse, to buy all the new and valuable publications appearing so frequently at present.

The ever growing interest shown throughout the world in the history, literature, art, fauna and flora, to say nothing of the trade and commercial development of China is responsible for the publication of many beautiful books, books which fill the soul of a Librarian with envy. They all seem most important, they all *are* very expensive, and the sum-total of \$5 subscriptions collected annually by our Hon. Treasurer is pitifully small. Add to the fact that the new books are beautiful and costly, the even more harrowing fact that the old books are rare and keenly competed for, and it is easily understood that the post of a Librarian to a "learned Society" is not an enviable one.

There is, however, another side to the picture. These sad facts in themselves prove that more and more people are trying to unravel the Far Eastern problems, and in order to accomplish this feat are turning to the silent friends who line our shelves. The great question is how to increase the number of these friends and how to afford them more spacious quarters so that the message they have to give can reach a larger audience.

The "Far East" is no longer the hobby of a few sinologists. Popular opinion the world over is waking to the fact that this era of intercommunication is creating relationships of interdependence unthought of a few years ago. In order that this interdependence may prove itself intelligent in character, it is necessary that the documents—the life histories of nations, be available for mutual study. The North China Branch of the Royal Asiatic Society is doing its best to collect the documents dealing with its own special province—

the Far East, but it is impossible for it to accomplish a tenth part of its task if writers and publishers do not remember that the library at 5 Museum Road is the natural repository for books on China, a repository where publications sent will come to the notice of serious students of "Things Chinese."

While fully conscious of the numerous short-comings, and the serious lacunae of the Society's shelves the Librarian feels that she can assure members of the N.C.B.R.A.S. that they possess one of the finest collections extant of books on Far Eastern subjects. She would also point out that great improvements are possible; and that these improvements it is incumbent upon the members to *make* possible.

It is with regret that I must report Mrs. Maguire's inability to continue her work in the library, work for which all members should be very grateful to her. I am happy to say, however, that Miss Couling has just consented to fill the post of Assistant Librarian, and I am sure she will do very well.

The staff has remained unchanged, and Mr. Woo and Mr. Chao have proved themselves, as always, helpful to the increasing number of visitors who use the Library.

Museum Developments.

In the capacity of acting Honorary Curator, Mr. A. D. Blackburn read the follow report by Dr. C. Noel Davis:—

During the year of Dr. Stanley's absence, on leave, in England, the Museum has been maintained in the excellent condition in which he felt it. Before going, he presented his own private collection of reptiles and amphibians, and now that his retirement from China is definitely announced, it is fitting that a special letter of thanks and appreciation of his great services be sent to him, with wishes for many more years of good health and happiness.

The Society has been peculiarly fortunate in having the voluntary services of Mr. A. de C. Sowerby, the distinguished naturalist and explorer, in the running of its zoological department. In the work of naming and classifying the very numerous and valuable specimens, many of which are almost unique, his knowledge was of the greatest help.

He has kindly lent his own collection of fishes from all parts of China, representing over a hundred different species, and this is now on view.

Fishes have not been well represented in the past, and efforts are now being made to get together a good collection.

Mr. A. M. Preston, with his special knowledge of ichthyology, has kindly consented to give his services to this department.

It is the aim of the Society to make the Museum a good working one, and to keep it up to a high standard worthy of so great and important a city as Shanghai.

The expert knowledge and unflagging enthusiasm of Mr. Sowerby are the greatest possible help towards the realization of this aim.

A Chinese assistant, one of the well-known Foochow family of collectors, Tang, has been permanently engaged; he is being trained to look after the Museum and any specimens that may be presented by people interested in the work.

A number of specimens in alcohol which were found to be deteriorating have been transferred into 5 per cent. watery solution of formalin. This is a cheaper and more effective preservative than alcohol, and will be used in future on Mr. Sowerby's advice.

The Museum has been well patronized by both foreigners and Chinese, and this indicates considerable public interest.

There is scope for further development in this branch of the Society's activities, and great need for a larger and more suitable Museum building. This can only be achieved through the practical interest and generous support of the community.

MUSEUM ACQUISITIONS

FROM JUNE 1, 1921—MAY 31, 1922.

DESCRIPTION.	PRESENTED BY
A collection of fishes of China representing over 100 species (on loan)	A. de C. Sowerby, Esq.
Section of Giant Clam Shell—Korea.	
Snail Shell— <i>Conchostyla ventricosa</i> —Philippines.	
Stone axe head, and 7 arrow-points—New York State 1917.	Peter Bahr Esq.
Miscellaneous birds eggs.	Carlos E. Remedios, Esq.
Iron Tile, from roof of Summit Temple on Mt. Omei.	L. Newton Hayes, Esq.
One pair fire-back pheasants—Kuangsi.	Purchased.

C. NOEL DAVIS.
Acting Hon. Curator.

Editor's Report.

The Rev. Evan Morgan, honorary Editor of the Society's Journal, described the features to appear in the forthcoming number, which is to contain contributions of special scientific and literary interest. The editor particularly thanked Mr. R. D. Abraham for editorial assistance during the past two years.

Treasurer's Report.

Mr. A. D. Blackburn presented the statement of accounts, which showed a credit balance at the beginning of the year amounting to \$1,887, receipts totalling \$7,500, and a credit balance of \$2,016. The principal items of expenditure were \$1,241 for the Journal and \$1,046 for the library.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In Account with the Honorary Treasurer of the Society.

CASH ACCOUNT, APRIL 21st, 1921, to MAY 31st, 1922.

RECEIPTS.		EXPENDITURE.	
Balance at Credit 20th April, 1920	...	Journal	\$1,241.00
Subscriptions of Members :—		Museum	80.00
Annual	\$1,876.58	Library	1,046.00
Life	450.00	Salaries	962.00
	2,326.58	Public Meetings	141.77
Municipal Grants :—		Stationery	59.15
International	\$1,715.16	Postage	121.49
French	137.17	Building Maintenance	222.36
	1,852.33	Taxes	543.88
Interest on Debentures :—		Furniture	40.77
Mackenzie & Co., Ltd.	\$57.57	Insurance	329.65
Shanghai Waterworks Co., Ltd.	60.44	Shanghai Waterworks 8% Debentures, Tls.	525.59
Shanghai Municipal Council	101.78	(Life Reserve)	34.41
	219.79	Interest on Loan	117.45
Refund a/c 8% Issue Shanghai Waterworks Debentures		Draft on London, £15. (Library)	19.00
Rent of Hall	27.60	Sundries	2,016.31
Sale of Publications	374.00		
Interest on Current Account, H. & S. B. C.	786.00		
Interest on Deposit for Debentures	21.65		
	5.20		
	\$7,500.83		

Audited and found correct,

A. R. M. BLACNHACE

Shanghai, 8th June, 1922.

A. R. LOWSON

for Hon. Treasurer.

Royal Asiatic Society, North China Branch.

\$7,500.83

Secretary's Report.

The Council has met seven times, and six public meetings of the Society have been held during the Session, at which Papers and Lectures given were as follows:

"New Translations of Ancient Chinese Poetry" by Mrs. Ayscough (November 23, 1921).

"The Natural History of China" by Mr. A. de C. Sowerby (January 5, 1922).

"Some Impressions from Sianfu, the Ancient Capital of China" by Dr. Osvald Sirén, Ph. D. (January 19, 1922).

"The Growth of the Yangtze Delta" by Mr. H. von Heidenstam, c.e. (March 30, 1922).

"Modern Travel from Taiyuanfu via Mount Wu Tai to the Mongolian Frontier" by Mr. E. S. Fischer (April 18, 1922).

"Chinese Buddhist Pilgrims" by Rev. E. H. Cressy (April 27, 1922).

The membership shows a small increase, 70 new members having been elected, the names being: S. H. Lewis, Dr. H. J. Mullett, Geo. Crofts, Rev. Thos. Cook, Rev. Thos. Torrance, Mark E. Botham, E. L. Allen, E. B. Heaton-Smith, Columbia University, Mrs. Perrin, Mrs. de Linde, Prof. W. B. Nance, P. J. McCabe, Miss Emily Davis, Mrs. Z. S. Freeman, T. Shioya, Osvald Sirén, W. E. Hughes, J. J. Peterson, Capt. G. Mulock, r.n., G. L. Wilson, A. Norman Wilson, A. Martinella, N. W. Hickling, J. F. Brennan, G. A. Pasquire, A. McL. Duncan, A.R.I.B.A., etc., Pablo Tirzon, Oswald W. Darch, Lt. H. R. Hancox, r.n., Mrs. Munthe, Mrs. J. J. Brennerman, John H. Lofting, K. E. Allan, Charles Gerken, O. Meister, c.e., m.e., A. B. Campbell, A. B. Lowson, J. E. Jacobs, T. B. Clark, F. Dumon, B. Hemingway, Rev. G. M. Franck, Mrs. W. Mortimore, m.d., Rev. H. Liversidge, E. H. Hume, m.d., Rev. W. J. Hail, Ph.D., O. Mamet, E. Mostaert, G. de Saint-Hubert, Count Sadoine, Shantung Christian University Library, India Office Library, Cornell University Library, F. Ramondino, Walter H. Taylor, George G. Helde, Paymaster Commr. E. T. M. Green, r.n., C. W. Harvey, V. Chieri, Rev. Wm. Munn, Hugo Sandor, Rev. A. H. Wilkinson, B.A., B.D., Literary Department, American Women's Club, Miss Dumsden, F.R.G.S., Dr. J. H. Jordan, m.c., Miss Couling, Ch. Grosbois, m.a., Mrs. Enders, Dr. M. Pfister.

Thirteen resignations have been accepted and three deaths recorded, including those of our President Sir E. H. Fraser, k.c.m.g., and one of our Vice-Presidents Mr. Samuel

Couling. The membership now stands at 582, of whom almost exactly half are resident in Shanghai. Probably 40 names will have to be struck off at the end of the year, as the members in question have not paid up their subscriptions for three years and presumably have no intention of doing so. I would like to remind members that prompt payment of annual dues would greatly assist the Honorary Treasure and the Honorary Secretary. There are at present no less than 178 members who have not paid their annual dues for 1922. This is not as it should be.

The finances of the Society are satisfactory, the cash balance to the credit of the Society in the Hongkong and Shanghai Bank at the end of May being just over \$2,000, in addition to which we hold Municipal and other debentures to a face value of Tls. 2,700. These form a Life Membership Reserve, and bring us in an annual income equal to the annual dues of 48 ordinary members.

The amount spent on the building has been comparatively small, but it will be considerably larger this year owing to the damp proofing which is about to be undertaken.

The reports were passed, on the proposal of Mr. A. McL. Duncan, F.S.A., seconded by Miss Bosworth, and the officers whose names have been circulated to members were elected.

The Meeting closed with a vote of thanks to the Officers of the Society for their very able work during the past year.

Election of Officers.

The following Officers and Members of the Council were elected for the coming year:—

President—S. Barton, Esq., C.M.G.; Vice-Presidents—Rev. F. L. Hawks Pott, D.D., Rev. A. P. Parker, D.D.; Curator of Museum—C. Noel Davis, M.D.; Librarian—Mrs. F. Ayscough; Assistant Librarian—Miss Couling; Honorary Treasurer—A. B. Lowson, Esq.; Editor of Journal—Rev. Evan Morgan; Councillors—H.E. V. Grosse, H. A. Wilden, Esq., C. Kliene, Esq., R. D. Abraham, Esq., C. Harpur, Esq., E. W. Mead, Esq.; Honorary Secretary—A. D. Blackburn, Esq.

THE NATURAL HISTORY OF CHINA.

ARTHUR DE CARLE SOWERBY, F.R.G.S., F.Z.S.

The subject we have before us is a very big one, far too big for anything approaching justice to be done to it in the time at our disposal. It may even be argued that the time is not ripe for anyone to attempt to deal with the Natural History of China as a whole, that our knowledge of the subject is still too fragmentary, that it is both unsafe and unwise to try and form any far reaching theories as to the origin, distribution, past and present, and the present status of the animals that inhabit this part of the great Asiatic land mass; in short, that a great deal more research work has to be done, both in the field and laboratory, before a general survey of the fauna of this ancient land can be brought within the compass of a single discussion.

This, to a certain extent, is true, for there undoubtedly remains a vast amount of work to be done in China before it may be said that even the vertebrates are all known, while a much greater time must elapse before the invertebrate fauna has been thoroughly explored. Nevertheless it is utterly erroneous, not to say unfair to past workers in this wide field of research, to say, as has been done recently, that the Natural History of China is practically unknown. It is true that in certain groups of animals, for the most part orders or families of invertebrates, the Chinese representatives are unknown, but our knowledge of others, birds for instance, is actually nearing completion, and it is hoped to show here that this knowledge, coupled with what we know of the faunas of other countries and their distribution throughout the ages, is amply sufficient to enable us to draw conclusions and put forward theories, tentative though they be, in regard to that of China.

China is a very big country and comprises within her boundaries a very varied topography and many kinds of climates. In the west mighty mountains rise to heights far above the snow line; in the north-east lie immense alluvial plains; in the south and south-east the country is all broken up by irregular systems of hills and low mountains. Mighty river traverse the land from end to end, cutting through

mountain ranges to form deep gorges, or widening their beds to form great valleys. In the north a temperate climate prevails, a warm summer being followed by a bitterly cold winter, while in the south tropical conditions are met with. The climate of the north may be characterized as dry, that of Central China as humid, that of the south-west as distinctly wet. The result of all this is the presence of an extremely varied fauna, not only in regard to the species and genera of the families and orders represented, but in those families and orders themselves.

Another factor which helps to bring about this wonderful variety in the fauna of China is the age of the country. It is customary, when discussing the Chinese, to credit them with a very ancient civilization, but geologists tell us that the antiquity of China's civilization pales into insignificance as a world wonder when compared with that of her rock formations. It is not meant to suggest by this that the animals found in the ancient rocks have survived to the present time, but that in China we find animals still living that belong to very old groups. Even in the case of warm-blooded vertebrates, which, geologically speaking, are very recent, we find species belonging to a bygone age, an age that we call prehistoric. We find animals that belong to an age when man used only stone implements, and lived in cave shelters, the Paleolithic age. Such animals have only survived in these regions by taking shelter in the highest mountain ranges. The famous takin (*Budorcas*) is one of these, the giant panda, or cat-bear (*Ailuropus melanoleucus*) another. The lagomorphs—pikas and hares—belong to this group, as also do certain of the rodents, such as the allactaga, or jumping rat, and some of the voles.

Thus it has become customary for naturalists in the museums of Europe and America to look for and expect all kinds of remarkable forms of animals from China, and, periodically, some such animal is discovered. This happens in all branches of animal life. A typical example is that of two species of flea. A rat was caught somewhere in South China, and it was found to contain specimens of a peculiar jigger flea in its ears. These specimens were lost, and never again have similar ones been found. Quite by accident some white maggot-like creatures were found in the nostrils of a roedeer that I shot while on the Clark Expedition in Shensi. These were kept, and later were examined at the British Museum, when it was found that they were enormously swollen females of a small black flea that infested the coat of the deer upon which they were

found. The species has not since been secured. Other peculiar Chinese animals will be mentioned later: for the present let us continue for a moment to consider the palaeontological side of our subject, since this bears so strongly upon the present distribution of the animals of China.

It may be taken that a fair amount is known about the fossils that occur in the older formations, since several able palaeontologists have been devoting their time to this branch of study. A geological museum has been started in Peking, as well as a geological survey of the whole of China, and already a considerable amount of valuable material upon which experts are now working has been gathered. It is the more recent formations, however, that most interest us here, since it is from them that we may find out when the animals we now know to exist in the country arrived there, and also what forms immediately preceded them. Unfortunately these recent deposits have not as yet been well worked or explored, though some interesting results have already been obtained. Thus we learn that the porcupine, now not known to occur north of the Yangtse Valley, once inhabited the province of Chihli, numerous remains of the animal having been found in recent deposits round Peking. Such a discovery is significant, for it shows that at no very distant date, geologically speaking, that part of China had a very much warmer climate than it has now. Couple with this fact my recent discovery in the Imperial Hunting Grounds of North-eastern Chihli, of a species of squirrel (*Tamiops*), which belongs to a genus that does not occur elsewhere in China north of Ssuchuan in the west and Chekiang in the east, and it becomes obvious that the forests of West, Central, South-west, and North-east China were at one time connected, a belt of heavy vegetation and trees probably extending right the way from Indo-China to the borders of Manchuria.

While exploring in Manchuria, I secured a specimen of a large bear that could not be classed either with the brown or the black bears of Asia. It was undoubtedly a grizzly, but up to that time the living grizzlies were supposed to be confined to North America. I was able to show that this bear was indeed a true grizzly, and also that there were other grizzlies in Asia. This very clearly shows how the grizzlies came to be present in North America, for these Asiatic forms are undoubtedly connecting links between the prehistoric grizzlies or cave bears of England and Western Europe, which became extinct only after the fourth glacia-

tion, and the living grizzlies of North America. The only way in which the latter could have acquired their present distribution was by the migration or, perhaps it would be better to say, the gradual spread, of their ancestors from Europe across Siberia or Central Asia to the American continent by way of the land bridge that once existed where the Bering Sea now lies.

This land bridge was a very important factor in the present distribution of the animals of both America and the Eurasian land mass. By its means such animals as the camel and the horse, both of which first developed in North America, and subsequently became extinct in that continent, arrived in Asia, the horse passing on to Europe, where it became the servant of man, and was subsequently re-introduced into America by him.

When we come to examine the distribution of the cold blooded vertebrates, such as reptiles and fishes, we have to go further back in the geological history of the country in order to understand its significance, and it is here that our want of knowledge is most keenly felt. Nevertheless, a few interesting facts may be culled from what we already know, facts which throw a certain amount of light upon the subject.

An examination of the map of the Old World will reveal the fact that a desert belt stretches from Morocco in North Africa right across Asia to the borders of Manchuria, where it stops within a hundred miles or so of the sea. It has been suggested that it was this desert belt, known to be of considerable age, that prevented the *Urodela*, or tailed amphibians, from spreading south from Europe and North Asia into Africa and India. Force is given to this contention by the fact that it is only in the extreme eastern part of their range in Eurasia that they occur south of the desert belt in question, for there they found a stretch of humid country by means of which they could spread southward with safety. It is easy to see how such animals as newts and salamanders, which depend entirely upon the presence of ponds, streams, or lakes, wherein to lay their eggs and where their young develop, and which themselves cannot exist in any but a humid environment, would find it utterly impossible to cross a stretch of dry, sandy desert.

Incidentally it may be mentioned that another animal that appears to have been influenced in its distribution by this desert belt is the roedeer (*Capreolus*), whose range extends from the extreme west of Europe throughout that continent, Central Asia, north of the deserts, and Siberia

into Manchuria. Thence it turns south and west, extending into North China and on into Eastern Tibet. This deer does not occur in Central or South China, its range being bounded in this direction by the Tsing Ling Mountains.

Reptiles represent a very old group of animals. One instance in connection with their ancestry and distribution may be mentioned here. It is that of the little Yangtse alligator. The *Crocodylidae* represent almost the very oldest living group of reptiles, and they acquired their distribution upon the face of the earth a very long time ago. It is believed that they originated in the Old World, spreading into the New World at a very remote period. These New World members of the group are all alligators or caimans, no true crocodiles being found in American waters. Since, however, there is an alligator to be found in the Old World, that from the Yangtse, it is obvious that at one time this genus enjoyed a very wide distribution in both the Old and the New Worlds, and that in some way the Old and the New Worlds were connected at that time.

Palaeontology has proved of the utmost assistance in determining how the distribution of fishes, both marine and fresh-water, came about, though as yet nothing very important in the way of fossil remains of this type of cold-blooded vertebrate has been found in Chinese strata. Nevertheless, it is believed that China formed a centre of dispersal for the great carp family (*Cyprinidae*), receiving at the same time an influx of Silurids, or cat-fishes, from the region of the Indian Ocean.

We may next consider for a while the question of the faunistic areas that occur in China, or to which parts of China belong. Many years ago a distinguished naturalist divided the globe up into great faunistic regions such as the palaearctic, including practically the whole of Europe, and Central and Northern Asia, the Ethiopian, including Africa south of the Sahara, the Oriental, including India and Malay, and the Nearctic, including North America. Since that time it has become customary to go on dividing up these regions into subregions or faunistic provinces, often, it must be admitted, with but poor success. Notwithstanding this fact, we may make some such attempt in the case of China, for, even if certain groups of animals are not amenable to such a treatment, others undoubtedly are, and it will greatly assist us in our examination of the Chinese animals if we can discover the presence of such faunistic areas.

As a matter of fact the task is not a difficult one, for some very striking faunistic barriers occur in China. One

of these is the great Tsing Ling Divide that extends from the highlands of the Tibetan border through Southern Kansu, and Southern Shensi into Honan. North of this divide we have one group of animals, south of it another. It forms the boundary line of the ranges of a large number of both mammals and reptiles. For instance, we have already seen how it marks the southerly limits of the range of the roedeer. At the same time it forms the northerly limit of the range of the muntjac, another small deer, and the porcupine. To the north of it the animals are Tartarian in their affinities, to the south they are Oriental. In the provinces of Kansu, North Shensi, Shansi, Chihli, and Fengtien, the westernmost province of Manchuria, we find such animals as the allactaga, the suslik, the gazelle, the wild sheep, animals which denote the intrusion of a Steppe fauna. At the same time we have the roedeer, the wapiti, or reddeer, the wild boar, and the fur-squirrel, which suggest a forest fauna, and connect this part of the country, faunistically, with Europe by way of Manchuria and Siberia.

Central China, which may be taken as coinciding roughly with the basin of the Yangtsekiang, is again characterized by the presence of certain forms, while when we come to the extreme south we find typically Indian or Malayan animals appearing. The animals of Central China seem to have spread eastward and northward to a certain extent, which accounts for an intrusion of Oriental species into Manchuria, as for instance the black bear and the sika deer. These may, however, have arrived in Manchuria from South China by way of the low-lying coastal provinces of the east. In any case we are fairly safe in dividing China up into three main faunistic areas, North, Central, and South, noting that the northern animals are partially Tartarian, or Mongolian, the animals of Central China being typically Chinese, and those of the south being partially Indian or Malayan. And there we may leave the matter, since nothing is to be gained by stressing the point too far.

Before making a rapid survey of the more prominent and interesting orders, families, genera and species of animals occurring in China it would be well to consider briefly the work done upon our subject by past field naturalists, experts in the museums of Europe and America, and others, at the same time taking note of the literature that is extant. The names of men like Père David, a Jesuit missionary who travelled over a great part of China studying the fauna and making collections which were sent to the Paris Museum, and Robert Swinhoe, a British consul who also was a keen

student and collector, stand foremost in the annals of the zoology of this country. David's material was worked out, as regards the mammals, by Milne-Edwards, the results being published in a fine tome called "*Recherches sur les Mammi-feres*," and, as regards the birds, by himself and Oustalet in their "*Les Oiseaux de la Chine*." Swinhoe's writings appeared for the most part in the *Ibis*, the organ of the British Ornithologists' Union, sometimes in the *Proceedings of the Zoological Society of London*. Since their time very little sound work was done upon the mammals till about the year 1907, when Mr. Malcolm P. Anderson, working for the British Museum, came to China and commenced a series of explorations, making magnificent collections, which were worked out by Mr. Oldfield Thomas of that institution, who published numerous papers in the *P.Z.S.* and the *Annals and Magazine of Natural History*. The birds, on the other hand, have claimed many devoted students, amongst the most famous of whom are C. B. Rickett, J. D. de La Touche, and F. W. Styan. These ornithologists have contributed very considerably to our knowledge of the birds of China, their published papers appearing usually either in the *Ibis* or the *Bulletin of the British Ornithologists' Club*.

A naturalist whose name must be mentioned was Péré P. M. Heude, founder and first curator of the Zikawei Museum of Natural History. He managed to get together a very fine collection of Chinese animals, and published extensively upon the material that he gathered round him in the museum. Unfortunately he entertained somewhat peculiar views upon what constitutes a species, which led him to describe an enormous number of new forms on grounds that no modern naturalist can accept. Thus the value of his writings was seriously impaired, though the fine series of specimens in the museum remain a monument to his zeal as a curator and collector. His principal publication was his "*Memoires concernant l'Histoire Naturelle de l'Empire Chinois*," and he dealt mainly with mammals, though birds, certain reptiles, and certain freshwater mollusks were also touched upon.

As regards the cold-blooded vertebrates of China the most important names are those of G. A. Boulenger and C. Tate Regan of the British Museum and L. Stejneger of the United States National Museum, whose writings upon the fresh-water fish, amphibians, and reptiles are to be found scattered through numerous scientific journals. The earlier workers upon the reptiles and batrachians were

Cantor and Günther, and upon the fishes Günther, Valenciennes, Bleeker, Basilewsky and Richardson.

Besides all these naturalists there are a great number who have contributed to the literature upon the zoology of China, but it is impossible here to give all their names, or even an adequate idea of the vastness of that literature. A partial bibliography of the ornithology of China, which Dr. Richmond of the United States National Museum very kindly prepared at my request, contains the titles of over seven hundred publications, which are scattered throughout numerous journals, or have appeared in book form. It is almost certain that no library in the world contains a complete set of all the publications upon the fauna of China, though that of the Natural History Museum at South Kensington (British Museum) is remarkably replete with this form of literature. The libraries in China, alas, contain very little in this line, far too little to enable anything serious in the way of research work to be done. The Geological Department in Peking is trying to form a good working library, while the Zikawei Museum has a fairly useful one. The library of the late Dr. G. E. Morrison of Peking contained a good collection of zoological works on China, but it was sold and taken away to Japan. This lack of the literature upon the subject is a very serious handicap to anyone trying to do original research in the country, while another serious handicap is the lack of collected material in the way of good series of properly labelled specimens for purposes of comparison. I should like to see an awakening of the interests of the members of the Royal Asiatic Society (North-China Branch) in regard to this matter, for this institution is obviously the one to lead the way, in this part of China at least, in the study of the zoology of the country, and all that is needed are adequate funds for the purchase of books and papers and to send collectors out into the field to gather more material. The society's museum already has a considerable amount of valuable material, but much more is needed before it can be considered as a genuine working museum rather than a show place.

MAMMALS.

The *Mammalia* of China is a comparatively large and varied one. It contains representatives of numerous families and genera, some of them unique, and most of them extremely interesting. Probably the great order *Rodentia* is most fully represented, though the *Carnivora* are extremely abundant, especially in some localities. The *Ungulata*, or

hoofed animals, on the other hand are less plentiful, a fact due doubtless to their value as food. The Chinese are not to be classed amongst the world's best hunters, but by reason of their numbers, and the fact that they never lose an opportunity to turn an honest penny, they soon destroy the big game in any district where such occur and they are allowed to hunt it. At the present time it is only in remote mountainous areas, more or less inaccessible to the outside world, that any of the larger ungulates are to be found in a wild state, and even these are being assiduously hunted by local natives, who are gradually acquiring modern rifles, and so threatening them with extermination. To this category belong the wapiti, or Asiatic reddeer, several forms of which occur in the country, the wild sheep, the takin, the serow, the sika deer, and the goral. The large deer are hunted for the sake of their horns when in velvet, the Chinese believing in this commodity as an excellent tonic and rejuvenater. Thus the spotted deer, or sika, have become extremely rare, and are now only to be found in a few isolated areas. The sika deer form an interesting genus that is confined to the south-eastern part of the Asiatic land mass and adjacent islands. There are two distinct sub-groups within the genus, one containing the large animals of North China and Manchuria, and the other small animals, typified by the little Japanese deer. In the extreme south-west of China we find an Indian form of deer, the sambhur, while in the Yangtse Valley occurs the remarkable little river deer (*Hydropotes inermis*), which has no horns, but well developed tusks in the male. Muntjacs, musk, mousedeer, and roedeer complete the list of cervine ungulates that occur in China, the roe being confined to the north, the musk to the north and west, and the others to the central and southern parts. The famous David's deer (*Elaphurus davidianus*), known to the Chinese as the *Mei*, or *Ssu-pu-hsiang*, meaning the "four unlikes," has become extinct, at least in a wild state. This and the river deer are purely Chinese forms, the wapiti being European and North American in its affinities, the musk Himalayan, and the sika, the muntjacs, and the mousedeer oriental.

Wild swine of the *Sus scrofa* type are almost universally distributed throughout the country. Antelopes and wild sheep belong to the north, the serows and gorals to the highlands, where such occur, and the takins to highest mountain ranges of Central and West China. The yak occurs in a wild state in the highlands on the Tibetan border, and the wild ass in Chinese Turkestan.

The *Carnivora* are represented by several important groups, namely, the *Ursidae*, or bears; the *Canidae*, wolves, foxes, and dogs; the *Mustelidae*, or weasels and their relations; and the *Felidae*, or cats. It would be interesting to follow out the various branches of this order, but neither time nor space will permit of it. Sufficient it is to note that in this group of mammals, as in the last, China possesses some remarkable forms all her own. Such an animal is the great panda, or cat bear (*Ailuropus melanoleucus*) of the Tibetan borders. The small panda (*Ailurus fulgens*) is another. The tiger was at one time, as the leopard is to-day, almost universally distributed, but now it is only rarely found in the north and central regions, though one form is common in the south and south-east, while the Manchurian forests contain numbers of the great woolly tiger. Small cats and civets are extremely abundant in the south-east, less so in other parts.

Of the Chinese rodents the most interesting are some of the voles and their not very distant relations the molerats (*Myospalax*) and the bamboo rat (*Rhisomys*). It is perfectly obvious from a comparison of the two forms that the molerat is a development from the bamboo rat, it having carried the specializations of the latter for a subterranean life a considerable step further. The bamboo rat, living in the dense bamboo jungle where it burrows for its food, the roots and shoots of the bamboo, frequently stays above ground since it is well protected by the heavy vegetation. The molerat, on the other hand, having pushed northward, where vegetation is very much more scarce, has been forced to become almost exclusively subterranean in its habits and mode of life, and thus has become even more mole-like than the bamboo rat, developing larger burrowing claws in the fore-paws, and almost losing the external ear and the eye. In Central, South, and West China all kinds of rats, more or less related to the common rat, predominate, but in the north we have an intrusion of Mongolian or Steppe forms, such as the jumping rats, *Dipus* and *Allactaga*, the gerbils (*Meriones*), and the ground squirrel (*Citellus*). Here also are to be found the various members of the hamster family, rats characterized by the presence of large cheekpouches. Squirrels are universally distributed, characteristic forms being the huge flying squirrels, David's squirrel, the fur squirrels, and the chipmunks. The largest rodent in the country is the porcupine (*Hystrix*), which occurs throughout the Yangtse Valley and in South and West China.

Closely related to the rodents are the lagomorphs, or hares and pikas. These used to be classed with the rodents, but are now looked upon as belonging to a different order, whose development was, nevertheless, closely parallel. There are numerous subspecies of the common hare (*Lepus swinhoei*) in China north of the Yangtse. South of that river occurs a totally different animal, namely the Chinese hare (*L. sinensis*). This is a rather unique distribution and division of habitats, since the rim of the Yangtse basin and not the river itself usually forms the boundary line between the ranges of any two forms of animal in China. Apparently the Yangtse River has proved sufficient of a barrier to keep the one form to the south and the other to the north, and this in spite of the fact that hares are well known to be expert swimmers.

The pikas (*Ochotona*) are really small hares or rabbits, and they are confined to the north and the higher regions of the centre and west. Strangely enough they occur on the flat plains of Mongolia, in the lowest ravines of Shensi and Kansu, in the forested areas of Shansi, and also at the very summits of the highest mountain ranges. This is evidently because they belong to a very old group of mammals, and so have had a long period in the country in which to spread and adapt themselves to all kinds of environment. They once inhabited Europe, but became extinct there along with all the other "steppe" animals. Now they are confined to certain parts of Asia and North America.

The bats and insectivores are two other groups of mammal that are well represented in China, some very remarkable forms of the latter occurring in the west. In the north hedgehogs and shrews are fairly common, as also are certain forms of mole. One of the most interesting of the Chinese insectivores is the peculiar *Neotetracus sinensis* from the west, which combines the characters of the shrews and the hedgehogs.

Of apes and monkeys China does not boast a large number or variety, though it is interesting to note that the most northerly representatives of this great group of mammals in the world to-day are to be met with in this country. In the area to the north-east of Peking, known as the Tung Ling, the fine Chihli macaque still occurs. In Ssuehuan the famous golden-haired monkey (*Rhinopithecus roxellanae*), one of the only two known monkeys that possesses a nasal appendage, is found. This is a very large animal with a long tail and sometimes a long main of golden hair down

the back. In the south-west of Yunnan, on the Burmese border, several species of ape and monkey occur, while in the south and south-east others are to be met with.

While discussing the mammals mention should be made of the remarkable scaled ant-eater (*Manis*), also called the pangolin. This creature is highly valued for its supposed medicinal properties. In fact, in certain parts of China every wild animal that is at all uncommon is credited with medicinal properties, and fetch good prices in the market. Thus the blood of the serow is considered very valuable, as also are the blood, bones, and claws of a tiger, the horns of the serow and goral, and the antlers of the stag. The pangolin is confined to the south and south-east.

In the matter of marine mammals, the seas that wash the shores of China are not very rich. Sea lions and common seals occur round the coast, while various kinds of whales and dolphins are to be met with further from land. Some extremely interesting river dolphins occur in the waters of the Yangtse basin. Some of these have not yet been identified. Certain lake forms suggest that at one time this part of China was under the sea, the dolphins being left behind in lakes when elevation of the land took place.

BIRDS.

The birds of China are better known than any other branch of her fauna, apparently for the reason that they have attracted more attention from competent naturalists. It is probable that birds, insects, especially butterflies, and shell-bearing mollusks the world over have received more attention than other animals for the reason that they are more attractive. Whatever the cause the fact remains that there is little to be expected in the way of new species of birds to be discovered in this country, though a great deal of work still remains for the ornithologist to do. For instance, the problems of migration in this country have scarcely been studied as yet, while the exact ranges of the indigenous forms of bird that occur have yet to be determined. No country in the world offers a better field for research to the ornithologist than does China. This country is the headquarters of the great pheasant family, while its great variety of topography offers the opportunity of studying its avi-fauna under all kinds of conditions from open desert to dense forest, high mountain ranges to swamps and flat lands. Breeding operations may be watched, nesting haunts and conditions noted. Bird life is so

abundant that the student of nature need never be at a loss, unless it be through an *embarras de richesse*.

I have heard it stated that there are some twelve hundred descriptions of birds from China. Whether this be the case or not, it is probably not very wide of the mark to set the number of distinct forms known to occur in the country at well over six hundred. In a list of birds that are known to occur in Manchuria and the neighbouring region which I have prepared with the help of various experts there are some five hundred forms. Most of these occur at least in some part of China proper, and it is certain that the indigenous birds of the more westerly regions must number considerably over a hundred more.

The avi-fauna of China may be characterized as typically palaearctic with a strong intrusion of oriental species in the southern parts of the country. At the same time the palaearctic element may be further described as being Tartarian in its affinities in the north and north-west, and Himalayan in the highlands of the west and central areas. The importance of this Himalayan intrusion should not be overlooked, for it will often explain the remarkable occurrence of some species in an unexpected area. Botanists tell us that in the higher parts of this country the flora is often distinctly Himalayan, and this is to be explained by the fact that the Tsing Ling and other high mountain ranges of Central and West China are apparently offshoots of the great Himalayan massif. We thus find that faunistic areas or zones occur in a perpendicular direction as well as a horizontal one, a fact first pointed out, I think it was, by Elwes, an ornithologist of considerable repute in England.

As regards migrant species in China it may be pointed out that the country receives influxes of birds from India as well as the islands of the Indian-Pacific Oceans. Species that winter in the Philippines, for instance, are commonly found breeding in the mountains of North China. The whole of the China coast during the migration season forms an immense highway for transient visitors, which are on their way to Siberia to breed, and it is due to this fact that we know as much as we do about the number and kinds of birds that pass through China. It has been possible for observers who have been employed either in some European firm at the coast or in the Customs Service to devote their spare time to this fascinating subject, usually with very valuable results.

It is impossible here to go into details concerning the various families, genera, and species of birds to be met with

in the country. The subject is too vast. Besides it would be superfluous for there are numerous excellent lists of such birds extant, not to mention expansive works such as Gould's "Birds of Asia." The museum of this society contains a very fine collection of Chinese birds, and anyone wishing to take up the subject will find that the specimens have all been identified and labelled.

It has already been stated that China is the headquarters of the pheasant family, and if any one point more than another characterizes the avi-fauna of the country it is this. Perhaps another characteristic that may be mentioned here is the number and variety of the timeline birds—babbler, laughing thrushes, and the like—that occur. In the southern provinces we have such remarkable birds as the pheasant-cuckoos, crow-tits and trogons, nor should we neglect to mention the numerous and beautiful fly-catchers that inhabit this part of the earth.

The birds of North-east China, Corea, and Manchuria are remarkably similar to those of Europe and the British Isles, and a study of the subject reveals the fact that closely related forms, each grading into the next, occur all the way from Western Europe through Siberia to these easterly regions.

REPTILES.

In dealing with the reptiles and amphibians, or batrachians, of the country we are confronted with a rather remarkable fact. North of the Yangtse Valley these forms of animal life are very poorly represented, if not in numbers of individuals at least in variety of species, while south of it is there is a great abundance of both. The explanation is not far to seek, and it lies in the climatic conditions to be encountered in the two areas. These cold-blooded vertebrates are a weak remnant of great reptiles that lived in the days when the earth was much warmer than it is to-day, when the climate was far more humid and vegetation infinitely more luxurious and prevalent. Life for great saurians was comparatively easy, and so they did not evolve any means of protecting themselves against the less favourable conditions that followed the Carboniferous and Cretaceous periods of the earth's history. Their descendants survived, but, with the exception of the crocodiles and alligators, only as very small replicas of the great monsters that once swarmed. And these survivors can no more withstand severe climatic conditions than could their ancestors. Only a comparatively few reptiles have been able to adapt

themselves to a desert environment, and, even so, usually in warm countries. The bitter cold of the North China winter is too much for them. Similarly amphibians originated in the dense tropical jungles, swamps, and forests of the Carboniferous age, where their particular mode of reproduction and development from an egg laid in the water through an aquatic stage to a land animal was evolved. This they have retained, but they, too, have become greatly reduced in size and can only live where a congenial environment is to be found. Thus the dryness of the North China climate is inimicable to them. Central China, on the other hand, offers much more favourable conditions to both reptiles and amphibians, and so we have a corresponding increase in the number and variety of the species that occur there. But it is in South China that we find ideal conditions for the cold-blooded land vertebrates, and here these animals swarm. The museum of this society contains a very fine herpetological collection, thanks to the energy and enthusiasm of Dr. Arthur Stanley, the present curator. But it is interesting to note that the greater part of the collection was made in the province of Fukien, where semi-tropical conditions prevail, vegetation is extraordinarily thick, and plenty of permanent streams occur. In a valuable paper by Dr. Stanley upon the Chinese reptiles in the museum, some seventy two species are listed, of which forty nine have Fukien against their names. This does not mean that they are confined to that province, for specimens of many of them have been obtained elsewhere as well.

A glance at this list reveals the fact that of the various forms of reptiles represented in this country snakes predominate. Fifty one of the seventy two species listed are snakes. These snakes range from the monster python, a specimen of which from Fukien measures 20 feet, down to the tiny blind snake. The majority of the species are non-poisonous, but several very deadly forms occur. Amongst the latter are the black cobra, recorded from Chekiang and Fukien, and the terrible Chinese viper (*Ancistrodon acutus*), whose poison fangs are enormous. Other poisonous snakes occurring in our region are the sea snakes, which are actually to be found in the sea, and have become adapted to a marine pelagic existence by a lateral compression of the posterior part of the body and tail. The non-poisonous snakes are mostly what are called colubers—grass snakes, and water snakes—and are easily recognized by the usually slender bodies and heads.

Lizards of various kinds are fairly common, amongst the commonest in the north being the spotted lizard (*Eremias argus*) and the little gecko, the latter inhabiting the dwellings of man. In the south occur the blue-tailed skink (*Eumeces chinensis*) and its near relative the elegant skink (*E. elegans*). Another fairly common form is the long-tailed lizard (*Tachydromus septentrionalis*).

Of the turtle family China contains several forms, including the mud-turtle, some terrapins, and tortoises. Marine turtles are to be taken at times in the China seas, or are washed ashore occasionally on the southern coasts.

There is no need to do more than mention the little Yangtse alligator here, as we have already referred to it. The only other member of this family, the *Crocodylidae*, which occurs in China is the estuarine crocodile, which is to be found in the rivers of the extreme south. Its scientific name is *Crocodylus porosus*. The difference between the alligators and the crocodiles, externally, is twofold. The alligator has a much broader snout than the crocodile, while its fourth tooth from the front in the lower jaw fits into a pit in the upper jaw, that of the crocodile into a knotch.

The amphibians in China are represented by numerous species of frogs and toads, or tailless batrachians, as they are usually called, as well as by a few newts and salamanders. The tailless batrachians greatly predominate, however. Remarkable forms are the little fire-bellied toads (*Bombina*), the little tree toads (*Hyla*), and the great tree-frog (*Rhacophorus*), which is as large as a good sized toad and has its long toes webbed and knobbed at the tips, thus enabling it to climb with agility. In the hills and mountains of Fukien and Chekiang a huge frog, not unlike a bullfrog, occurs amongst the damp rocks at the very summits of the ridges and peaks. Everywhere the edible frog, the smaller brown frogs, and the Asiatic common toad are to be found. In the north Radde's toad, a beautifully marked species is very common.

The commonest of the *Urodela*, or amphibians with tails, is the Chinese newt (*Diemictylus orientalis*). A very handsome spotted salamander also occurs.

Mention should be made of the remarkable giant salamander (*Megalobatrachus davidi*), which, with the Japanese form, *M. japonicus*, is the largest of the present day amphibians. This creature has been recorded from Central China, a closely related form occurring in the east. Both are very rare, at least in collections. The Japanese form is

more common, live specimens being frequently exhibited in collections in Europe and America.

FISHES.

The subject of the fish, marine and fresh-water, of China is one of extreme interest and importance. Its importance lies in the fact that the Chinese depend so largely upon fish to supply them with the necessary animal matter in their food. Of course the Chinese are not unique in this, but owing to the numerous fine water ways and large lakes that the country contains and her immense sea-board, with a resultant magnificent supply of fish food at hand, they have become fish-eaters, in places to the exclusion almost of any other kind of animal food. Thus the fishing industry of the country is of great importance, which in turn means that a thorough knowledge of her finny inhabitants is vital to the future welfare of her people. As a matter of fact the fishes of China are rather well known, though it is obvious that there are many new discoveries to be made in this branch of the country's zoology.

The marine fish of China, that is to say, those occurring in the China seas, are closely related to those of Japan, which means that they are well known, for the Japanese and American scientists have made a very thorough study of this subject. Many of the forms that are taken in China seas are of very wide distribution, others very local. The *Clupeidae*, or herring family is represented by a number of species, but it is not a very important group. The same may be said of the *Gadidae*, or cod family, and the *Pleuronectidae*, or flat fishes, families that are very important in the European and North American fisheries. The Perciforms, fishes that conform to the general characteristics of the perches, such as basses, maigres, rock-fishes, sea-brems, and the like, are of the utmost importance. One fish that should be specially mentioned is the hair-tail (*Trichiurus*), the long, silvery, ribbon-like fish that one sees so frequently for sale, either in the dried form or fresh, in China. It is taken some little distance out at sea, apparently in large numbers, and is a great favourite with the Chinese. As one works northward along the east coast of Corea towards that of the Primorsk and the Okhotsk Sea the marine fish fauna undergoes a profound change in its composition. Flat fishes, herrings, gadoids, or cods and their relations, become the important elements, while there is a remarkable increase of members of such groups as the

liparids, blennies, cottoids, and agonids. At the same time we find the Pacific salmonoids appearing, and running up the rivers to spawn, in exactly the same way as they do on the coasts of Alaska, British Columbia, and the North Pacific coast states of America. In other words, the marine fishes of the Manchurian region show strong affinities with those of North America.

The fresh-water fishes of China are in many ways unique, or, perhaps it would be better to say, China possesses a somewhat unique fresh-water fish fauna. It is overwhelmingly cyprinid in its composition, the carp family having reached a high stage of development in these parts. It is impossible to give a list of the peculiar cyprinids that occur in Chinese waters, but a few forms may be mentioned. The gigantic *Elopichthys bambusa*, which resembles in its external characteristics a salmon, and reaches a length of four or five feet, and a weight of over a hundred catties, is one. The peculiar *Hypophthalmichthys molitrix*, whose generic name means the fish with the eyes on the under side, is another. This species also attains a great size. China also possesses some very remarkable gudgeons, one of which is very long and slender in the body, and has a long snout, which gives it the appearance of a sturgeon. Breams, chubs, carps, culters, bitterlings, minnows, and loaches are all represented, many of them by genera purely Chinese. It is maintained that China was one of the centres of development and dispersal of the ciprinids, or carp family, and from a survey of its fish one might well believe this to be true.

Next to the carps come the cat-fishes, or *Siluridae*. Here again China contains a great variety of species, though, taken as a whole, they have nothing like the economic value of the carps.

Other groups of importance are the so-called Chinese perches, which are in reality basses, certain cottoids, or bullheads, and the serpent-heads.

Of isolated species the little *Polyacanthus opercularis*, from which the Chinese have bred the paradise fish, and the peculiar ganiod *Psephurus gladius*, which inhabits the Yangtse and the Yellow River, and whose only other near relation is confined to the Mississippi, are worthy of mention. The distribution of the latter species and its near relation is interesting, as it is exactly that of the alligators, of which we noted that one form occurs in the Yangtse and the other in the Mississippi basin. It may further be noted that the ganoids, like the alligators, belong to a very ancient type.

In connection with the fishes of China I should like to point out to the members of the Royal Asiatic Society that the museum contains practically no specimens of these forms of cold-blooded vertebrates, and though the present acting curator, Dr. Noel Davis, and I are trying to remedy this defect, it would be a splendid thing if someone would undertake to look after this branch, for of all things the Shanghai Museum ought to have, a good collection of fish, both marine and fresh-water, is one of the most important. In this branch, if in no other, lies a fine field of research, for it has an economic as well as a scientific importance that none can deny.

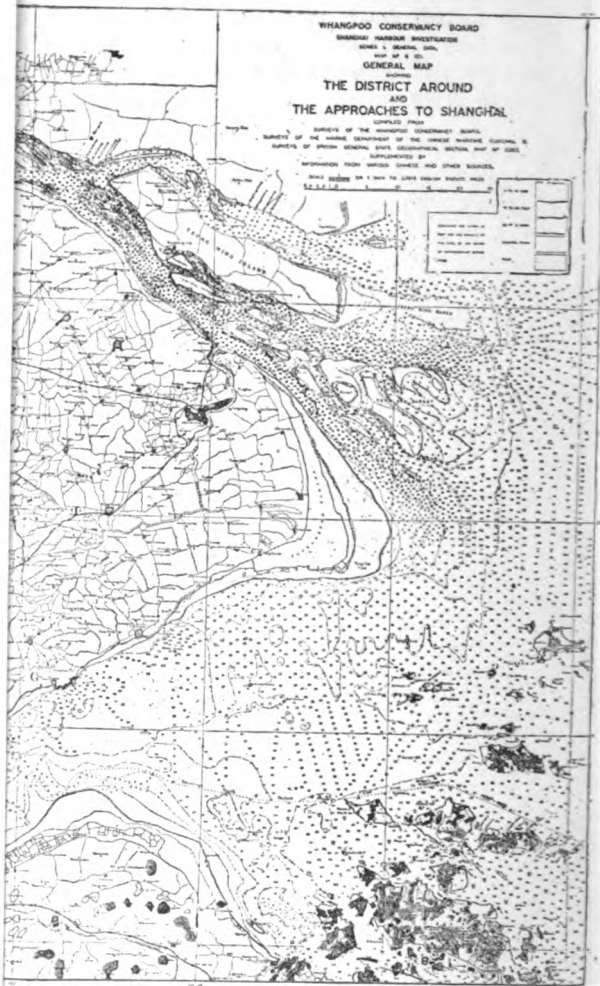
INVERTEBRATES.

We may now consider for a brief space the invertebrates of China. Had my line of research in China been more in the direction of the invertebrates, this lecture would have been devoted almost entirely to them, for, important as the vertebrates are, they pale into insignificance when compared with the lower forms of life. Yet, sad to relate, the latter have been very much neglected. Zoologists have almost invariably gone after the higher types of animal life, treating the lower forms more or less as unimportant side lines. This is a great pity, for the country is particularly rich in its invertebrate fauna, and would well repay work done in this direction. It is true that one or two branches of invertebrates have been well worked, notably in the case of the lepidopterous insects, and sea shells. Other branches of insect life, however, have been badly neglected, while almost nothing, or, at least, very little, is known about the terrestrial mollusks. What little is known shows that the land snails of China are of vital importance in the matter of determining how the fauna of these parts acquired its present distribution. Here, then, is another field of research open to some enthusiast.

One other very interesting branch of zoological study that the country offers is that of the marine and littoral invertebrate fauna. This is a branch that many of the members of this society, and of the whole Shanghai community, for that matter, might take up without undue expense or exertion, for most people spend some of their holidays at the seaside, where marine forms of life are thrust upon one's notice. The museum has some good material in this line, but what is wanted is someone to take up this branch and go into it thoroughly, and I can promise that

person that he or she will be amply rewarded. Museums at home are crying for such material, and it would be a very easy matter to work in cooperation with experts in America and Europe, and so hasten the day when we can say that the Natural History of China is an open book for all who will to study and enjoy. May that day soon come, and may the North China branch of the Royal Asiatic Society, as practically the only scientific society in the country, do its part.

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To face page 21

THE GROWTH OF THE YANGTZE DELTA.

H. VON HEIDENSTAM, C.E.

- (1) INTRODUCTION.
- (2) GENERAL FEATURES OF THE YANGTZE.
- (3) TIDES.
- (4) GENERAL FEATURES OF THE DELTA :—
 - (a) PHYSIOGRAPHY
 - (b) HILLS IN THE DELTA
 - (c) DEPRESSIONS
 - (d) TAI HU
- (5) THE GROWTH OF THE DELTA.
- (6) GENERAL GEOLOGICAL FACTS.
- (7) SUBMARINE BANKS ON THE CHINA COAST OUTSIDE THE DELTA.
- (8) HISTORICAL RECORDS OF THE ANCIENT MOUTHS OF THE YANGTZE.
- (9) HISTORY AND DATES OF ESTABLISHMENT OF CITIES.
- (10) SEA DYKES AND SEA WALL.
- (11) THE CANAL SYSTEM.
- (12) HISTORY OF TSUNGMING ISLAND.
- (13) HISTORY OF THE NORTHERN OR HAIMEN PROMONTORY.
- (14) THE FEATURES OF HANGCHOW BAY, AND THE CHIEN TANG ESTUARY.
- (15) RESUMÉ.

INTRODUCTION.

The very ground on which this building of the Royal Asiatic Society stands, down to a depth of probably over 250 feet, consists of fine particles of alluvium, sand and clay, chiefly eroded from the Upper Yangtse—perhaps from Szechuen, perhaps from still further up the Chin Sha Kiang—the river of Golden Sand, as the head stream of the great “Kiang” is called—and transported here by that mighty stream.

At the depth of about 250 feet below ground surface the deposits found are pebbles and boulders, which would show that layer to have once been near the surface of vast

rivers and then submerged: in other places, the layer at about this depth is of marine character indicating an old sea bed.

Egypt has been called the gift of the Nile, and in the same sense, the great plain of Kiangsu is the gift of the Yangtsekiang.

The Delta is *still* in a state of flux and growth, as intense as ever, and the processes at work form a most interesting study. On the plain, Nature's great forces are at work in the same manner as has prevailed for thousands of years, and are enough to create or obliterate vast stretches of land in a comparatively short period, and open new river outlets and close old ones within a couple of decades.

As a landscape, this rich and fertile plain makes little or no appeal to the æsthetic sense nor does it offer much scope for the exercise of the talent of the painter, but it has charms for the student of Nature's forces.

The history and the romance of the fights of the mud dragons of the Yangtse with the dragons of the China Sea, and the triumph of human endeavour over the floods and tides which again and again broke the ever-advancing dykes of the earlier inhabitants, who bravely pushed their puny works of sea defence outwards on the rising sands, is surely full of human interest.

The viewpoint from which I have studied the "Romance of the Yangtse Delta" has been that of the river engineer—probably the least romantic side of all. Nevertheless, this study has given me much pleasure and has compelled me to consider the historical and geological viewpoint—both distinctly more romantic, particularly if you leave your imagination a free rein.

Perhaps I had better explain the reasons why it has been and is necessary for me, as the engineer to the Whangpoo Conservancy Board, to study the Yangtze Estuary.

The Huangpu, to which Shanghai owes its greatness as a port, is largely dependent on the Yangtze. Not only is it a tributary, but being practically without slope, it depends for its ebb and flow on the changing level of the larger river; in other words, the Huangpu fills and empties as the Yangtze rises or falls, and as nine-tenths of the Huangpu water is tidal, one-tenth only being drainage from its own basin, its dependence upon and relation to the Yangtze are obvious. The Yangtze is largely responsible for the silt in the Huangpu.

The Yangtze is the approach to the port of Shanghai and the Fairy Flats, 25 miles outside Woosung in the

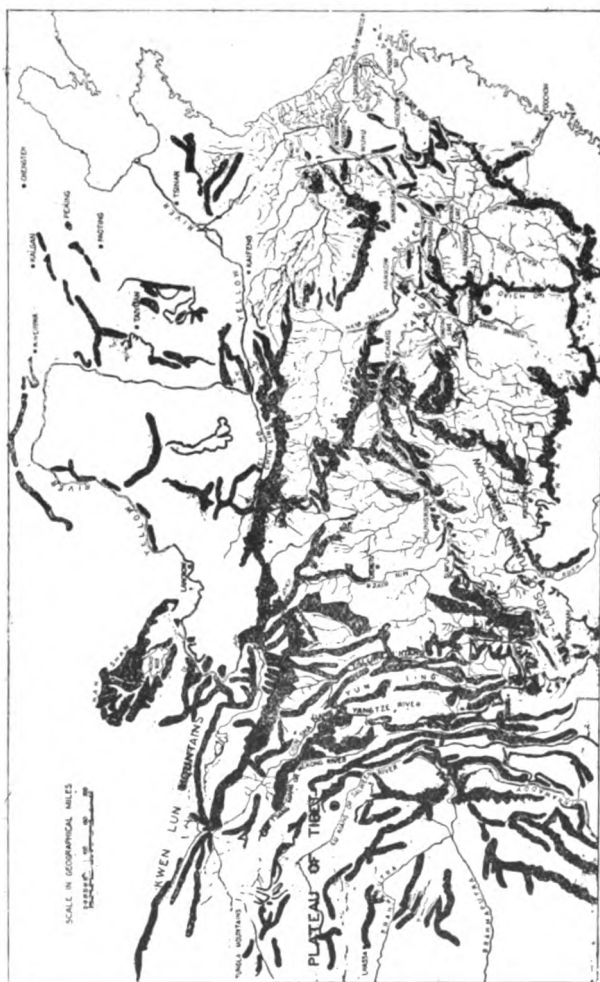


PLATE 1

Estuary, is the main hinderance to the ocean ships entering this port. The bar is 17-18 feet at lowest low water and 28-30 feet at neap high water.

My study of the Yangtze Estuary especially with reference to Shanghai as a port has been published in several reports—which may be found in the library of this Society.

One, the "Report on the Yangtze Estuary, 1917," one on the "Hydrology of the Yangtze Estuary of 1919," and one on the "Hangchow Bay, 1921." In order to get an authoritative opinion on the geological side, Mr. V. K. Ting, B.Sc., Glasgow University, Director of the Chinese Geological Survey was asked to report and did so in a report on the Geology of the Yangtze Valley below Wuhu, dated 1919.

Before returning to the immediate subject which concerns the *Growth of the Delta*, let me recapitulate some of the main features of the two natural factors which are at work in the delta—the transporting agent, the Yangtzekiang, and the receiving medium, the sea with its tides.

GENERAL FEATURES OF THE YANGTZE.

The river rises in Thibet at approximately 34° Latitude and 91° Longitude, flows south and east for about 800 miles to about Latitude 22° North, when it trends to the northeast and finally empties into the Yellow Sea at 32° North Latitude and 122° East Longitude. It has a total length of approximately 3,200 miles, and with its tributaries, drains an area of approximately 756,500 square miles, which is four times the size of France. It is the sixth in length of all the rivers of the world. It is navigable from the sea a distance of 1,630 miles to a point just above Suifu, in Szechuen Province. Above this point, owing to the narrowness of the channel and high velocity of the current in the gorges, steamer navigation is impossible except for short stretches. In this section the elevation of the river drops from approximately 17,000 to 800 feet above sea level. See Plates 1 and 2.

In the unnavigable and unexplored torrent of the "Golden Sand" (Chin Sha) from the Thibetan frontier to Ping Shan Hsien near Suifu in Szechuen, there is a fall of about 8 feet per mile or 1 in 750. This is, of course, not uniform. From Ping Shan to Ichang, the fall is about 1 foot per mile, or say, 1 in 5,000. From Ichang to the sea the fall is very small, about 3 inches per mile, or 1 in 20,000. From Wuhu to Woosung at time of low river the

fall is less than an inch per mile which is flatter than one in a hundred thousand. See Plate 3.

The average discharge during the year is 1,050,000 cubic feet per second.

TIDES.

The powerful semi-daily tides of the Pacific Ocean traverse the China Sea, advance up the Yangtze a distance of 450 miles, diminishing gradually from a range of 15 feet at Spring Tide at Side Saddles until its daily effect is no more apparent at Kiukiang, and this agent complicates the formation of this delta. It is quite different from the Nile or the Mississippi.

(a) *Physiography*.—The Yangtze emerges from the hills which practically define its course at Chinkiang. The hills on the right bank are the eastern extremity of the Nanking System, and the hills on the left bank 10 miles inland at Yangchow are the eastern extremity of the mountains forming the northern divide. See Plate 4.

The Yangtze Delta is roughly east to a line from Yangchow southwestward through Chinkiang thence southeastward to Hangchow. The western border is defined by the Langshans or mountains of South Anhwei terminating in the Tung Kwan Shan, west of the Tai Hu and the Nanking System.

The general level of the plain is about the level of ordinary high water, 12 to 15 feet above lowest low water at Woosung Forts. The immediate shore is dyked considerably higher than ordinary high water, but with an exceptionally high river as in 1921, great areas of the plain are flooded.

No accurate maps in the modern sense exist earlier than 1842—the British Admiralty Survey.

(b) *Hills in the Delta*.—Besides the range of hills at Kiangyin and around the Tai Hu Lake, there are several other groups, at Kanpu and Chapu on the Hangchow Bay, at Sungkiang in the center of the drainage basin, at Langshan on the left bank of the Yangtze, and many island-like hills Chinwangshan and Choshan near Chinshan, Quinsan near the city that bears that name and Yahzashan near Changan. See General Map.

The group near Kiangyin are probably a prolongation of the Nanking System, while the group along the shore of the Hangchow Bay are the extensions of the coastal hills at Hangchow.

The isolated hills are mostly volcanic and partially buried in the delta plain.

LONGITUDINAL SECTION OF THE YANG TZE KIANG

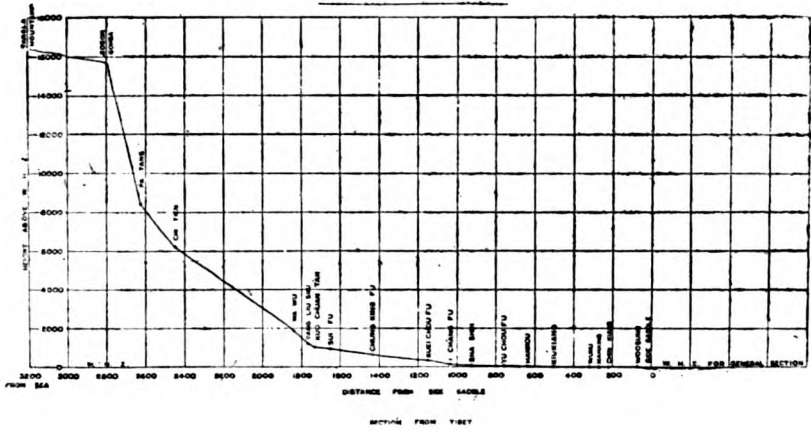


PLATE 3



PLATE 4

(c) *Depressions*.—Between the two mountain masses that form the western border, there is a very low depression extending westward from the western shore of the Tai Hu to the Yangtze at Wuhu. This depression is divided about midway by a ridge of loess forming a watershed, a series of lakes to the west drain into the Yangtze, while those to the east have either formerly been a part of the Tai Hu or drain into that lake.

On the northern side of the Yangtze River a belt of swampy land forms almost a continuous sheet of water. On the southern side, there is also a continuous lake area. The drainage system of these lakes is also complicated, for every lake has more than one outlet.

(d) *The Tai Hu*.—The Tai Hu lies at the foot of the great mountain system which forms the western border of this great plain. Within the perimeter of the lake there are some ninety hills rising to heights of 1,500 feet. Its surface is 4 feet above the mean sea level and about one to two feet above the mean water level at Woosung in the winter and the lake is in free communication with the sea via the Tien Shan Hu and the Huangpu. Its depth is up to some 8-10 feet.

These facts tend to confirm the supposition that the mountain range along the western Tai Hu is the western extremity of the Delta, and that the Tai Hu was at one time a part of the sea.

The outlets from the Tai Hu are on the east side. They may be divided into three groups. The first group consists of the channels into the Grand Canal to Soochow. These empty into the Yangtze at Liuchiaho.

The second group consists of two channels, one to the north of, the other to the south of, Wukiang. These ultimately empty into the Soochow Creek.

The third group consists of two principal channels which eventually find their way into the Tien Shan Hu and the Huangpu. These channels are all in communication with each other and they all reach the Yangtze.

The discharge of the lake is principally through the Tien Shan Hu and thence through the Huangpu.

THE GROWTH OF THE DELTA.

In order to explain how this delta came into being, let us consider the agent that is known to be active to-day in extending the delta, i.e., the silt of the Yangtze. This is the agent that is building banks, bars and shoals in the

Estuary of the Yangtze and accordingly attracted my attention.

Several years observations at Wuhu and Kiukiang, (where the influence of tide is not felt and where there is a steady downward flow all the year round) have resulted in our being able to state fairly well the amount of silt brought down in suspension by the Yangtze each year, apart from the quantities rolling down along the bottom.

By gauging the river at different stages, we have been enabled to determine the amount of water discharged daily, averages for the year, etc., and by a daily analysis of a sample of the water, we are able to state the quantity of silt carried in suspension. The quantity of silt rolled along on the bottom has not been herein considered.

The average amount of water per year is 1,050,000 cubic feet per second. The average amount of silt is 500 parts per million by weight or 350 parts per million per volume. That means 11,000,000,000 cubic feet or 400 million tons per year, or enough to cover 400 square miles 1 foot deep or 40 square miles 10 feet deep.

The silt deposits on a front of over 100 miles on a slope of 3 feet per mile down to a depth of 250 feet and thus over an average breadth of 83 miles: making the area 8,300 square miles. Hence this area should rise 1 foot in 20 years. As the average slope is 1 in 2000, the coast advances 2,000 feet in 20 years, or *1 mile in 60 years*.

This gives a period of growth since the coast was at Kiangyin (a distance of say 80 miles perpendicular to the coast) of 5,000 years. The whole area below the Chinkiang-Hangchow line of hills (120° longitude) is 15,000 square miles. Borings at Shanghai show pebbles and marine deposits at 250 feet, so that if this is the depth of the old sea bottom and the present silt rate is applied it would take 10,000 years from Chinkiang to the present coastline. (Before, of course, most silt stopped above Chinkiang).

These figures are of course only indicative as the area, depth, slope, over which the deposits occurs, and the discharge of the river vary through the centuries.

The manner in which the Yangtze Delta is built up is of course not like that in which a mud-laden stream emptying into a quiet lake would cause a growth of its shoreline—a fanwise extension of the coast into the lake.

Due to the tides—there is an ever changing number of outlets, islands, tidal swashways—old areas, new areas, openings and reopenings—backwards and forwards all over

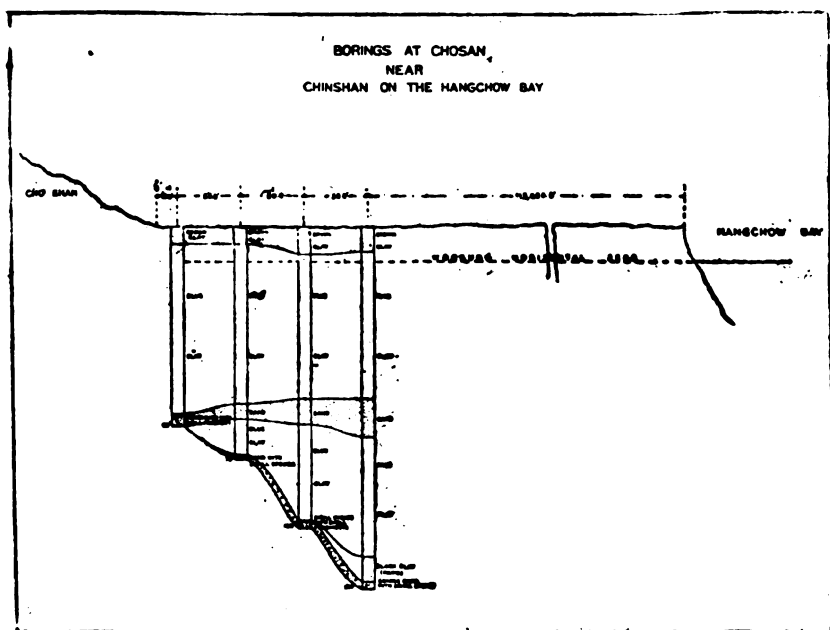


PLATE 5

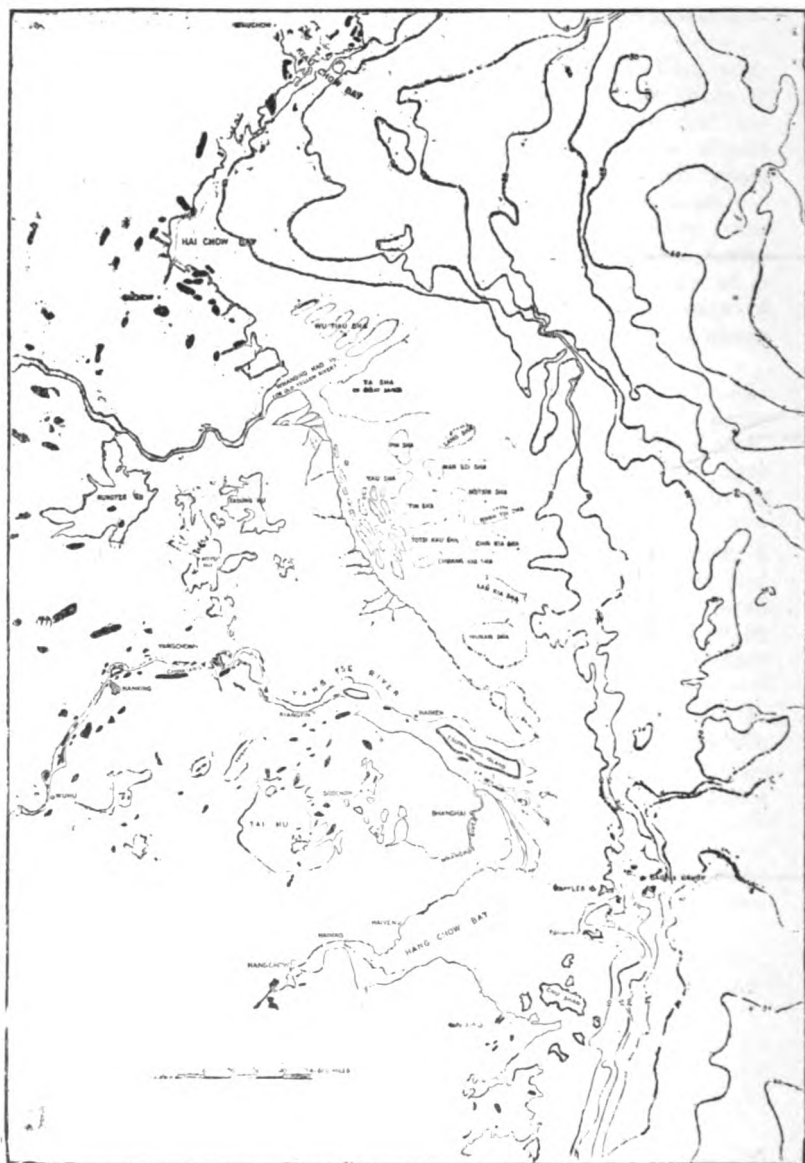


PLATE 6

the estuarial area, but the resultant motion is distinctly *forward* and on an average at the rate mentioned.

In order now to corroborate or disapprove these calculations as to the delta-growth which are based on most exact silt data for some years, but of course the assumption as to width and area of deposit are very conjectural and contestable, I arranged for a number of facts and data to be investigated from the point of view of the geology, general history, topography and hydrography of the district which seem in more or less degree to bear out the river-engineering conclusions arrived at.

GENERAL GEOLOGICAL FACTS.

Mr. V. K. Ting, the Geologist, in his 1919 report, states that the whole eastern coast has been sinking, the fiord-like arms of the sea from southern Chekiang to Kwangtung being drowned valley, and the isolated hills in the delta of alluvium are nothing but buried mountains.

Though it is uncertain whether this subsidence is still going on, there can be very little doubt that, geologically speaking, it has been subsiding until quite recently, as many physiographical features which can only be directly due to this movement have not sensibly modified by subsequent erosion.

This sinking process in recent years, if existing, must have been extremely slow as the rate of deposition of the Yangtze silt was more than enough to counter-balance the effect of sinking.

I have also arranged for borings at various places in the Yangtze Delta.

The borings at Chosan, a hill about 150 feet high, a mile north of Chinshan were made from the base of the hill, southward, at 500 feet intervals. At the base of the hill borings became very difficult at -65 feet W.H.Z. when shale stones and fragments of shells were taken out. The second boring was practically the same. At the third and fourth boring these difficulties were not encountered until depths of -78 feet -127 feet respectively were reached. See Plate 5.

At House Island a depth of -148 feet was reached; at Woosung Forts -135 feet; at Pootung Point -184 feet; at Tien Shan -138 feet; at Soochow -267 feet and Quinsan -237 feet W.H.Z.

A boring on the Bubbling Well Road, Shanghai, carried out by various interested persons and already described in the "Transactions of the Engineering Society" reached a depth of 420 feet, approximately -406 feet W.H.Z. Pebbles were encountered at a depth of 228.

These facts bear out Mr. Ting's assumption that this region has undergone subsidence but that the deposits by the Yangtze have been more than enough to counterbalance the ultimate sinking.

SUBMARINE BANKS ON THE CHINA COAST OUTSIDE THE DELTA.

The growth of the great central Plain of China is of course, the combined work of the two rivers, the Yangtze and the Huangho (Yellow River).

The configuration of the bottom of the sea and coast outside the actual coastline is telling a very plain tale. What actual principles can be laid down for the delta building is doubtful. See Plate 6.

HISTORICAL RECORDS OF THE ANCIENT MOUTHS OF THE YANGTZE.

There were various statements as to the ancient mouths of the Yangtze, mentioned in the old "Yukung" written 4,000 years ago, but there are no records clearly defining what was meant by these mouths and the present topography of the delta does not warrant a definite theory corroborating any of the old statements which were delightfully vague as to the details of the situation. See Plate 4. Later, Chinese writers have explained this in several ways:—

1.—Those who believed that the Yangtze divided somewhere near Wuhu or Taipingfu, one branch coming down the present channel of the Yangtze and the other two through the depressions between the Nanking hills and the hills to the west of Tai Hu.

A continuous water communication from Wuhu to the Tai Hu *via* Tungpa in Kaochun does exist through an artificial channel from Kaochun to Liyang. The passage is cut through a loess barrier, and Mr. Ting after an examination of this region states that no arm of the Kiang however small could possibly have gone through here without leaving recognisable signs of its presence.



PLATE 7



2.—Those that believed that the three mouths were in the ancient province of Yangchow (Kiangsi, Anhwei, Kiangsu and Northern Chekiang). See Plate 7.

- a. The Sunking—the Soochow Creek of to-day.
- b. The Sankiang, a river north of the Soochow Creek.
- c. The Tungkiang, sometimes identified with the Whangpoo.

These are practically only outlets of the Tai Hu. The word "Kiang" was formerly applicable only to the Yangtze, the widening of the term, which means now a large river, came about very much later. It is improbable that the outlets of the Tai Hu should receive such a name. The Sankiang is merely a branch of the river Sunkiang, and the Tungkiang could only very doubtfully be identified with the Whangpoo.

3.—Those who accept the Chien Tang Kiang as one of the outlets.

- a. North Kiang is the Yangtze.
- b. Middle Kiang is Sunkiang (the Soochow Creek).
- c. South Kiang is the Chien Tang Kiang.

There is considerable evidence that the Sunkiang or Wusungkiang was at one time much more important: the silting up of its channel, largely due to tidal action, occurred in comparatively recent time. On the other hand, there is no reason to doubt that the Yangtze River and the Tai Hu have always been in free communication as it is to-day.

The third or South Kiang is identified with the Chien Tang because it is the only river that has sufficient water to deserve such a name. It has been more or less in free communication with the Yangtze, either *via* Tai Hu or to the east of it. So it would not be unnatural to apply the name "Kiang" in this case, but there is no passage now from the Yangtze west of the Tai Hu to the Chien Tang.

4.—Those who consider that the three main tributaries at the source of the Yangtze were referred to as the outlets.

The three Kiangs are the three upper principal tributaries of the Yangtze: the Han is the north outlets: the Min the middle: and the Kankiang of Kiangsi, the south outlets.

The interpretation that the three tributaries at the source are the three Kiangs, the outlets, is difficult to reconcile with the general meaning of the text which constantly refers to the ancient province of Yangchow, and the Han and the Min are both outside of that ancient province.

I think it quite safe and correct to say that the hazy references in the early book "Yukung," the oldest book on geography presumably written by the Emperor Yu 4,000 years ago, part of the book of History, the "Shu King," to the three "Kiangs," can at most signify that there did exist

a Delta to the Yangtze, i.e., that the Yangtze had several, at least three, probably more, mouths.

To put more value on it than this seems to me to be very unsafe.

The paper on the Ancient Mouth of the Yangtze Kiang by Rev. J. Edkins, 1860, is very interesting in calling attention to the many explanations in Chinese literature of the subject, but as it does not apply the test of the exact sciences—neither geology nor hydrology, it gives no opinion on the value of those statements, and Richthofen's acceptance of the statements must have depended on their not having been able actually to verify existing conditions.

HISTORY AND DATES OF ESTABLISHMENT OF CITIES. -

In Mr. Ting's report the following interesting analysis is made:—

If we draw a N.S. line from the north of Kiangsu through the district of Tung'tai, and then prolong it to the S.E. through T'ai'sang Chiashan, and south to the sea, we see that all the cities to the east of this line were established after the 5th century A.D. See Plate 8. Of the 34 cities established in the Christian era, 18 are to the east of that line. On the other hand, of the 49 cities west of the line only 17 are dated after the 3rd century A.D.; all the other cities go back to 200 years B.C.

East of the line no city goes back further than the fifth century A.D.

Moreover the dates of establishment of cities vary as the distance from the sea.

In this connection some wrong information as to Shanghai is current. As late as 1916, before this Society, Shanghai was said to exist in the year B.C. 221 as a distinct city. This must be an error, as it cannot be identified with any actual records.

Shanghai became a district city (Hsien) 1290 or 1264, but has probably existed since A.D. 1075 or 1130.

Sea Dykes and Sea Wall.—The building of a complete and continuous system of earthen embankments known as "tang" or dykes, is one of the factors of the Delta's growth. Along the south shore of the Yangtze practically a continuous dyke runs from Kiangyin, round the Yangtze Cape, past Chapu and Haining almost to Hangchow. See Plate 9.

The sea dyke built along the coast of Southern Kiangsu and Northern Chekiang extends from Hangchow to the Southern part of Ch'angshu opposite the Ch'ungming island.



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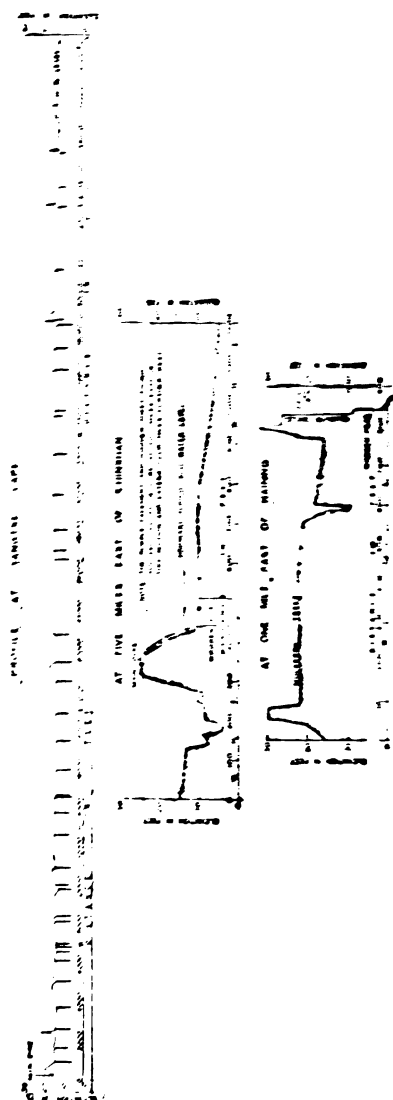


PLATE 10

It is commonly supposed to have been built first in the T'ang dynasty, but according to the Records of Sungkiang in which the question was fully discussed, the age of the dykes is different in the different parts. Those in Chekiang are the oldest, as some of them certainly date back to the T'ang dynasty. The dykes in Kiangsu, on the other hand, are much more modern.

In fact, even in Chekiang, the dykes are not of the same age. The oldest part is that of Haining which was built before A.D. 713 when it was repaired. Next come the Hangchow dykes which were built with difficulty by the famous Prince Ch'ienliu (錢鏐) in A.D. 910.

The present dykes at Haiyen and part of P'inghu are comparatively modern, but other and more ancient dykes existed there. It is known that before the 11th century the sea was 95 *li* from the city of Haiyen, and there were eighteen parallel dykes to protect it. In spite of them the sea advanced steadily so that by the end of 13th century, the coast was only two *li* from the city. The distance was decreased to half a *li* in 1370. This rapid advance was only partially stopped by the repeated building of more massive stone dykes, the site of which probably coincides with that of 1381.

Although the sea dykes in Kiangsu are supposed by some writers to be originated from the T'ang dynasty, the existing dykes date only from A.D. 1472, the site of the old dyke being lost. These in Ch'angshu form an exception, for they were first built in 1754. There has been far less trouble and repair than in Chekiang.

The dykes at the Yangtze Cape in the district of Nanhui deserve special mention. See Plates 9 and 10. The innermost dyke known as Laot'ang was probably built in 1472. Constant addition of sand banks so increased the area under cultivation, that about A.D. 1590 the second dyke was erected to protect the newly established district city, which is situated on the very edge of the first dyke. The distance between the two dykes is about a mile which roughly represents the net gain from 1472 to 1590. The area outside the second dyke has increased very rapidly since, and in 1884 a third dyke was built to enclose 300,000 *mou* of reclaimed land. Another dyke was built soon afterwards to strengthen the protection. The average distance between the second and the third dyke is about 5 miles, an enormous increase in 300 years! If we divide the distance between the first and the third dyke (*i.e.* 6 miles) by the number of years from 1472 to 1884, it would give a rate of a mile in 69 years.

which figure is in wonderful agreement with 1 mile in 60 years.

The Canal System.—One of the most conclusive evidences of the Yangtze having built up the delta on which we live is the intricate canal system of the delta. See Plate 10a, 10b and 10c.

The canals are either tidal or their waters are held back by the great tidal influence at the mouth of their principal outlets, the Whangpoo, the Liu Creek, etc.

History of Tsungming Island.—The following dates are based on statements made in the Chih or Prefectural Records of Tsungminghsien, of which there have been nine editions since the end of the thirteenth century. See Plates 11, 12 and 13.

"In the first 'Wu Te' year of Kao Tsu, Emperor of the T'ang dynasty (A.D. 618) to the south of the subprefecture of Haimen, there suddenly rose from the waters two islands which were named 'Tung Sha' (East Sands) and 'Hsi Sha' (West Sands). In A.D. 696 some fishermen occupied them, and nine years later a town, 'Tsungming' was established.

"Some three centuries after their birth, these islands commenced to disappear, but at the same time there was formed a little way to the northwest a new one called Yao-liu-sha. In A.D. 1102, the two banks Tung-sha and Hsi-sha had completely disappeared and while that of Yao-liu-sha was itself also being demolished piecemeal, a further island rose in the N.E. and received the name Tung-san-sha (East Three Bank) from three families which established themselves there. In 1222 Yao-liu-sha which still resisted the destroying current had its name of Tsungmingchen changed to that of Tienszuchang (Salterns given by Heaven) and in 1293 it was made a district (Chou) with the earlier name of Tsungming. A walled town was erected in that year."

A chart of these changes is published in the 1760 edition.

The Records proceed to describe how the island of Yao-liu-sha was steadily cut away on the south and built up on the north, compelling removals of the city in 1352 and 1420 (five miles in the first case and three in the second). The waters continued to encroach on the city and a third migration took place in 1529, the inhabitants going to the island Tung-san-sha which had remained firm. Here again, however, the river eventually began to destroy the city walls and the site was moved to a new island (Ping-yang-sha), somewhat to the south of Yao-liu-sha. Finally the same fate overtook this position and the fifty and last migration took place in 1583 to another new island S.E. of the

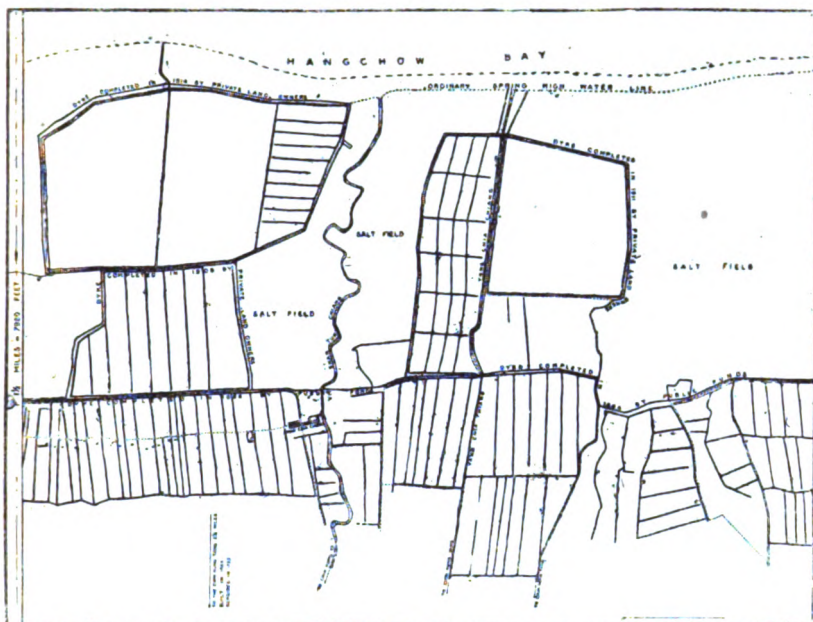
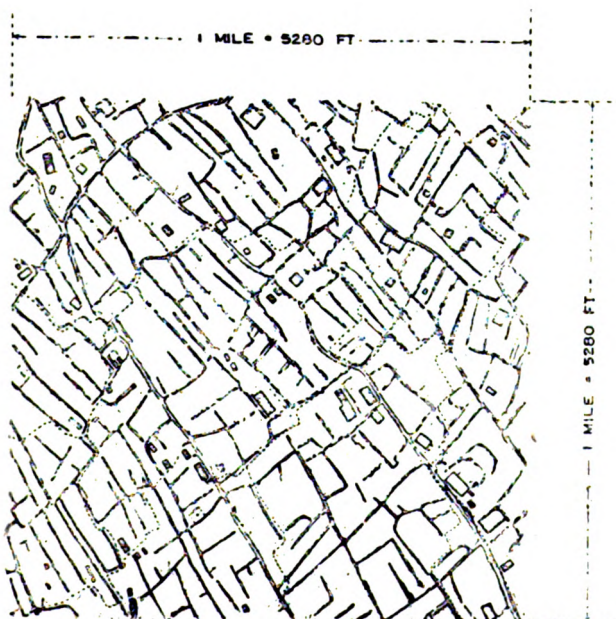


PLATE 10A

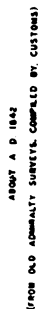


ONE SQUARE MILE NEAR THE VILLAGE OF
CHING TSUN CHIANG. NO OF WATERWAYS
CROSSED PER MILE IS AVERAGE DISTANCE
BETWEEN WATERWAYS 300 FT

PLATE 10B



PLATE 10c



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ABOUT A. G. 1990
(FROM FATHER NAVRET'S ROOM 214 DE TROUS WIND)

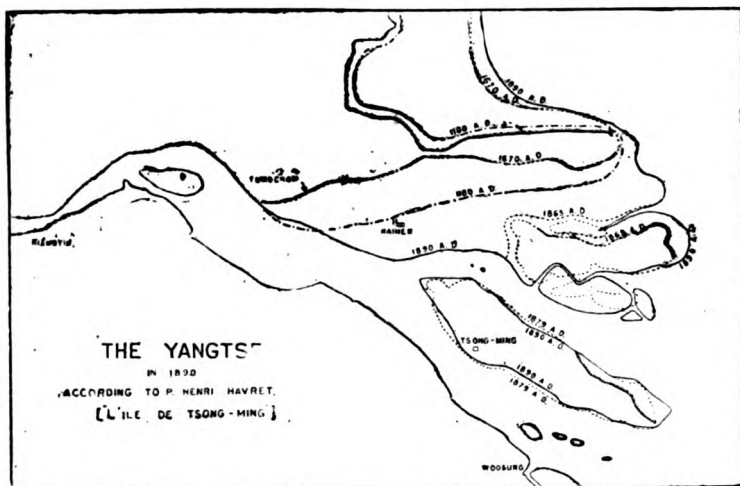


PLATE 13

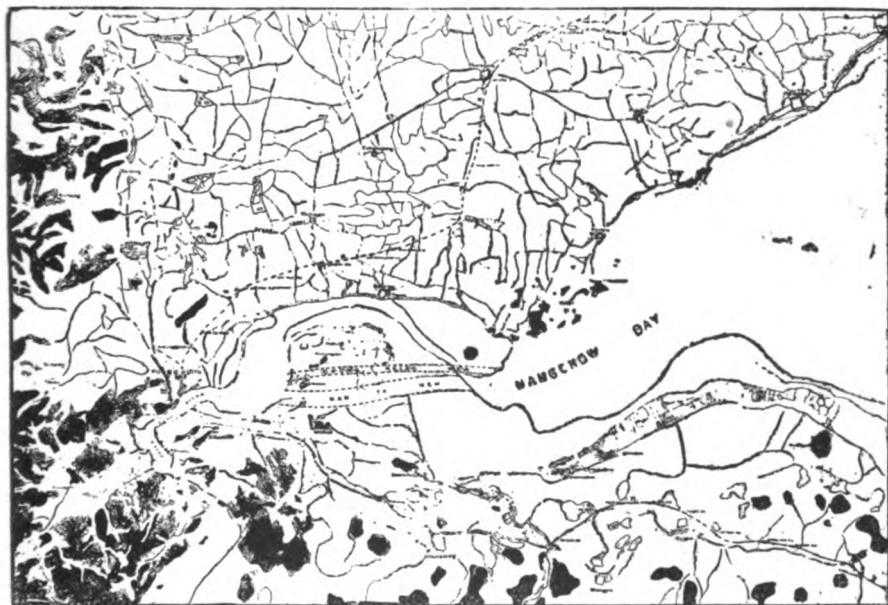


PLATE 14

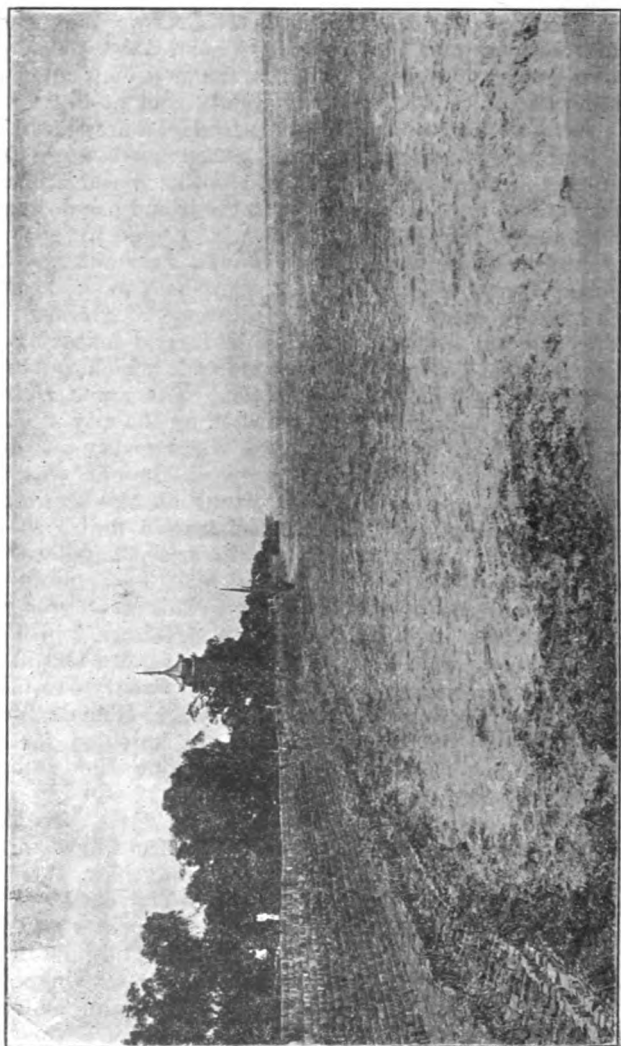
Ping-yang-sha termed Changsha, which is the core of the present island.

A chart in the Kiangnan Records shows the general arrangement between the years 1550 and 1583. The proportions are so inaccurate that no reliance can be placed upon it as to scale, but it shows clearly that at that epoch there was a number of small islands (thirteen are shown but some bear several names implying earlier subdivision) from which Tsungming Island has developed. Father Havret considers there is good evidence that the island has decreased in width since A.D. 1700. See Plate 11, 12 and 13.

History of the Northern or Haimen Promontory.—The records of Tungchou contain many references to the changes which have occurred in the neighbourhood of Haimen. It is stated that this area goes back to the second century B.C., and there was at first only a sandbank which gradually became connected with the mainland. The name Haimen was given to it in A.D. 958, at which time the city of Tungchou was built. The Haimen bank was steadily cut away by the river until in 1672 the town of Haimen was destroyed and the areas which had shrunk to almost nothing ceased to be regarded as an administrative unit. At the same time new banks began to appear in the middle of the river, half-way between Tungchou and Tsungming and became connected to the left bank. This new area was created a "Ting" with the old name "Haimen" in 1768. Since then the promontory has steadily advanced and in one hundred and ten years progressed seaward twenty-five miles. Father Havret (*Varietes Sinologiques*, No. 1, L'île de Tsongming, Shanghai, 1892), to whom I am indebted for this information, has published a map showing the probable changes of the promontory. See Plate 11, 12 and 13.

The Features of Hangchow Bay, and the Chien Tang Kiang Estuary.—Assuming that the coast line follows a line from Yangchow through Chinkiang to Hangchow, then the Hangchow Bay was a part of the sea. The outlet of the Chien Tang Kiang was at Hangchow, or Hangchow was probably on the northern side of the estuary. The hills in the coastal plain north to a line from Hangchow to Ningpo are similar to the hills in the Yangtze Delta and the island off the China coast. See Plate 14.

The delta has probably been built up largely from the silt of the Yangtze, the nature of the material being identical. The waters of the Hangchow Bay are permeated with Yangtze silt and the growth of the spits opposite Chapu and Haining are from the Bay inward. See Plate 14.



THE HANGCHOW BORE.

The silting up of the old channels, the Nan Ta Men or South Great Channel, was between Kan Shan and the Che Shan, the Pieh Tse Men or Middle Channel, was between Che Shan and Ho Chuang Shan, and the North Channel was north of Ho Chuang Shan, is probably due more to the Yangtze silt rushing in on the flood tide and encountering the ebb and fresh water discharge of the Chien Tang Kiang.

My recent investigations in the Hangchow Bay indicate a very slow accretion as a total resultant of the many forces at play. In many places erosion, in others accretion, but the latter predominating.

The Bore is the result of the delta-building in the Bay.

RESUMÉ

I could add many other points—that I have gone into—*re* the origin of the *Whangpoo* and the *Tai-Hu*, but space does not permit me to do so and most data I have are already published in the reports mentioned.

Reviewing the various evidences, hydrological and hydrographical, geological and historical, as well as the actual processes of to-day, in regard to the growth of the delta—I venture to say, and believing not to be far out—that the delta below Chinkiang has been built up in the last 10,000 years, or at most 20,000, and that the plain form. At this rate, some 1,000–1,200 years from now the Yangtze Cape will be at Gutzlaff and the familiar Island cliff will then be a hill on the plain. The same length of time will probably elapse before the Tsungming Island, or a new island outside it, has enveloped Sha-Wei-Shan, the rock and lighthouse which every northbound ship is now guided by.

Prophecy is a thankless task and probably 1,000 years hence—if some members of the Royal Asiatic Society—which I hope will then continue to exist—were to look up the records of this lecture they may have cause to reflect upon what foolish prognostications have here been attempted. It is, however, interesting and useful to make an effort to form some idea of what is going on around us. As Edkins says “the same causes which have gradually produced this great alluvial plain, on which Shanghai and all the other cities on the plain were built, are still in operation gradually forming fresh land to the seaward, filling up old channels originating new ones, and by degrees increasing the elevation of the land.” Without overflowing its banks and de-

positing its sediment upon wide breadth of country, this wonderful Yangtze does its work in its Estuary quite as effectually, by the help of the powerful tides of the Pacific, which enable its mud-laden waters to enter the thousand little canals that have been made by man for the irrigation of the fields even after the main dykes are built shutting off the large river itself and the tides. The decay of vegetable matter combined with artificial irrigation raises the surface, and would, if continued sufficiently long, render the whole region at length entirely independent of the embankments made round the entire sea coast for the security of agriculture."

The rate of advance of the coast is, as I have said, somewhere about 1 mile in 60 years, on an average. In some places the coast may be stationary—in others advancing at double the rate. The figure is just a *general average* indication.

Only for very short periods ahead is it possible to predict exactly where channels are tending to form, where any way the islands or coasts grow, and again disappear, only to form again.

One thing is certain. The work of erosion will proceed in the upper drainage basin. As the intermediate basins are fairly well filled, the mouth will receive a good deal, perhaps half, perhaps much less, of the matter eroded. This process will probably continue for many thousands of years and the present delta grow.

If we suppose that one-third of the whole watershed (= 250,000 square geographical miles) consists of hillsides and other erodible area, the silt passing Wuhu corresponds to a reduction in height of one foot in 625 years, or of one mile of height in $3\frac{1}{2}$ million years. It would certainly seem reasonable to suppose that the actual denudation is at least twice that which is indicated by the Wuhu silt content, i.e., that at least half the matter eroded is left above Wuhu.

As the high upland of the Yangtze is many thousands of feet high—there are many millions of years to look forward to, before the Yangtze has succeeded in levelling down its entire basin to the level of a plane.

Before this has happened, however, some new movement in the surface of the earth may change the map again and the delta formation will begin all over again on new lines in a different part of the continent, and the Estuary of the Yangtze may then be at the present Ichang or still further up.

THE SHUH COUNTRY.

Rev. J. HUTSON.

CHAPTER I.

A HISTORICAL SKETCH.

The ancients believed that rains fell regularly every night in the Shuh Country. Though this may be incorrect, still night rains are not only plentiful but often heavy, especially during the spring, summer and autumn seasons; while the winter seasons are generally dry, but dull and hazy. The proverb says that the Szechwan dogs bark at the sun (蜀犬吠日). This has been interpreted that the sun was so rarely seen in the province, that when it did appear the dogs barked at it. A T'ang (唐) Dynasty writer recorded the idea that "when the snows of 'Pa' and 'Shuh' melted then the floods came."

Shuh has also been termed by the people the "Mountain Kingdom" and its capital the "River City." These names were given owing to the high mountains which almost hid the sun during the winter season, and the rivers which not only surrounded but also intersected its capital.

The capital city, Ch'en tu, is situated 5,710 li southwest of Peking, or a distance of 46 travelling stages. The city is surrounded by a great plain, which at one time was probably a large inland lake; while the ten li plain of Kien Cheo (簡州) and the Liang Shan (梁山) plain were also smaller lakes. The districts of Kien Cheo (簡州) and P'eng Hsien (彭縣) are situated on opposite sides of the plain, and it is a strange coincidence that both places are famed for rolling stones and blowing sand. The ancient inhabitants of these regions believed that there were sea eyes (海眼) situated in Ch'en tu, and also elsewhere; which if rudely disturbed would bring a flood of water upon the land. Situated at the back of the T'ai Ts'i Ssü (太慈寺) temple, is an ancient Buddhist image on which is engraven the four characters yung chen shuh ien (永鎮蜀眼). The character is written in the "Seal" style peculiar to the Ts'in (秦) Dynasty.

The idea conveyed is that a sea eye was situated in that place; and the idol was placed over to protect it from ruthless hands and suppress the ever threatening flood. Other sea eyes are believed to be situated outside the east gate within the precincts of the Ta Fuh Ssü (大佛寺) and at Kwan Hsien, by the Fuh Long Kwan (伏龍觀) temple, under the elephant's trunk rock. On the embankment near the latter spot a stone rhinoceros is placed to quell the rising floods. Its aspect is that of placidly watching the setting moon. The proverb runs Hsī Niu Wang üeh (犀牛望月), "The rhinoceros watches the moon." The ancients believed that the sun was fire and the moon water, hence the latter was believed to have something to do with the rise and fall of the floods.

From the time of Hsia Yü Wang (夏禹王) (2205 B.C.) the sub-prefecture of Liang Cheo (梁州) included the Kingdom of Shuh.

In the Cheo (周) Dynasty period (651 B.C.) Ts'an Ts'ung (宣王) was King of Shuh.

In the reign of Ch'en Ts'in (慎靚) (241 B.C.) the Ts'in (秦) Dynasty Rulers overthrew the King of Shuh, and made his territory into a prefecture (郡) with its provincial headquarters at Ch'en tu.

During the Han (漢) Dynasty the country was still known as the prefecture of Shuh, and was governed by the I Cheo (益州) sub-prefect. In the latter Han (後漢) period Kong Seng Su (公孫述) took possession of Ch'en tu and proclaimed himself King of Shuh, and changed the status of the city from Shuh Chiün (蜀郡) to Ch'en tu Yin (成都尹); but after a time K'ong was subjugated, and the country again became known as Shuh Chiün (蜀郡). In the reign of Hs'in P'ing (興平) (A.D. 194) a certain Lui Yen (劉焉) from Mien Chuh Hsien (綿竹縣) took the city.

At the close of the reign of Kien An (建安) (A.D. 196), Chao Lieh Ti (昭烈帝) set up his kingdom in Shuh.

In the Wei (魏) Dynasty and the fourth year of the Emperor King Yüan (景元) (A.D. 260) the Shuh country passed to the Wei (魏) Dynasty.

In the Chin (晉) Dynasty the Emperor T'ai K'ang (太康) (A.D. 286) made his son King of the Kingdom of Shuh.

In the second year of the Emperor T'ai An (太安) (A.D. 302) a rebel named Li Hsiong (李雄) set up his standard of revolt in the country, and was not subdued until the 3rd year of the reign of the Emperor Yin Ho (永和) (A.D. 345), and Shuh again fell into the hands of Fu

Ts'in (苻秦) in the reign of the Emperor Ning K'ang (苻苌) (A.D. 363), but it reverted to the Chin (晉) in the eighth year of the Emperor T'ai Ho (太和). During the Song (宋) and Ts'i (齊) Dynasties there is nothing of great importance recorded about the Shuh Kingdom.

In the Liang (梁) Dynasty in the reign of Ta Pao (大寶) (A.D. 550) the King of Wu Ling (武陵王) whose name was Ki (記), set up his throne in the city of Ch'en tu.

During the Western Wei (西魏) period and in the second year of the reign of Fei Ti (廢帝) (A.D. 552) the country again reverted to the Wei Dynasty.

During the latter Cheo (後周) Dynasty a Tsong Kwan Fu (總管府) governed the country.

In the Sui (隋) Dynasty and in the reign of K'ai Huang (開皇) (A.D. 581) the terms Chüin (郡) and Cheo (州) were discarded and a Si Lan Hsing-T'ai (西南行臺) established in their stead, which only lasted for three years, when the title Tsong Kwan Fu (總管府) was again adopted.

In the first year of the Emperor Ta Nieh (大業) (A.D. 605) the term Tsong Kwan Fu was again discarded and the title of Shuh Chüin (蜀郡) was revived.

In the T'ang (唐) Dynasty and the first year of the reign of the Emperor Wu Teh (武德) (A.D. 618), the title of I Cheo Tsong Kwan Fu (益州總管府) was given to the city and country. This title was adopted for three years when the title of Si Lan Tao Hsing T'ai (西南道行臺) was again revived.

In the ninth year of the Emperor Hsing T'ai (行臺) the title adopted was Tu Tuh Fu (都督府).

In the first year of the reign of the Emperor Chen K'wan (貞觀) the title was again changed to Kien Lan Tao (劍南道).

In the second year of the reign of the Emperor Long Soh (龍朔) (A.D. 661), the city was raised to the rank of a Ta Tu Tuh Fu (大都督府), but in the second year of K'ai Yuan (開元) it was again changed to a Kien 'an King Lioh Shi (劍南經略使) and seven years later it became a Tsieh Tu Shi (節度使) with a Resident Governor.

In the first year of the reign of the Emperor T'ien Pao (天寶) (A.D. 742) the country again became known as the Shuh Chüin (蜀郡).

In the fifteenth year of his reign the Emperor T'ien Pao (天寶) himself took refuge in the city.

In the reign of Chi Teh (至德) (A.D. 756) the city became known as the Lan King (南東) with a resident

governor who was known as the Kien Lan Sī Ch'uan Tsieh Tu Shi (劍南西川節度使).

In the first year of Shang Yüen (上元) (A.D. 760) the status of a Provincial Capital was again taken away.

In the Wu Tai (五代) period the rebels, Wang Kien (王勣), and Meng Chi Siang (孟知祥), declared their independence in the city of Ch'en tu.

In the Song (宋) Dynasty period (A.D. 960) the city first became known as Ch'eng Tu Fu (成都府). In the Yuan (元) Dynasty, it was called Ch'en Tu Lu (成都路) or the Circuit of Ch'en tu. It was also called Chong Shu Seng Chi (中書省治). In the reign of Chi Chen (至正) (A.D. 1341) a certain Ming Yü Chen (明玉珍) took possession of the city and country and changed the name of the capital to Ch'en Tu Ts'i Shi Fu (成都刺使府).

In the Ming Dynasty (明朝) the city was again called Ch'eng Tu Fu (成都府).

In the Ts'ing (清) Dynasty the city was known as the Ch'eng Tu Seng Chi (成都省治).

During the reign of the Emperor K'ang Hsi (康熙) the Ch'en Tu and Hua Yang Hsien's were amalgamated, but in the reign of the Emperor Iong Chen (雍正) the Hua Yang Hsien (華陽縣) was again resuscitated.

CHAPTER II.

THE CAPITAL OF SHUH.

The present city wall of Ch'en tu is not the wall which existed in the T'ang and Han periods; the ancient walls having been destroyed many centuries before. The ancient city included a much larger area than the present city. The Hua Yang (華陽) Annals record the fact that in the Han Dynasty, at the close of the reign of the Emperor Yüin Ts'u (永初) (A.D. 107) when they built the city wall, each of the four gates had large main roads leading to the city extending out for a distance of 20 li. The Ch'uang Choh Loh Ch'eng Ki (樞輦羅城記) records that in the T'ang (唐) Dynasty the city was only 25 li in circumference.

The Chang Yüin Ki (張詠記) records that at the close of the T'ang Dynasty the city was 36 li in circumference.

The Li Hao Yang Ma Ch'eng Ki (李昊羊馬城記), also records that the new city was 42 li in circumference.

The Chao Pien Ch'eng Tu Ki (趙忞成都記) records that in the Wu Tai (五代) period (A.D. 907) Meng Heo Chu

(孟後主) had the city walls planted with the Hibiscus *Fu long* (芙蓉花), thus making the whole stretch of 40 li one long flower garden. This gave to Ch'entu the poetical name of *Iong Ch'eng* (蓉城) or "hibiscus city" which it carries to the present day.

The present city wall is only 23 li and 3 fen in circumference, but according to what the Chinese reckon reliable information, the Chao Choh Sz (照覺寺) temple, now situated outside the North gate, and the Wu Heo Sz (武侯寺) temple, now situated outside the South gate, were both at one time included within the city walls, and have remnants of the ancient walls situated near them. Marco Polo's description of Ch'en tu city is also very different from what it is at the present day.

In the 27th year of the reign of the Emperor Kuang Hsü (光緒) it is reported that an ancient bridge was excavated within the precincts of the Sheo Pi (守備) Yamen, and is called the Wu Yin K'iao (無影橋)¹ and doubtless many more could be found if time and money were expended in excavation.

THE MAN CHU CITY.

The Man Chu city is called the Shao Ch'eng (少城), but is not the Shao Ch'eng (少城) which existed at the time of Ts'in Chang Ni (秦張儀) (A.D. 107), that having been destroyed during the insurrections of the Sui (隋) Dynasty period. The present city is situated in the west side of the main city and is also known as the Inner City (內城). This inner city was built in the 57th year of the reign of the Emperor K'ang Hsi (康熙) and is four and half li in circumference; its walls are thirteen and a half feet high. It is provided with five gates, including the West gate of the main city which is included within its walls. The city was purposely built to accommodate the resident Manchu garrison; each banner governed a street and three alleys, which were used for billeting the soldiers under that particular banner.

The formation of the city is said to have been laid out in the form of a centipede (Wu Kong 蜈蚣). The Tartar General's Yamen was reckoned to be the head; the main street which runs to their North gate was looked upon as the back bone; and the side alleys used for the accommodation of the soldiers were looked upon as the legs of the insect. The streets of this little city are wide, quiet and

¹Some Chinese doubt the existence of this bridge.

cool. Trees and flowers abound, and it is the most select residential part of the city, for even the voice of the turtle dove may be heard in its woods.

THE IMPERIAL CITY.

The present Imperial City or Huang Ch'eng (皇城) was built by the first Emperor of the Ming Dynasty (明太祖), who had about twenty sons, to each of whom he contrived to give an Imperial palace and city. This Imperial city and palace has no connection with the ancient Shuh Kings of the Wu Tai period; nor has it any connection with the palace of Meng Heo Chu (孟後主) who had his headquarters in the city; but was originally meant to be the residence of the Ming prince (椿), the eleventh son of the first Emperor.

The wall of the Chinese city as it now stands dates from the Ming Dynasty, but it was thoroughly repaired in the Ts'ing Dynasty in the reign of the Emperor K'ang Hsi (康熙) (A.D. 1662). Its height is thirty feet, its thickness eighteen feet, its circumference is twenty-two li and three fen, or 4,014 chang.

The female walls (女城) have 5,538 embrasures.

The distance across the city from the east to the west gate is nine li and three fen; and from the south gate across to the north gate the distance is seven li and seven fen. The wall was again repaired in the forty-ninth year of the Emperor K'ien Long (乾隆). At that time the Viceroy Fuh K'ang An (福康安) commanded that the walls be replanted with the hibiscus shrub in order to imitate the ancient Kings of Shuh, and make the city worthy of its poetical name. In former times the walls were open all round the city and any one could walk round it; but of late years the arsenal and military authorities have erected buildings thereon which makes a circuit of the city quite impossible. The guard houses and watch towers over the city gates were repaired by Viceroy K'wei (奎俊) in the reign of the Emperor Kuang Hsi (光緒). In the early years of the Republic two new gates were opened, one in the south-west and another in the north-east corner of the city. So the city has now six gates instead of the historical four.

The river which flows through the city is said to date from the T'ang (唐) Dynasty and was originally called the Kin Ho (金河), but at the time when the Ming prince resided on its northern bank its name was changed to the Kin Shui Ho (金水河).

In the ninth year of the Emperor Yung Chen (雍正) a new river was opened by the three bridges and around the Imperial city which was called the Yü Ho (玉河) but alas, it is now choked up with rubbish.

Prior to the revolution the population was said to be composed of Moslem 2,594; Manchu 3,976; Foreign 100; Chinese 350,000. These figures may now need to be revised especially as regards Manchu and foreign elements; the former may have decreased and the latter considerably increased.

CHAPTER III.

RELICS OF ANTIQUITY IN THE CAPITAL OF SHUH.

The stepping stone (上馬石) for springing into the saddle is situated in the Ta T'ong K'ai (打銅街) just outside the residence of the Sih (席) family, and is known by the people as the Shang Ma Shi (上馬市) or "Mount the horse market."

The Ku Shih P'ai Fang (古石牌坊). The ancient stone archway is situated in the Hong Shih Chu (紅石柱) street. This archway is erected across the street; all other ornamental arches being erected to face the street, in order to facilitate the passage of official retinues. As this is the only exception to this rule, the archway is likely to be of ancient origin. The Feng Hua Kwan (奉化館) temple was the property of the aboriginal chiefs in the Ming Dynasty. The timbers and bricks all date from this period.

The iron heap (鐵堆). In the Ch'en tu and Hua Yang Hsien Yamens, there is a lump of iron partially buried in the earth which bears the above names. Its shape is said to resemble a Chinese hat box.

The iron window sill (鐵窗板) is situated outside the east water gate, where there is an iron bridge built of three iron bars, each about five or six feet long, one foot wide, and four inches thick. These are said to be the iron window sills used during the Song Dynasty.

The Shuh Han Chao Wall (蜀漢照牆) is the wall in front of the Prefectural Yamen, and is a relic of the three kingdom period, when Liu Pi (劉備) was the hero of Shuh.

The red stone pillar (紅石柱) is a single red stone pillar set up at the entrance to the street bearing this name, and is believed to be of very ancient origin.

The T'ien lai Shih, the horizon stone (天涯石) is situated in the street bearing this name, and in a temple where it is

superstitiously worshipped; its devotees are so plentiful that it is said that the incense sticks are rarely ever extinct. The stone is believed to have flown from the uttermost part of the heavens, and is most likely to be of meteoric origin.

The weavers stone (支機石) is a large stone situated in the centre of the inner city, and is believed to have been there since the Han Dynasty. The legend concerning it runs as follows: A certain official named Chang K'ien entered the milky way (天河), where he met the weaver star goddess. The goddess presented him with a stone and instructed him to take it back to Ch'en tu and ask Nien Chüin P'ing (嚴君平) to explain its meaning to him.

This stone probably also is of meteoric origin. Nien was a famous logomantic scholar, who opened his door and earned one hundred copper cash daily, after which he closed his door and devoted himself to study.

The wash horse pool (洗馬池) is situated in the present Loh Kong Ts'i (駱公祠) street, just behind the tax office. This pool became famous during the three kingdom period when General Chao (趙將軍) washed his horses there. It is also called the Tsi Long (子龍塘) pool, after this famous general.

The pool of Mo K'o (摩訶池) who was one of the Buddhist apostles. This pool is situated in the Imperial city, and is believed to be a relic of the Sui (隋) Dynasty (A.D. 600).

The wash-ink-pool (洗墨池) had its origin in the Han Dynasty, when a famous scholar named Yang Hsiang (楊雄) lived and taught near this spot, and probably washed his ink slab there.

The well of Hsioh T'ao (薛濤井), a famous female scholar, who lived in the T'ang Dynasty. This well is said to be situated outside the east gate near the Wang Kiang leo (望江樓). It is stated that this is the spot where Hsioh T'ao (薛濤) made and dyed her own paper. A certain Ma Shao Hsiang (馬少湘) built a pavillion and planted trees around the spot; this pavillion being called the wash paper pavillion (浣箋亭). The same gentleman also built a loft and called it the sing poetry loft (吟詩樓). Closely connected with the foregoing buildings was a pool of water which was called the Liu Pei Ch'i (流杯池). A cup filled with wine was placed on the surface of this pool; while the guests stood around waiting for the cup to be wafted ashore, and to whomsoever the cup came, the same had to drink the wine it contained. A likeness of Hsioh T'ao was carved and placed in the adjoining loft at the same period.

The grave of Hsioh T'ao (薛濤墳) is said to be situated outside the east gate of the city near the Wang Kiang leo (望江樓) and is now surrounded by a vegetable garden. The poet Chen Koh (鄭谷) said that "a peach grove surrounded her grave." She was a woman of wonderful ability; but of questionable moral character. She was much patronised by the Governor of the time, because of her poetic and musical gifts.

The bridge of Si ma (司馬橋) is situated outside the north gate. On this bridge, it is stated, that the scholar Si Ma Hsiang-ru (司馬相如) wrote his verses and posted them up. He was a poor scholar who was leaving his home in Ch'en tu for the capital in the north, and as he passed over the bridge he wrote: "If I do not return in a high chair may I never cross this bridge again." He went to the capital and had a successful official career and returned and crossed the bridge in official style. The hibiscus bridge (芙蓉橋) is a structure dating from the time of Meng Ch'ang (孟昶) and his son Meng Heo Chu (孟後主) (A.D. 960) or even earlier. It is situated in the Shan Si Kiai. The pavillion of Meng Heo Fei (孟後妃), wife of Meng Heo Chu is situated at Kwan Hsien, on the opposite side of the river to the Fuh Long Kwang, and just below the gorge. This was either her birth place or dwelling place, and may have been both.

The grave of Liu Pi (劉備) (昭烈陵). This is situated in the Wu Heo Si (武侯寺). It is most likely that only his clothing and official paraphernalia were interred here. His body most likely being interred in Hu-peh, where he died after his defeat by Wu (吳國) troops.

The sepulchre (桂溪寺皇墳) of Ning I (寧宣), a eunuch of the Ming Prince, whose palace was in Ch'en tu. His assistant eunuch Cheo K'i (周琦) is also buried in the same place. The situation of the grave is ten li outside the east gate at (高板橋).

The grave of Ho, husband and wife (何公何母墳) is situated outside the south gate and dates from the Ming Dynasty. Two patriots who may have resisted remained loyal to the last.

The hundred flower pool (百花潭) is situated outside the south gate of the city near the temple (二仙菴), now known as the Pao Yuen An (寶雲菴). This relic is said to date from the T'ang Dynasty.

The wash silk loft (濯錦樓) is situated on the east side of the city, and on the site of the present Wang Kiang leo (望江樓).

The green sheep palace (青羊宮), is situated five li from the south gate on the south-west corner of the city. The building dates from the T'ang Dynasty. The chief deity therein is Li Lao Kün (李老君), the founder of the Taoist Sect, and the reputed ancestor of Li Ping (李平). There are also two copper sheep images, believed to date from the Ming Dynasty, and are said to have been used by an official for fumigating his official robes. It is also stated that this temple was at one time a christian monastery (probably Nestorian) and the two sheep were left there by the missionaries. In this temple there is also an incarnation stage (降生臺), and preaching stage (講經臺), all of which have reference to Lao Tsi (老子) and the Taoist sect.

The relics of San-feng (三丰遺跡) who is reputed a Taoist celestial. In the temple known as the Erh Sien An (二仙庵) there is a stone wall on which is sketched a picture of a dragon and a snake. This is believed to have been sketched by the hand of Cheng San Feng.

The brass drums (諸葛銅鼓) of Chu Koh Liang (諸葛亮). This relic of the famous hero is kept in the Wu Heo Si (武侯寺) temple, before the image of Wu heo (武侯) which is a deification of the hero C hu Koh Liang himself. There is one large and one small drum; relics of his wars on the southern frontiers.

The Wash Flower Stream (浣花溪) is situated five li south of the city; near a temple known as the Ts'ao T'ang Si (草堂寺). In the T'ang Dynasty this was a favourite place of recreation for city people. It is said that in the above temple an image of a woman named Ren (任) is to be found. Legend says that this woman when a girl when washing clothes in the stream, saw a priest fall into the stream and soil his garments. The girl immediately volunteered to wash them for him; and as she washed them white bubbles rose to the surface of the water; so ever after the stream bore the name of Huan Hua K'i. The story also states that in the course of time a governing official married her as one of his concubines.

The ten thousand li bridge (萬里橋) is the large bridge situated just outside the south gate which is said to have been in its present position in the Han and T'ang Dynasties, though it has often been repaired in the long interval.

The palace of the king of Shuh (蜀王宮). This is inside the Imperial city, and was the palace of the eleventh son of Hong Wu (洪武) (the first emperor of the Ming Dynasty) who was sent to govern Shuh as a subsidiary

prince. The walls and timbers are all of Ming times and built for this prince about A.D. 1368.

The ancient writing of the "Seal" style (古太慈寺篆) dating from the Ts'in (秦) Dynasty; and supposed to be the hand writing of Li Ping. The T'ai Ts'i Si temple is situated near the east gate of the city and dates from the Ts'in Dynasty. There is an ancient idol in the centre of the reception hall, and near by it are the four characters (written in the Seal style of that period) perpetually guarding the sea eye (永鎮海眼).

211

COPY OF TABLET.

殺	人	天
殺	無	生
殺	一	萬
殺	物	物
殺	以	以
殺	報	養
殺	天	人

The tablet of the Seven Kills of Chang Hsien Chong (張獻忠七殺碑) is situated in the Yamen of the Ch'en tu Hsien. On the tablet the character Shah (殺) to kill, is inscribed seven times and was probably written by his own hand.

This tortoise and snake tablet (龜蛇碑) is credited with a Han Dynasty origin, and represents the snake and tortoise fighting. This tablet is situated in the Ch'en tu prefectural Yamen.

The observatory of Chu Koh Liang (諸葛亮觀星臺) is also situated in the prefectural Yamen, and now used as a judgment hall. There is a stone slab erected to mark the spot.

The kneeling iron idols of the Tai Miao (岱廟鉄人跪像) are situated inside the Shansi Kiai (陝西街). The two images are in a kneeling posture facing each other. The one on the right side has lost the scalp of the head.

The white pagoda of the Huei Lan Si temple (迴瀾寺白塔) is situated on the east side of the city, near the nine-eyed bridge and is reckoned to be a very ancient pagoda, but is now very dilapidated. There is a "huei lau" pillar (迴瀾) with a stone rhinoceros clamped to its upper end, erected near the Fuh Long Kwan temple Kwan Hsien.

The stone ox and iron lion temple (石牛寺之鉄獅), is situated near the south gate of the city. The iron lions belong to the Han Dynasty and were originally used to quell the floods.

The Li Wen Rao Ch'ou Pien Ch'u (李文饒壽邊處) the spot where Li Wen Rao (李文饒) calculated where the Western boundary of Shuh should be. This spot is said to be within the precincts of the temple (銅鑪閣) close to the east gate of the city. The boundary is said to have been Ta Tsien Lu.

The ancient residence of the famous scholar Yang Hsiang of the Han Dynasty (楊雄故宅). This place is now included in the courts of the Ch'en Tu Hsien Yamen.

The ancient residence of Yang Shen An (楊升菴古宅), a Senior Wrangler of the Ming Dynasty. It is situated near the south gate of the city, in the Chuang üen Kiai (狀元街), close to the Hu Kueh An (護國菴) temple. Yang Shen An (楊升菴) was the only Sz ch'uan Senior Wrangler during the Ming Dynasty. In Manchu times there was likewise only one such successful scholar, Luh Chen Hsiang (肅成肅) of Tsi Cheo.

The golden horse and crystal chicken arch (漢金馬碧雞坊). In the Han period there was a golden horse idol. The position of this temple was near by the present Golden horse street (金馬街). The thatched hut (草堂寺) of Tu fu (杜甫), a poet and scholar of the T'ang period, was situated here.

The present temple is situated on the south side of the city near the Huan Hua K'i (浣花溪), was first erected in the Sung Dynasty, in memory of the famous scholar, by an official named Lu Ta-fang (呂大防). It was repaired during the reign of the Emperors Ch'ien Long (乾隆) and Kia Ch'ing (嘉慶). The ancient grave of Ts'an Ts'ong (嚴嵩古墓). In the Cheo (周) Dynasty the reigning house could not coerce the native kings (王). Ts'an Ts'ong was the King of Shuh. His grave is said to be situated near the Sheng Sheo Si (聖壽寺) to the east of the Kin hua bridge.

The stolen silver of Chang Hsien chong (張獻忠賊銀). When the famous brigand was pressed by the Manchu troops he left Ch'en tu for the South by boat carrying the silver and the gold he had plundered throughout the province with him. The story goes that all went well till he reached the deep water at Kiang K'eo (江口) where this treasure fell through the bottom of the boat and sank, unrecovered to this day. Owing to the fabulous stories as to the value of this treasure a viceroy of the late Manchu Dynasty memorialised the throne asking for permission to salve this bullion, but owing to public sentiment being strongly against the project it was never carried through and the silver still lies there.

The Buddha's grave (佛塚). When Chang Hsien Chong was in possession of Ch'en tu city, he set up a mint to coin

copper cash. For this purpose he seized all the copper wares he could lay hands on, such as urns, tripods, vases, etc., which included all the copper wares belonging to the Imperial palace. He also collected all the copper idols, and other idolatrous vessels, and melted them. It is said that the heads of the copper Buddha's would not melt so he threw them aside. During the Tsing Dynasty these heads were collected by the prefect I (冀) and buried in one grave outside the north gate of the city, and a tablet was erected bearing the inscription "Fuh Chong" (佛塚). It is thought more likely that the brigand purposely threw these heads aside, since he delighted in seeing human heads around; and the heads of the gods would go to show the people that he feared neither gods nor men.

The well of Chu Koh Liang (諸葛亮). This well is situated in the street known by this name, and was dug at the command, and for the sole convenience, of the great warrior.

The five load hill (五擔山) which is also called the Wu tang shan (五當山) and Wu tan shan (武擔山). Legend says that this is the grave of one of the Kings of Shuh who reigned during the Three Kingdom period. It is situated near the north parade ground.

This market town of T'ien Huei Chen (天回鎮) is situated thirty li distant from the north gate. In the T'ang Dynasty (A.D. 713) the Emperor K'ai üen (開元) had to flee from his capital Ch'ang An (長安) in Shensi. On reaching this town he learned that his capital had been retaken by his general and troops. So he returned, and the town has ever since borne the name of T'ien Huei Chen.

The ancient agricultural market (古農市) is now occupied by a tutelary god temple (土地).

The stone house of Wen Ong (漢文翁石室), who was governor of Sz'ch'uan during the Han Dynasty and introduced the study of literature into the province. His family name was Su (舒), and his former residence is now included in the grounds of the prefectural Middle School.

The ancient stone bamboo sprouts (古石筍) are situated outside the east gate in the street called by that name.

The ancient flowing river pool (古江濱池) which is now known as the Shang lien ch'i (上蓮池). In the reign of Meng Heo Chu (孟後主), an official planted a lotus in the centre of the pool, while all around the pool was adorned by the hibiscus and the weeping willow.

The grave of Liu Pi's (劉備) wife (照烈皇后甘夫人陵), whose family name was Kan (甘). The grave is situated in

the Wu heo sī (武侯寺) temple; close to the nominal grave of Liu Pi.

The bridge of the Han market (漢市橋). This bridge is now known as the Kin Hua K'iao (金花橋). It is situated outside the west gate and legend says that its foundations are laid on stone rhinoceri.

The burying place of the robes of Kwan ti (關帝) (關帝衣冠墓). This relic is situated outside the south gate of the city.

The burying place of the robes of Chang Fei (張飛) (張桓侯衣冠墓).

The grave of Wu In Heo (舞侯侯) (舞陰侯岑彭墓) whose name was Ts'en P'eng (岑彭). This ancient grave is situated outside the east gate in the region of the Yün Hsing K'iao (永興橋). In the 29th year of the Emperor Kuang Hsü, Viceroy Ts'en Ch'uen Sün (岑春萱) repaired and sacrificed at the grave, thus claiming descent from this ancient stock.

The yamen of the ancient Hsün-an-ü-shī (故巡按御史署). This is now included in the present Hsioh yüan (學院). The temple of the Ming Dynasty Kwan-ti (明關帝廟), is situated near the south gate in the San Hang-tsi (三巷子) street.

The temple of the Kiang-toh (秦江濱祠). During the Ts'in Dynasty China had four drains, viz. Kiang (江), Ho (河), Huai (淮) and Tsi (濟). This hall was destroyed at the end of the Ming Dynasty, but restored again under the Manchus, and is now known as the Kiang-toh-miao (江濱廟).

The Ming Long-k'ing-t'ong-fan-lu (明隆慶銅鐘) is a bronze urn dating from the Ming Dynasty and the reign of Long K'ing (隆慶), (A.D. 1567). This urn is placed in the Long Wang (龍王) temple. It has three feet, two ears, and its colour resembles black varnish.

The Kiang-toh-si-t'ong-chong (江濱祠銅鐘). A brass bell situated in the Kiang-toh-miao (江濱廟) which is said to have been moulded in the Ming Dynasty by the Fan (藩) tribes of Shuh.

The divan of the bronze Buddha (銅佛座). In Ch'en tu there are two bronze Buddha's and two bronze divans. These may be found in the T'ai-ts'i-si (太慈寺) and Ku-fuh-si (古佛寺) respectively.

The copper well (銅井), is situated in the Imperial city, and is a well which belonged to the Shuh Fan (蜀藩) tribes in the early Ming period. There is also a well with a copper bottom, but the two must not be confounded, as the latter may be found in the T'ong-tsing-hang (銅井巷).

The iron flower vase (鉄花瓶). This relic is situated in the T'ai-ts'i-sī (太慈寺). It is about three feet in height and was manufactured during the Ming Dynasty.

The iron lotus candlestick (鐵蓮臺) was also manufactured during the Ming Dynasty and the reign of Ch'eng Hua (成化) and is now placed in the T'ai-ts'i-sī (太慈寺) temple.

The iron urns of the Ming Dynasty (明鐵罐). One is three feet in height and another four feet. They are placed in the academy of the Ch'en tu prefect.

The iron Confucian image (鐵鑄孔聖像) is deposited in the Hong-miao-tsī (紅廟子) (red temple) and is said to be of T'ang Dynasty origin. In Japan in the Shang-ie (日本上野廟) museum there is another image similar to this one, but in Sz ch'uan this is said to be the only iron image of the sage, and it is of great interest and value. Situated in the Kiang-toh-miao (江漢廟) are several Ming Dynasty relics, dating from the reign of the Emperor Ch'eng Hua (成化), (A.D. 1465). The three following statesmen of Shuh are credited with superintending the work, viz., Ch'eng Fung Sī (承奉司), Ch'eng Fung Cheng (承奉正), and Song King (宋景). Such articles as the following are included among these relics: braziers, urns, flower vases, lotus flowers, etc. All are made of iron.

This an ancient bell (東野寺古鐘) is situated in the San-huei-sī (三會寺). In the Yuen-long-sī (雲龍寺) temple there is also a large bell which measures eight feet in height.

In the Sin-p'ing-chuan (信平莊), otherwise known as the Kwan-in-sī (觀音寺), there are some ancient K'in (磬) or hand bells. There are also iron flower vases at the Wang-kia-sī (王家寺). These stand about three feet in height and are adorned with ears.

In the Siao-t'ien-choh (小天竺) there is a small miniature pagoda, about five and half feet in height, and is reckoned to be of fine workmanship.

In the Kuang-fah-sī (廣法寺) an ancient earthenware tripod is still to be seen.

In the Wen-ch'ang-kong (文昌宮) there is an ancient copper image of Confucius, also an image of Buddha, made of equal parts of copper and silver.

There is also an iron image of Lao Kūn (老君) situated in the San-kiao-an (三教菴). The Ts'ong K'ing Wang (崇慶王) was the T'ien K'ing Wang, whose capital was in the old city of Ts'ong K'ing Cheo (崇慶州). Parts of the old city walls are still visible. His palace was in the T'ien-t'si-sī (天齊寺) the front of which is still standing. His grave is at Liao Ch'ang (廖場).

CHAPTER IV.

CUSTOMS PREVALENT IN SHUH DURING THE YUAN
DYNASTY (A.D. 1280-1368).

In ancient times the city of Ch'en tu was the chief centre for the pleasure-seeking inhabitants of Western Shuh. Owing to the city being large, and luxuries of every kind being plentiful, it naturally became the gathering place for the aboriginal tribes, who completely peopled the province at this period. The customs of the people were largely bound up with gaiety and pleasure as the following lines will try to show.

When the T'ai Sheo (太守) or prefect held a feast his followers were many, and the official conveyances of varied and pretty colours. The actors performed as he entered and left the banquet hall. The jugglers came from all quarters and were admitted to the banquet hall to perform their feats before him in regular rotation. At the New Year season there were certain fixed customs to be observed, and at such times crowds of men and women, all dressed in their best holiday attire, came forth to enjoy the celebrations. The aged and young were piloted by the robust and able bodied through the dense crowds, and eventually placed on high stools, or other places of vantage, so that they might view the decorations, and the official celebration of the great annual feast.

At this season the T'ai Sheo (太守) assumed the position of Ao T'eo (鰲頭), or master of ceremonies, when the following programme was carried through. We are indebted to the ancient writer Fei Chu (費著) for this description of the year's festivities.

FIRST MOON.

1st day.—Early in the morning of this day the people stuck small flags all over the sides and top of the pagoda situated in the An Fuh Si (安福寺) temple. When the work was completed the whole structure was covered like scales on the skin of a fish. On the top of the pagoda were lanterns, which were lighted at dusk, while the Buddhist priests chanted. At this time, Buddhism was at the zenith of its influence and power, and its priests abounded everywhere. The T'ai Sheo (太守) had his banquet spread in front of the pagoda. In the afternoon he ascended the pagoda to scan the face of the sky in search of omens for the coming year.

This celebration was held with the idea of avoiding calamity and bloodshed by appeasing the spirit of the New Year.

2nd.—On this date, the T'ai Sheo had breakfast on the east side of the city, at the I Chong Si (移忠寺). He had dinner at the T'ai Ts'i Si (太慈寺); after which the female slaves served tea. During this interval a certain Cheo Chi Shuen (周之純) of Kuing Cheo (印州), who was a famous poet and musician, usually sang ballads of his own composition, and also taught the female slaves to sing these ballads.

5th.—On this date the silk worm market was opened. In ancient times the Shuh King Ts'an Ts'ong (蠶叢) began to feed the silk worms on this date. The T'ai Sheo (太守) spread a banquet on the silk worm market in memory of Ts'an Ts'ong (蠶叢), who was greatly honoured. The whole Province at one time being called the Kingdom of Ts'an Ts'ong.

15th.—This was called the Shang Yüan Tsieh (上元節), or lantern festival. Ancient writers record the fact that T'ang Ming Huang (唐明皇) observed this festival in Si An Fu (西安府).

The story goes that a certain taoist priest informed him that the lantern festival celebrations in Ch'en tu excelled his in grandeur. On the Emperor refusing to believe his word, it is said that the priest transported him to Ch'en tu by means of some magic trance, showed him the illuminations, and took him back again to his Capital. In the reign of Han T'ong (A.D. 860) it was customary to begin the festival on the second day of the New Year. At this time there were musical performances day and night for half a month. It is said, however, that these prolonged celebrations were only held in years of peace and plenty. The Shuh King, Meng Ch'ang (孟昶), also observed the feast of lanterns; but no dates were fixed for its commencement. In the Sung Dynasty, the reign of K'ai Pao (開寶) (A.D. 968), a decree was promulgated to the effect that the lantern festival was to be observed for three nights only; so from that time onward it has been the general custom to observe the festival for three nights only. In the Yuan (元) Dynasty the T'ai Sheo kept this festival by dining at the T'ai Ts'i-si in the morning, and at the Wu Men Leo (五門樓) in the evening.

On the evening of the 14th the T'ai Sheo viewed the Ao Shan Teng (鰲山燈). The hour at which the celebrations closed depended wholly upon the will of the T'ai Sheo. The most highly decorated and brilliantly lighted place being the Chao Choh-si (昭覺寺). At a later date Chang Kong-ün (張公諤) arranged a gathering for winding up the lantern

festival which was held on the seventeenth day of the moon, when the T'ai Sheo dined with the leading military officers, as a recognition of their services in maintaining peace.

23rd.—On this date Chang Kong-tün (張公諫) held a gathering and gave a banquet at the Sheng Sheo-si (聖壽寺) on the spot where the silk worm fair used to be held, and where the farmers gathered to purchase the necessary farming implements for the coming year's operations. The T'ai Sheo first offered sacrifice before the image of the Tu An Wang (都安王), after which he went to a feast which was spread in the Loh-süh Yuen (樂俗園) which was situated near the Wan-li K'iao.

28th.—The legendary belief was that this is the date of the birth of the Pao Sheo-heo (保壽侯), Marquis of longevity; therefore the T'ai Sheo proceeded to the temple erected to his memory and sacrificed; after this he proceeded to the temple erected to the memory of Tu Ch'eng Siang (杜丞相) (of the state of Ping (邳) (1134 B.C.) and worshipped. After his sacrificial duties were finished he dined at the Wan Y'en Ta Chi Yuan (晚宴大智院).

SECOND MOON.

2nd day.—This was then observed as the T'ah Ts'ing Tsieh (踏青節), or the festival on which the people left the city to tread on green grass in the country. Under the influence of Chang Kong Yün (張公諫) these scattered units were gathered together at the Wan Li K'iao (萬里橋) (now large south gate bridge) where a large number of boats were decorated and prepared for the guests to enter and be rowed around for a short time, the boatmen rowing to the music and singing of musicians. This outing was called Siao Iu Kiang (小游江) or a small outing on the river. At the Huan Hua K'í (浣花溪) there were more boats prepared, which did the same as at the south gate bridge, but on a more extended scale, which was called a large outing on the river. At both places large numbers of people congregated to watch the picturesque scene, and the gay crowd. At dusk a feast was held at the Pao Lieh-si (寶歷寺) where it is said that Chang Kong Yün composed the following poem.

1. In spring a thousand families come out to play.

Each face beams like a flower.

2. Like azaleas groups of three's and two's they stand.

In a whirl of passion they depart like riding a cloud of smoke.

1. 春游千萬家 美人顏如花

2. 三三兩兩映花立 飄飄似欲乘烟霞

This Chang Kong ün (張公諫) was said to have had a heart like flint, but this ballad shows that he was not void of sentiment. In later years when Ts'ing Hsien Kong (清獻公) came into power, the number of these decorated boats was greatly increased, as a memorial to Chang Kong ün the writer of the above poem.

8th.—On this day the dealers in medicine held a feast at the T'ai-ts'i-si (太慈寺) in the morning, and at the Kin Shuen Yüen (金繩院) in the evening.

THIRD MOON.

1st day.—On this date the T'ai Sheo proceeded to the Hsioh Shae Shan (學射山) archery hill, which was situated outside the north gate of the city. After partaking of some refreshments he watched an archery tournament, which was celebrated in memory of Chang-peh-ts'i (張伯子), because on this date Chang took leave of earth. The sorcerers exposed many charms for sale by the wayside, the people buying them freely to wear on their persons to ward off sickness and calamity, and also to protect the silk worms, being hatched on their persons, from evil. The people wore spring attire, and carried umbrellas, and traversed all over the hillside on holiday. In the evening a feast was spread at the Wan Sui Ch'i (萬歲池) or long life pool, where small boats were floating during the time of the feast.

9th.—The medicine shop keepers had a morning and evening feast similar to that held in the second moon.

21st.—On this date the T'ai Sheo left the city by the east gate and proceeded to a temple named the Chong (Ch'uen Koh) (衆春閣) situated on the Hai Yüen Shan (海雲山). After partaking of a meal he went to watch the people rubbing stones. The custom of rubbing stones at this particular spot is said to date from the reign of K'ai Yüen (開元) (A.D. 713). In the 23rd year of this reign a certain priest who was greatly beloved by the people died, and the people instituted this custom in memory of him. The people traversed the hillside then fished for stones in the small pond on the hillside, both male and female engaged in this search for stones. If any were found it was reckoned to be a lucky omen for obtaining a son in the course of that year. On this occasion the evening banquet was held at the T'ai T'si-si (太慈寺) temple.

27th.—On this date the silk market was opened at the Rui Sheng-fu-ren (睿聖夫人) temple, which was situated outside the large West gate. Some time previous to this, T'ien Kung (田公) had successfully besought and obtained

rain on this spot, therefore the silk worm market was moved there. The T'ai Sheo worshipped at this temple first, then feasted at the Tsin-chong-si (淨衆寺), and again in the evening at the Ta-chi-yuan (大智院). The day before Ts'ing-ming (清明) was known as the Han-shih-tsieh (寒食節), or cold food festival. On this festival the T'ai Sheo dined at the I chong yuen (移忠院) in the forenoon, and at the T'ai-ts'i-si in the evening. During the Sung Dynasty the orphan spirits were sacrificed to on this particular day at some point near the city.

The people who proceeded to sacrifice at the graves on the following Ts'ing-ming (清明) day were so numerous that they were likened to an army of ants on the move. In the reign of T'ien-hsi (天禧) (A.D. 1017), Chao-Kong-Chen (趙公稭) opened the Western pavillion, and allowed the people to visit it for recreation. So from that time onward down through the Yuan Dynasty this pavillion was opened annually at the cold food festival season. At these times there were booths erected for the sale of wine, tea, food and flowers. Music was to be heard on every hand. The T'ai Sheo received visitors. The festival lasted about ten days, and was reckoned to be the most important in the course of the whole year. In the Yuan Dynasty this festival lasted for one month. This extension of time was wholly due to the influence of the traders in wine, who made vast profits out of this festival.

FOURTH MOON.

19th day.—This date was observed as the birthday of the Huan Hua Yu Sheng-fu-ren (浣花佑聖夫人). On this date the T'ai Sheo left the city by the narrow bridge gate, and proceeded to the Fan An-si (梵安寺) where the ancestral hall of the above lady was situated. After sacrificing and dining the T'ai Sheo went on board a boat and reviewed the mounted archers shooting on the shore. His boat was afterwards towed to the Peh-hua-t'an (百花潭) where he viewed the beauties of the river scene. Here house and cargo boats were plying up and down; while ferry boats were seen crossing and re-crossing the river. This was the chief outing of the T'ai Sheo in the course of the whole year; when wine was served by him in great quantities to the visitors who resorted thither.

FIFTH MOON.

5th.—On this date, the T'ai Sheo dined at the T'ai-ts'i-si; where the doctors sold artimesia, and the sorcerers

prepared charms of red, or five-coloured cord. These charms were believed to be a protection against calamity, sickness or other evils, and also ensured long life to the wearers. The horn shaped dumplings called Ts'ong-tse (饅子) were also on sale on this date.

SIXTH MOON.

On entering the first Fuh (伏), or first ten dog days, the minor officials went to meet the governor. On entering the second ten dog days, they went to meet the intendent of circuit. On entering the third ten dog days they went to meet the T'ai Sheo or prefect. At this season all official banquets were held in the Kiang-toh-miao (江漢廟). The idea was to make arrangements to avoid the intense heat of the season; for after breakfast they entered boats for the day, while the evening meal was served at the same temple. Large numbers of city people dined on the banks of the pond and remained as spectators for the remainder of the day.

SEVENTH MOON.

7th.—On the evening of the seventh day of this moon the T'ai-sheo dined at the T'ai ts'ī-sī. After supper he ascended to a loft from which he viewed the King-kiang-ie-shī (錦江夜市), when bean sprouts were sold for the girls' festival known as the K'ih-k'iao-tsieh (乞巧節).

18th.—On the evening of this day the priests launched small paper boats on the river in which were placed lighted candles. The lights were believed to lighten the orphan spirits to a place of refuge.

EIGHTH MOON.

15th.—On this evening crowds of people went out for a ramble to watch the moon in its mid-autumn beauty.

NINTH MOON.

9th.—On this date a large medicine fair was held. At this season the prefect lived in a tent for two days or more and often travelled around carrying his tent with him, in the hope that he might meet a celestial.

MID-WINTER.

The day prior to the Mid-winter, Solstice, the T'ai-Sheo spread a banquet at the Shih-yü K'iao (石魚橋). After the meal was over he proceeded to a wood to view the cutting of timber, which the timber merchants immediately despatched to the city.

CHAPTER V.

THE ANCIENT KINGS OF SHUH.

The Chinese have attempted to trace the history of Shuh back to the time of the Emperor Ren Huang (人皇) (3000 B.C.) or earlier. They state that the ancient rulers of Shuh (蜀) were styled Shuh Shan Shī (蜀山氏), whose family name was K'ai Hu T'ao (愷胡桃) and his style Wen Seng (文生). The ancestral father was Seng Tsi T'sang (辰祭從), and the ancestral mother was the Teo Mu (斗緒) or Bushel Mother who belonged to the tribe of Mo Li (摩利). The Bushel Mother rode in a chariot of the spirit of earth, and first began to reign at Sie Koh (斜谷); which is now included in the prefecture of Han Chong (漢中府). Legendary writings also say that the Son of Huang Ti (黃帝), whose name was Ch'ang I (昌意) married the daughter of the Shuh Shen Shī whose name was Ch'ang P'uh (昌僕). This woman became the maternal pivot, and bore the Chuan Süh Kao Yang Shi (顓頊高陽氏), whose progeny governed Shuh for many generations, and down through to the Cheo period. When Cheo Wu Wang (1122 B.C.) mustered his troops at Muh Ie (牧野), there were soldiers from the Rung (庸), Shuh (蜀), Ch'iang (羌) and Mao (髦) tribes to support him.

In the first year of the reign of Tong Cheo Siang Wang (東周襄王), (651 B.C.) the Shuh Prince Ts'an Ts'ong (宣叢), became King of Shuh. After his decease his son Peh Kwan (柏灌), also called Peh Wu (柏護), succeeded him in his dominions. On the decease of Peh Kwan (柏灌) his brother Yü Fu (魚臚) succeeded to the throne. It is stated that Yü Fu had a very peculiar visage, and a head resembling a tea pot.

His popular name was Tu Yü (杜宇), and his Capital was located in P'i Hsien (郫縣). He exerted himself and established his kingdom on all sides. He was fond of irrigation and did much to improve the prospects of his kingdom in this respect. It is specially stated that he did

much to improve the district of P'u Kiang (蒲江) by his skill in controlling and guiding the floods. There are still ferries at P'eng Hsien (彭縣) and Ts'ien Wei (犍爲) which bear his name, thus giving some idea of the wide influence he exerted.

At that period all the native princes styled themselves Wang (王) but Yü Fu (魚鳧) only styled himself expectant King.

Whenever floods came and got out of his control he at once began to think of abdication in favour of a more competent person.

About this time a certain man named Pih Ling (鼈靈) came to Shuh from Kin Cheo (荊州) in Hupeh. He opened the Yü Lui (玉壘關) gorge, which is situated near what was then called Mien Ch'i Hsien (綿虜縣) below the present city of Wen Ch'uan (汶川). When Yü Fu (魚鳧) saw the work accomplished by Pih Ling (鼈靈) and heard of his wonderful powers over the surging floods, he abdicated in his favour and retired to Feng Tsieh Hsien (奉節縣) situated in the Kingdom of Pa (巴); where his descendents were known as Yü Fu P'u (魚復浦). Thus the ancient line of Kings left Shuh (蜀) and were succeeded by the descendents of Pih Ling (鼈靈). It is popularly believed that Yü Fu (魚鳧) left Shuh in the spring season when the T'ien Chü'en (田鵪) or goatsucker, was at the height of its spring crying. It is believed that this bird is calling the farmer in the very early morning to hurry up to work by calling K'uai K'uai Huang (快快黃), "I ripen quickly." This refers to the wheat and barley which make up the spring crop. From this time onward the goatsucker was called the Tu Chüen (杜鵑) and P'i Hsien (郫縣) his former capital the city of the Tu Chüen (杜鵑) a poetical name which marks the city down to the present day.

It is said that when Pih Ling (鼈靈) ascended the throne of Shuh that he took the title of K'ai Ming Shi (開明氏) with the Dynastic title of Ts'ong Ti (叢帝), and his line of Kings continued to govern the country for nine generations, his capital was later set up in Ch'en tu. It is said that a temple to the memory of Pih Ling still exists near Liang Lu K'eo, some 17 li from P'i Hsien.

About the close of the Cheo Dynasty, and in the 5th year of the reign of Emperor Chen Ts'ing (愍帝) (320 B.C.), the Kings of Shuh and Pa went to war with each other. Later the Ts'in (秦) Emperor Ts'in Huei Wang (秦惠王) sent two of his Generals, Chang Ni (張儀) and Sī Ma Ts'o (司馬錯), to subdue the country of Shuh and bring it into

subjection to the Ts'in Dynasty. This they succeeded in doing by receiving the help of the Kingdom of Pa; but no sooner had the generals succeeded in reducing Shuh to subjection than they turned on and also subdued the Chü Pa (苴巴). Thus from this time onward Shuh lost its independence and became a tributary kingdom. The period thus covered by ancient Shuh Kings is as follows. From Cheo Huei Wang, (676 B.C.), to Chin Ts'ing Wang, (320 B.C.), is a period of about 356 years. The period from (676 B.C.) to (468 B.C.) was the period in which the Ts'an Ts'ong (嚴叢) line of kings reigned. The period dating from 468 B.C. to 320 B.C. was the period in which Pih Ling (鼂靈) and his line of kings governed the country, and were the last real Shuh Kings. It has been claimed that King Yü Fu (魚父) was the lineal descendent of Shen Long (神農) and the ancestor of Li Ping (李冰) of irrigation fame. These conclusions are arrived at by a system of genealogical acrobatic feats which it is almost impossible to follow in detail.

It is said, however, that Li Ping (李冰) was a native of Pa Tong, which was probably at that time part of the Kingdom of Pa (巴) to which Yü Fu (魚父) and his family retired on abdicating the throne of Shuh in favour of Pih Ling (鼂靈). So it is not improbable that Li Ping was of the same race as Yü Fu, and of ancient kingly stock, and one who had an ancestry both fond of, and expert in, the art of irrigation.

The Yangtsi gorges are spoken of as the Ts'an Ts'ong Wan Ren (嚴叢萬仞), or the ten thousand measure of Ts'an Ts'ong. As to what this actually refers to remains to be proved, but the more credible among the people declare that the marks of the pickaxe can still be traced in some places in the gorges. Thus making a clear inference that this great Yang tsi funnel was the work of the descendants of Ts'an Ts'ong (嚴叢).²

The Yangtse boatmen declare that the gorges were opened in the reign of Ts'in Shih Huang (秦始皇). So it is quite possible that great strides were made along that line about that time.

²It has been explained to the writer that the suspended coffin in the Kwan Ts'ai gorge, and the coffin ends which give the wind box gorge its name, were coffins which contained the bodies of officials who died during the excavation period and were buried in the crevices of the rocks.

NOTES ON NAMES OF NON-CHINESE TRIBES IN WESTERN SZECHCWAN.

J. HUSTON EDGAR, F.R.G.S., F.R.A.I.

Weichow or Sin-pao-kuan is, perhaps, the most ancient centre on the Szechwan Frontier. To the south is the traditional birthplace of the great Yü, and to the north is Mou Chow 茂州 an ancient centre, from which exploring parties of the Han sought to find a direct route to Graeco-Bactria 大夏 which had been lately conquered by the Yüeh Chī 月氏. In the struggles which ensued from the earliest times we constantly find the names Ti 氏, Ch'iang 羌, Yong 戎, T'u Fan 吐蕃, Yi 夷, and Man 蠻. It is unlikely that the writer can throw any new light on the ancient hordes of China, but the opinions of the native historians may be of some interest to many.

(1) *Ti* or *Chī* 氏.—The Ti are mentioned in the Shī Chi 史記 with the Tsoh 筰 and frequently with the Chiang. Kang Hsi after quoting from the Odes 自彼氐羌莫敢不來享 莫敢不來王 gives the location of the Ti-Chiang. We are also told that the "White Horse" tribe was the most powerful of the ten odd Ti-Ch'iang Divisions. Mention is also made of the "Blue" and "White" Ti 青氏, 白氏.

In the Wen Ch'eng Tze Hwei 文成字彙 we are told "Ti" was a name for the Western Yi 西夷 and the Ti-Ch'iang 氏羌 were dispersed in the west of the Kwang Han 廣漢 region. In the "New Dictionary" "Ti" is given as the "Ti-Ch'iang" and a horde of the "Hsi Yong" 西戎; and in the T'ze Yüen 辭源 the same people are given as "the Hsi Yong" 西戎. Turning now to the Histories of Wen Ch'uan, Lifan, and "Mao Chow" 汶川, 理番, 茂州 we find mention made of a "Ti Kueh." It is said that "The mountain containing the grave of the God of Agriculture, Heo Chi 后稷 is surrounded by water in Ti Kueh" 按氏國今威茂, 疊溪地; and a note explains that the Ti Kueh has been proved to be the regions of Tieh Chi, Mao Chow, and Wei Chow. Then we have the fact stated that the territory Ran Pang 丹靛 (漢時自筰以北丹靛最大) was composed of "Chiang and Ti" 羌氏; and also in the Ch'ien Ti Territory 湍氏 (a later name for the same region) was to be found "the Six Yi, Seven

*MOU 茂 (四川 MENG CHOW) is pronounced MAOCHOW.

Ch'iang, and Nine Ti" 七菴, 六夷, 九氐. Moreover, we hear how in the days of Han the Ti rebelled and were, as usual "slaughtered and pacified." Later a barrier near Mao Chow was the door of the Chiang and Ti who, even about A.D. 250 were not bereft of power. But returning again to the Ti Chiang (cf. Anglo-Saxon) we find the people of Lifan who are descendants of this horde, inherit from them their present uncouth and stupid dispositions. Mao Chow, from the Tang and Song times, was again and again annoyed by the unconciliatory tactics of the T'ufan 吐蕃 and Ti Ch'iang. This name during the Cheo 周 Dynasty seems to have been changed to Shuh Chiang; but from the very early times, when the Luan Bird 鸛 was seen in Ti-Ch'iang, to the days of the Tang and the Song, a people known as the Ti-Ch'iang played an important part in Chinese politics. In Klaproth's Ethnographical Tables—from earliest times to A.D. 1000—we are told the "Ti" are the same people as the Ch'iang. The translator makes the Yüeh Chī, also, a cognate race. However, as he confuses the Shī and Ti 氏 and 氐 we may suspect an error. But if not, and admitting the correctness of his classification, we shall be forced to connect our Ti Ch'iang with one of the most picturesque of non-Chinese peoples—the Yüeh Chī, who are, probably, also the same as the Uigurs.⁴ But even more interesting is Schnyler's suggestion that the Yüeh Chī are the old Getæ or Goths. If this is so we should then be inclined to insist on Ti (氐) not 氏 as the correct reading. It is quite possible that the old Ti's stock may still be found in the hills around Wei Chow and Lifan. In any case the people on the left bank of the Lifan river are known as "Ti or Tae mi"—the Ti or Tae people.

(2) 菴.—The Ch'iang are well-known to readers of Chinese History. The Chinese look upon them as a branch of the San Miao 三苗. Further, we are told "Ch'iang" is a name for the Western Yi; "they are a tribe of the Hsi Yong 西戎, and that even now in Kiai Chow 階州 and Mao Chow 茂州 there are Ch'iang people." In the Shi Chi 史記 the Ch'iang are mentioned as blocking the way to Ta Hsia 大夏 (Graeco-Bactria) and south of a line from Lob Nor to the Great Wall was Ch'iang country closed to China; and Chang Chien 張騫 would not risk crossing the territory of these "wander-

⁴The name of the Ch'iang ancestor was 羌無戈爰劍. The 戈 is also represented by 戈 and Wuko=slave.

⁵Later they were known as the 居於仇. The name 九子 by which the territory of certain "羌" is known may be related to the 居於仇. This is the division known to the Gyakung as Ti or Tae mi.

ing shepherds", nor would he recommend envoys to and from Bactria passing through the country. In one place, at least, he speaks of them as a people united with the Ti (Ti Ch'iang). In the official account of Tibet (Hsi Tsang Tu Kao) 西藏圖考 Tibet is spoken of as the land of all the Chiang and Yong; and again that the "Hsi Yong" of the "Yü Kong" Classic 禹貢 are "the Chiang Hordes of Songp'an, Mao Cheo, Wei Chow, Lifan, and the two regions comprising Tibet 衛藏. Then follows an account how Ch'iang fugitives (Uigurs?) spread into Tibet; multiplied rapidly; and set up a kingdom amidst the earlier Ch'iang hordes. It is difficult to find the true value of the term Ch'iang. Under "Four Yi 四夷" in Doolittle's "Numerical Phrases," the Barbarians or "Yi" of the West 西夷 are known as Ch'iang 羌, Fan 番, or Yong 戎; and in the "Wen Ch'eng" they are called "the Western Yi . . . who are shepherds." Klaproth makes "Tibetan Nations" and "Ch'iang" synonymous terms. But the "Hsi Ch'iang" are fugitives from 湖南 Hunan. Are the Ti Ch'iang and the Shuh Ch'iang then the same people as the Hsi Ch'iang? Or were they from one parent stock modified differently by alien influences during widely separated migrations in time and regions? A scientific study of frontier phonetics may throw some light on this question. The Ch'iang seem to be the great fugitives of Chinese History and we often find them split up into divisions which, if they had been united, would have given China an uneasy time. They were, and are, animists, and their white stone worship may suggest a desert people who depended on the moisture of snow peaks to fertilise their oases. A region like Eastern Turkestan or North Western Kansu, is immediately implied. Their exorcists, in some regions, worship the monkey which may be connected with the belief of Tibetans, and some early Ch'iang tribes, of their descent from this animal.

(3) *The Yong 戎*.—The "New Dictionary" says "Yong" is a general name for all the Western Tribes; and the "T'u K'ao" defines the Hsi Yong 西戎 as the Tibetan and Frontier "Chiang." "Yong" seems to be an ancient term and has probably lost its original meaning in the West of Szechwan. But it may be (judging from my slight study of Frontier phonetics), suspected in "Hsiung (Nu); the "Hsi Yong" could be the same word where the "s" would be retained. In the west of Szechwan is a very numerous people, Lamaists, who are known as "Gya Rung" by the Tibetans, and

*Gyanag (Chiana) the Tibetan word for China.

Ke Rū by themselves. The former word means simply "Chinese Rung", and they are no doubt a remnant of tribes included in the term Hsi Yong. In the 1895 Journal of the Royal Asiatic Society (N.C.B.) page 53, a writer assumes a Sakae origin for the Szechwan civilisation (巴 駁 Pa-ch-Sakae. But this claim is doubtful. However, some of the *Yong* or *Rung* customs, such as their method of milking cows, is identical with a Scythian custom mentioned by Herodotus. It will not bear printing, but curious readers may find it in the History of the old writer mentioned. The Gya Rung remain to-day one of the most virile, numerous, and interesting elements in Frontier ethnology. They may number a million souls, and probably include the Golo robbers. They are almost all Lamists, and in a general way are moulded by the Lhasa civilisation.

(4) The T'u Fan* "are the western part of the Ch'iang"; or "the Tang Dynasty Tibetans." The Tibetans to-day call themselves "Bö" the old pronunciation of Fan, and no doubt T'ufan (T'u Bö) is the origin of our word Tibet. The term was originally a Dynastic Title adopted by a Ch'iang people in Central Tibet. The "T'ukao" says the Tufan originally sprang from the Hsi Chiang of whom there were 150 tribes. This idea was so fixed in the minds of Chinese authors that we find in Klaproth the amalgamation of the Suen po 孫波, a Hsi Ch'iang race, with the T'ufan described as a "re-union." At one time T'ufan was a powerful kingdom and it may be of interest to give in full the three main theories as to its origin: (a) "In the Ch'in 秦 Dynasty there was a Chiang slave named Yüen Chien who escaped to his home. In the days of his great-grandson Ren, the soldiers of Ch'in were beginning to exterminate the Tih, Yüen, and Yong. Chiung, the uncle (of Ren) fearing the wrath of the Emperor, fled with his kindred and followers several thousand li to the west of the Ts'i Ch'i River where his descendants became the founders of 150 tribes including Fah Chiang T'ang Mao and others too numerous to record. The founder of the T'ufan Dynasty . . . was descended from the 'Fah Chiang.' He lived to the west of the Ts'i Ch'i River and took T'uh Fah 禿髮 as a Dynastic Title (Tuh Fah mispronounced became Tufan 吐番) and by degrees united the Chiang hordes. His kingdom in time became enormous, but he had no relations with China."

*But the present meaning may be an adaptation of an older word like "Chiang": Gya + Yong, or Chi (氐) + Yong (戎).

*番西戎之種即唐之吐蕃. Hence 番=蕃.

(b) The second from the "Wei Chow Annals" gives some additional details. "The Fah Chiang and T'ang Mao lived to the west of the Shae Chī River, and were the descendants of Liliku, a T'uh-fah of the Kan Liang 南涼禿髮利鹿孤. Liliku had a son named Fan Ni 樊尼. When Liliku died his son was still young, and the child's uncle became ruler with Fan Ni as general of An Hsi. About A.D. 414 Ru T'an 苻騰, his uncle, was killed by Chī P'an, a Ch'i Fuh (乞佛熾盤)¹⁰ of Eastern Chin. Thereupon, Fan Ni gathered his people together and submitted to Meng Hsün (of 沮渠)¹¹ and became Governor of Lin Song. But when Meng Hsün was murdered Fan Ni fled west with his people over the Yellow River and crossing the Chih Shī range dwelt in the Brahmaputra valley, and there in the midst of the Chiang, setting up a kingdom, controlled a thousand li of territory. Fan Ni, by his dignity and mercy, drew the Chiang hordes to him like crowds to a market. He changed his name . . . and took T'uh Fah as a Dynastic Title. This name through a mispronunciation became T'ufan. The capital of the kingdom was Lo Hsie 邏些 Lhasa."

(c) The next is of Mongol origin and quoted in the "T'u K'ao." "The Mongols are a branch of the Tibetans, and they in turn are Hindus (額納特河克). One, Yanah (雅納), a prince of Oude 烏德, on being defeated by his neighbours, fled across the Snow Ranges and became a person of importance in the Brahmaputra valley. His third son being a man of extraordinary worth became, by popular choice, the ruler of 880,000 Tibetans." He was eventually succeeded by twenty, one princes, apparently directly or indirectly related to him, and when the Long Tsan, of Tang Dynasty fame, "was sixteen he became ruler" and began putting the Government in order and apportioning the most suitable punishments. It was he "who married daughters of the Nepaulese Royal family and an Imperial Princess of China" respectively, in the early decades of the Seventh Century. From about A.D. 650 to 1068 the T'ufan ran riot around their borders, and not only kept the western frontiers in a perpetual ferment, but also extended their conquests to the Tarim valley, and the Historic lands from Lob Nor to the Kansu Border. And on one occasion they even took the Imperial City of Ch'ang An. Between A.D. 700—1000 they

*禿髮 T'uh Fah or 烏孤 (Wu Ku) Hordes of 鮮卑.

¹⁰乞佛 was a Branch of the 鮮卑 living in Shensi.

¹¹沮渠 was a Hsiung Nu Tribe 匈奴.

were intermittently in possession of the Min valley, and according to Du Halde, the T'ufan Kings had an Eastern palace in Wei Chow. The term 西番, which may be an adaptation of 藏, is now applied to the Tibetans of Sung p'an, and Grenard says, to the Golo also. The name Lifan 理番 requires no comment except that its "Fan" contains the ancient 生番—is this a corruption of 孫波? (Po=Fan) as well as Yong and "Chiang" if not "Ti" and "Yi." But the character is 番, not 蕃,¹² and may have no ethnological connection whatever; but all the same in earlier days History affirms that the sounds "Fah" and "Fan" were so nearly similar that they become indistinguishable and "Fah Chiang" became "Fan Chiang"; and the Tibetans or "T'ufan" are descendants of the ancient "Fah" or "Fan" Chiang. Moreover, if the old sound is "Bo" we find the modern Tibetans still calling themselves by their Tang Dynasty name.

(5) Yi 夷 seems to be a general name for non-Chinese people. Even now Lolos, Yong, Ch'iang and Europeans are called Yi by the Chinese. But in ancient times the Ch'iang and Ti are separated from the Yi, and on more than one occasion we are told that there were "six Yi, seven Ch'iang and nine Ti" in the mountains of the min 岷江 valley. And even to-day, not far from Wei Chow, are an ancient people with customs and speech similar to the Mao Chow Ch'iang, who call themselves "Er Mi" or "Ae Mi." As this is a manifest corruption of "Yi," time may prove them to be a remnant of the Han Dynasty division of that name. In any case, the meaning is, ethnologically, probably quite distinct from the same term in "Fu Yi Fu" 撫夷府, the title of the officials in Lifan 理番 and Opien T'ing—a Lolo Centre—during the time of the Manchus.

(6) 蠻 The term "Man" is also applied to the non-Chinese in Szechwan. A quotation from the "T'u K'ao" may be of interest. "In the Nine Divisions of Yü 禹, Liang 梁 was not included; and in the 15 Odes there is no recognition of Shuh. At first, Shuh was known as the Kingdom of the South, and later became united with Chin. But geographically Szechwan was the most dangerous of the States. On three sides it was touched by the 'Fan' 番, and 'the nest- and tower-dwelling Man 蠻,' of the Devil Kingdom (鬼國 = Kuei Chow) gave them anxiety. The people were fierce

¹² When it is remembered how the Tang suffered at the hands of the 吐蕃 hordes and the alliances formed, the term 蕃 would naturally be replaced by the less objectionable one.

and stupid: they were always armed with knives and were villianous looking. They were utterly incapable of progress." " . . . In the South East were the Ch'iang and Lo 羌獫." In the South West "were the Cave-dwelling Man 洞蠻" and in the North West the "Tufan" 土番 of Kin Chuan 金川 Wei 威 Meng 茂 Pao Hsien 保 and Sungpan 松潘. In the time of Chu Koh Wu Heo, the good minister of the Shuh Han, "the Ch'iang and Ti still retained power." The term "Man" at one time meant the uncultured non-Chinese of the South, and in the Yüen Dynasty included large sections of the population South of the Yangtze. But now it is especially applied to the Tibetan tribes in Tachienlu. The term here, however, may be a Chinese adaptation of a native word like "Minya,"¹³ the Tibetan name for Tachienlu country. This centre is comparatively recent as regards Chinese influence, and the Tibetans, while disliking the term Mantze, 蠻子, have no objection to Man Chia. But the term is applied to the non-Chinese of many regions. For instance:

We are told in the "T'u Kao," that "all around Sungpan are 'Man'" that "the gardens of the 'Man' and Liao 獫 encircle the Hills in the Min"; and the Wen Chwan Man 汶川蠻 "come in battle array." Then we have "all the 'Man' of Pao Hsien (Lifan); beives of Mantze maids at Wei Chow"; and the many "Man" within the Szechwan Borders, and apart from the reference of "Cave Man" 洞蠻, the Caves around Kiating and other places are persistently described as "Man Tong" by the ordinary people.

These notes will do little but suggest difficulties. Some of the names are manifestly only geographical designations and include peoples politically and ethnologically different. Then during the ages it seems as if many of these names become opprobrious titles (by change of character and sound) for non-Chinese tribes without regard to the old geographical limits. Again; the use of uncomplimentary epithets seems to change with the age and dynasty. We have seen that terms like Yong 戎, Yi 夷, and Man 蠻 give no certain sound; and Ch'iang may not be much more satisfactory. Are they a pure stock?¹⁴ Apart from the old association of the seven

¹³ Minya.

¹⁴ One of the above accounts from the "T'u Kao" makes the Tibetans pure Chiang; the second seems to make the Hsienpi T'uhfah also Chiang, and the Tibetans an amalgamation with an earlier Chuang stock in Tibet. And even if the third is correct, the Tibetans will be mainly Chiang.

The writer with Rev. J. R. Muir found the Ch'iang at Wen Chwan in 1907 and described them "as different in religion, language and customs from the Chinese." The name may owe its persistency to the Chinese authorities rather than the natives themselves. The same people are "Fan" or "Yi" (officially) in Lifan. And "Fan" 番 and "Fan" 蕃 are interchangeable.

As regards the "Po-lo-tze" to the north of Mao Chow a tradition insists that they are a transported colony of Lolos from the Chien Ch'ang valley. Chinese claim the character is 猓 but 香猓 seems more likely.

An account of Ch'iang Sacrifice is here produced as written by one of their leaders at Wei Chow:—

一	調查廬州四山人民每年祭 羊羔列左
二	各村各寨在岩脚下或山林 中或曠野以石修一祭台高 五六尺或四五尺不等上立 一白石
三	每年或正月或六月早還不 等或十月以十月爲多以羊 羔獻祭一次代代相傳以爲 定列要公羊無殘疾的
四	獻祭之時以麥子麵飯一無 醇餅獻祭以後同羊羔肉公 衆分吃
五	祭了羊羔將羊嘴四足各割 一片又摘腎筋一并獻於祭 台
六	祭羊羔之前盆內先拿麥草 數根以備酒血之用
七	羊羔肉非本處人不得吃本 處人未受割禮亦不準吃
八	本處人要小時引羊一支致 祭時拿白線拴頸上打一結 子餘長一尺幾寸以刀割數 寸此謂割禮

The White Stone referred to under (1) is of untrimmed quartz and may be conical, triangular, or cylindrical in shape. They are seen on commanding hills, houses, graves, altars and in rude temples and even on lamaseries. Known as the God of the Mountains (山王菩薩), and The God of Heaven (天菩薩) they suggest the litholatry of Semitic paganism. These stones, like the "bethels" of the ancient Syrians seem to be regarded as the matter in which the Deity is embodied. (οἱ λαοὶ εἰς τοὺς λίθους ...). Litholatry and other forms of Sinitic paganism travelled far by land and sea; and we find the idea that stones were animated perpetuated in Manicheism. For further information consult CUMONT'S "Oriental Religions," page 116, and also Note 29, page 244.

FIR-FLOWER TABLETS.

J. C. FERGUSON

Mrs. Dargan has written in a recent poem:—

Let us go on with experiments
Let us pore, and dream and do;
Some day we may make a world
With a buttercup in it
Or a swallow's wing.

Miss Lowell has made the great experiment: She has pored and dreamed and done; out of the great number of Chinese poetical effusions she has made a world for English readers in which there are buttercups and a swallow's wing.

Miss Lowell's approach to Chinese poetry, as explained in her Preface, was four-fold. She had the Chinese text before her with the sounds transliterated so that she could follow the original metre and rhythm; the text was translated word by word; the Chinese ideographs were analysed as to form so that their derivation might contribute a share to their meaning; and lastly the meaning of the text was paraphrased for her by her friend Mrs. Ayscough with the aid of her Chinese teacher, Mr. Nung Chu. This method, though laborious, was sound. It was much more difficult than that pursued by the English translators of Homer or Virgil who could poetize directly from an original text and to whom classical allusions and references were familiar. The task was even greater than that which Shelley set for himself in his version of "Prometheus Unbound" for Shelley did not feel himself obliged to bring his drama to the same conclusion as Aeschylus lest such a denouement should shock his own sense of justice. Miss Lowell has been content with the standards of the original Chinese versions, and with setting these forth as accurately as possible.

Miss Lowell followed a different method in "A Legend of Porcelain" published early in 1921 in the volume "Legends." She says that this poem was composed of three legends which she read in some books that she cannot

remember though she mentions Bushell's "Chinese Pottery and Porcelain" and Julien's "Historie et Fabrication de la Porcelaine Chinoise." She quotes a Chinese proverb as her excuse for not mentioning the names of many other books on China which she has read. The difference between "A Legend of Porcelain" and the poems in this volume is that the Legend is a fancy sketch of China while these are China itself. It is the difference between a travelogue and a trip to China. The "Legend of Porcelain" evidences an exactness in reading and a generosity in interpretation which can only be characterized as remarkable but the viewpoint is detached. In the "Fir-Flower Tablets" it is intimate. It may be noted in passing that the "Legend" is responsible in all probability also for the happy name of this volume, "Fir-Flower Tablets," for it is found on page 42 of the earlier work.

It is nothing new for Miss Lowell to get her inspiration in out-of-the-way places. She has drawn confessions from the yuccas of Peru and heard the funeral song for the Indian Chief Blackbird with the same enthusiasm as she has shown in her studies of six French contemporary poets. Every tale that she has read has become grist to her mill. One can imagine the ready eagerness with which she welcomed the beauty of the thoughts contained in the translations of "Written Pictures" brought to her by her life-long friend Mrs. Ayscough and her immediate recognition of the possibility of their being turned to good poetical account.

There has been no attempt to follow the metre or the rhythm of the originals. Miss Lowell explains that she considers it more important to reproduce the perfume of a poem than its natural form. How could she or anyone else have followed the metre and rhythm of Fêng Huang T'ai (p. 21):—

Feng huang t'ai shang fêng huang yu
Fêng chü t'ai k'ung Chiang tzü liu

There are seven words only in each line and the rhythmic vowel sound is *iu*. Her poetical inspiration interpreted the meaning of these two lines:—

"The silver-crested love-pheasants strutted upon the Pheasant Terrace.

Now the pheasants are gone, the terrace is empty and the river flows on in its own original way."

The result of the interpretation is English poetry in a sound conception of it as "the art which has for its object the

exciting of intellectual pleasure by means of vivid, imaginative, passionate and inspiring language"; but at the same time one who has been familiar with the beautiful rhythmic flow and striking imagery of the original Chinese receives a distinct shock from which it takes some effort to recover. Recovery is only complete when one remembers how few are those of our English-speaking race who have ever had the opportunity of feeling the thrill of emotion produced by these lines in the form in which they were written by Li T'ai-po.

It must be predicated again that there is real poetry in the Chinese language—poetry that will endure the severest tests ever set up by Western critics, just as the world has come to realize that there is real art in Chinese sculpture and painting. Mr. Daniel French once said to me after we had spent half a day together looking over Chinese paintings: "This is not Chinese art; this is art." The references in Chinese poetry or art may be to alien places and unknown events but the appeal is equally effective in "the exciting of intellectual pleasure." One may know nothing of the Heaped Jade Mountain or the Green Jasper Terrace, but one's imaginative instincts are aroused by such musical names especially when they are in close conjunction with a beautiful line:—

"Flowers make me think of her face." (p. 16.)

There is true poetry—English poetry, in "the music of silence" (p. 103) but no truer than Tu Fu's original, *hsü lai*, which suggests the harmonious tranquility of a soul at peace with itself.

John Barrow wrote in his "Travels in China" more than a century ago that the Chinese language "is much better adapted to the concise style of ethics than the sublime flights of poetry" and remarked upon the absence of the passion of love "to which poetry owes some of its greatest charms." He gave a literal translation of the T'ao Yao Ode in the Shih King (Legge, Part 1, Bk. 1, Ode VLI) as follows:—

"The peach-tree, how ¹fair, how ²graceful, its ³leaves, how blooming, how ⁴pleasant; such is a ⁵bride, when she enters her bridegroom's house, and attends to her own family."

Barrow explains that this is a fair translation, "since no more expletives are inserted than such as were necessary

to make up the sense." He appends a metrical paraphrase by Sir William Jones:—

Gay child of spring, the garden's queen
Yon peach tree charms the roving flight;
Its fragrant leaves how richly green!
Its blossoms, how divinely bright!

So softy smiles the blooming bride
By love and conscious virtue led,
O'er her new mansion to preside,
And placid joys around her spread.

The translation and the paraphrase both lead one to wonder how their sentiments can be reconciled with the alleged absence of "the passion of love." The criticism would have been still stranger to this early author if he had fully realized the poetic inspiration of the original in associating the spring months when the peach tree is in flower with the correct marriage time of youthful lovers. Mr. Waley in his introduction to "170 Chinese Poems" remarks with a greater knowledge of his subject than was possible to Barrow, that love poetry "ceases after the Han dynasty," thus making clear that it still remains for some poet to revel in this field of poetry before the Han period. It may also be remarked that the ancient poetry of China is full of the stirring inspiration of war.

The apparent inadaptability of the Chinese language for poetical composition has been more apparent than real and has been no deterrent to the succeeding generations of Westerners interested in Chinese literature. Sir John Davis made a careful study of Chinese poetry and made verses out of his translations one of which at least reveals rich beauty which he has extracted from the original:—

"Five mountain peaks, like so many fingers, rich tints blending
Rising out of the plain like pillars half concealing the sky,—
By night, washing in the milky way, they pluck at the stars;
By day, exploring the zenith, they play with the clouds.
After a shower, like jewelled sprouts of bamboo, they stand in
mid-air;

When the moon rises, they resemble pearls suspended in the palm
of the hand,

One might imagine it was a mighty spirit stretching forth its arm.
And numbering China's islands in the distant main."

George Carter Stent ventured out of his domain of dictionary-making into the fields of poetry and gave a metrical version of the "Adventures of Tiny Rill,"

"Over green fields and meadows on "Tiny Rill" ran.
(The little precocious coquette);—
She was pretty she knew, and thus early began
Gaily flirting with all that she met.

Her favors on both sides she'd gracefully shower,
 Regardless to whom they might be—
 One moment she'd kiss the sweet lips of a flower
 The next—lave the root of a tree.

She would leap from one rock to another in play,
 Tumble down on her pebbly bed;
 Like a Naiad, let the dazzling sun-smitten spray
 Fall, in prismatic gems, round her head.

Sometimes she would lash herself into rage.
 And rush roaring and seething along,
 Till a bit of smooth ground would her anger assuage
 When she'd liquidly murmur a song."

Even the staid Alexander Wylie frequently made his translation of the verses of stone tablets assume metrical form and at least once he attempted rhythm, in his essay on "Secret Societies,"

"When Hung with Hung in harmony combines,
 The watchword "Myriad" passes through the lines."

In a later generation of sinologues Kingsmill, Parker and Giles all were moved to adopt poetical form in their transmutations of Chinese verse. Mr. Kingsmill was "convinced of the true poetry contained in the Shih King ballads" and "ventured to submit them in their own simple garb to the æsthetic ear of the foreign critic." His rendering of the first Ode is:—

As the ospreys woo
 On the river ait
 So the graceful lass
 Has her manly mate.

As the coy marsh-flowers
 Here and there do peep,
 So the graceful lass
 In his wakeful sleep.

But he seeks in vain
 Brooding night and day
 Ah me! Ah me!
 Tossing rest away.

As the coy marsh-flower
 Chosen here and there
 So the graceful lass;
 He in tune with her.

As the coy marsh-flower
 Gathered here and there
 So the graceful lass
 Bells now ring for her.

Mr. E. H. Parker also tried his hand:—

When the white sun, heigh-ho!
 That line doth pass
 I will come seek you, Sir,
 In this thick grass.
 Sunk is the sun, heigh-ho!
 Disheartening, very
 The moon is up, ho there!
 Haste to the ferry!
 Delay like this, heigh-ho!
 Reverse of merry!
 Ho! you in the grass, I say!
 Ho! you in the grass, I say!
 Are you not then some luckless runaway.

The stirrings of heart of these two worthy sinologues are perfectly apparent as is also the horrible quality of their doggerel:—

I've measured it from side to side
 T'is three feet long and two feet wide.

Giles introduced a new light touch and with his usual brilliance improved upon the work of his contemporaries and predecessors as may be readily seen in his "Chinese Poetry in English Verse," (1896). Mr. Waley rightly says of this work that in it Mr. Giles "combines rhymes and literalness with wonderful dexterity." In his "Chinese Literature" Mr. Giles says that "a Chinese poem at best is a hard nut to crack" but this knowledge did not cause him to stay his hand; and it is well that it did not for his translations have done more than anything else to stir up interest in Chinese poetry. This result causes no wonder for some of Giles' work was of a high order, such as his translation from T'ao Ch'ien:—

A scholar lives on yonder hill
 His clothes are rarely whole to view
 Nine times a month he eats his fill
 Once in ten years his hat is new.
 A wretched lot—and yet the while
 He ever wears a sunny smile.

Longing to know what like was he
 At dawn my steps a path enclosed
 Where dark firs left the passage free
 And on the eaves the white clouds dozed.

But he, a spying my intent,
 Seized his guitar and swept the strings;
 Up flew a crane towards heaven bent
 And now a startled pheasant springs.
 Oh, let me rest with thee until
 The winter winds again blow chill.

Mr. Giles used both metre and rhythm in his translations but only as media for transfusing the warm blood of the original into his own lines. The charm of his work and the permanency of its value lie in his imaginative conception of the beauty of Chinese verse which remained in concealment from English readers. In other fields Giles has not always shown himself sympathetic with the spirit of his original sources, but in poetry he has shown such a response to the Chinese emotional appeal that it is possible he might have become that fortunate combination whose lack Miss Lowell laments in her Preface. "A sinologue has no time to write poetry; a poet has no time to learn how to read Chinese." We venture the surmise, however, that without Giles' preliminary work, the world would not now be the happy possessor of "Fir-Flower Tablets."

It was fortunate for both that Miss Lowell and Mrs. Ayscough collaborated in producing this volume, and I find it impossible anywhere between the two covers to apportion the share which each had in the final form. Mrs. Ayscough must have had poetic instinct of a high order, and surely Miss Lowell has keen powers of discrimination in the choice of correct English words to convey Chinese ideas. In Miss Lowell's Preface Mrs. Ayscough's hand appears just as in Mrs. Ayscough's Introduction Miss Lowell's broad scholarship, especially in French literature, is in evidence. In the poems themselves the separation into component parts of the joint work of the authors is still more impossible. Together they stand or fall; and certainly they stand.

Everywhere there are evidences of intimate collaboration. In the second stanza of the first poem "Songs of the Marches" Mrs. Ayscough must have been responsible for the line "swift as the three dogs' wind" in which the triplicate use of the dog radical in the character p'ao suggested the striking imagery of wind which resembles the convulsive panting of heated dogs. She must also have suggested the onomatopoeic lines, "Hsiao, hsiao the horse neighs" and "Sheng! sheng! it drips, cutting my heart in two"—which remind one of Legge's line "Lin, lin go the hounds" (She King Part I, VIII). It is also more than probable that the drab translation of *i shang* as garments or clothes was changed in the Peony Song (p. 16) and again in the Feng Hsien Temple Visit (p. 103) to the more vivid picture of "upper garments, lower garments" which is fully justified by the essential meaning of these two characters. Mrs. Ayscough doubtless favored the unusual phrase "green heavens" (p. 6) as an equally accurate description of the

color of the heavens as our conventional description "blue." The character "ch'ing" according to the author of T'ao Lu, translated by Bushell, means a color "approaching a light blue, or a pale emerald or a deep green or bluish green." The authors' translation as green, calls attention to the Chinese conception of the color of the heavens as broader than our own, though as a matter of fact neither blue nor green suffice to describe fully their ever-changing effects. Mrs. Ayscough was no happier in the choice of Miss Lowell as her poet than Miss Lowell in selecting Mrs. Ayscough as her interpreter of Chinese poetical ideas. Both appreciated the beauty of the originals and vied with each other in reproducing it in the English language.

With so many good verses to select from it seems wellnigh invidious to pick out any as better than others, but it may not be amiss to express one's satisfaction that the authors chose "The Songs of the Marches" as the first in their collection. It is full of the sound of war but this is interspersed with the gentler thoughts of home, such as is suggested by the playing of the song "The Snapped Willows." The intense suffering of the soldiers in their campaign on a distant frontier is made possible by their devotion to their leader Ho P'iao-yao. The end of the scene is an era of peace. The hero Ho would have been still more impressive if the reference to his portrait had been more correctly translated as

And the portrait of Ho P'iao-yao
Unrivalled hangs in the Lin Pavilion.

The thought of the original is that Ho's achievements were so great as to entitle his portrait to hang in the Pavilion so conspicuously that those of other heroes would not be seen. "No color mists the trees," "Swords brush the hoar-frost flowers of the Barbarians' country" and "Now indeed have they won the right to the soft, high bed of peace" are especially fine lines in this martial lay. An excellent metrical version of this song by Charles Budd appeared in his "Chinese Poem" (1912), but in it some of the best phrases are omitted.

The opening ejaculations of "The Perils of the Shu Road" (p. 6) as uttered by the men of Shu (Szechuan) when thinking of the road to their home seem very tame in the translation "Alas! alas!" for these three characters "Ee, shee, shee" are as striking to the Chinese ear as any of the imitative suggestiveness of "The Bells" of Poe. This poem is excellently described by Waley as "Nearer akin to music

than to poetry, with its wild profusion of long and short lines and its cataract of exotic verbiage." This poem is so well-known as a supreme example of Li T'ai-po's rebellion against the formality of contemporary prosody and of his return to the freedom of ancient versification that it is a pity its beauty had not struck more deeply into the souls of the authors. In its present form one of Li T'ai-po's masterpieces has become one of the dullest of their collection. It was composed in honor of the journey of the brilliant Ming Huang to Szechuan and is one of the best examples of poetical compositions which can be set to music.

"The Beautiful Woman Grieving before her Mirror" contains many pretty lines:—

"I sit at my dressing-stand and I am like the green Fire-bird who, thinking of its mate, died alone
My husband is parted from me as an arrow from the bow-string."

The last line of this song does not fulfil the first requirement of any translation which is to make sense. It reads as follows:—

"My tears, like white jade chop-sticks, fall in a single piece before the water-chestnut mirror."

The original is perfectly clear "My jade chop-sticks drop together in front of my mirror." The "tears" are a hidden reference as is also the "water-chestnut" but in both cases either the explicit or the implicit meaning must be chosen; It does not seem fair to bring both into the translation. The place for one or the other is in the appended notes.

Ch'ang Kan (p. 28) reminds one that it supplies great possibilities for collaboration between poet and scholar for this poem has recently appeared in "Asia" in a translation by Witter Bynner and Kiang Kang Hu. Mr. Bynner is a poet of acknowledged standing and Mr. Kiang is an unusually good Chinese scholar, so that their combined work commands serious attention. In many respects their version of Ch'ang Kau is preferable to the Ayscough-Lowell. They carry the song along in the first-person, thus making it more attractive than that in "Fir-Flower Tablets" where the third-person is used in the first two lines:—

"My hair had hardly covered my forehead
I was picking flowers, playing by my door
When you, my lover, on a bamboo horse,
Came trotting in circles and throwing green plums."

This is the Bynner-Kiang rendering and it seems more direct and pleasing than—

“When the hair of your Unworthy One began first to cover
her forehead

She picked flowers and played in front of the door,

Then you, my lover, came riding a bamboo horse,

We ran round and round the bed and tossed about the
sweetmeats of green plums.”

“Learning that love survives the dust” is better than “I wanted to be with you, as dust with its ashes” and I like “Ch’ang Sha” in the last line of Bynner’s better than the “Long Wind Sands” of Lowell. As a matter of fact it seems to me that both poets have gone quite too far in their translation of the meaning of the names of persons and places. There can rarely be an agreement between any two authors in the poetic interpretation of such names. The “Looking for Husband Ledge” of Lowell becomes the “Tower of Silent Watching” and even Lowell herself makes it a “rock” on page 86. The name is Wang-fu Shih or the Wang-fu Rock. In both versions an attempt is made to convey a meaning which turns out only to be a hint, while the hidden reference is not wholly explained till one consults Mrs. Ayscough’s notes. Where a magnisonant translation of a proper name can give a fairly accurate and complete rendering of a reference, it is quite justifiable, but in most instances the sound of the names should be used, reserving for the Notes necessary or desirable explanations. For instance, Chin Ling in the poem is better as the ancient name of Nanking than “The City of the Golden Mound” in the title (p. 70).

It is a good omen for the future that it will be possible to contrast Lowell and Bynner, Kiang and Ayscough, for work in a common field will tend to cause both poets and translators to look most carefully to their ways. As compared with all that have gone before them, these two sets of collaborators must be placed in a new class but fortunately we shall have the opportunity of comparison each with the other.

It may be that I have spoken too sweepingly of the work that has preceded this of the poets. Giles was not a poet, no matter how nearly he missed being one, but I prefer his version of Li T’ai-po’s Drinking Song to Miss Lowell’s as found on page 39. Giles caught the spirit and

romance of the bibulous Li who was the same kind of a genius as Burns:—

An arbour of flowers
 and a kettle of wine;
 Alas! in the bowers
 no companion is mine.
 Then the moon sheds her rays
 on my goblet and me
 And my shadow betrays
 we're a party of three.

Though the moon cannot swallow
 Her share of the grog,
 And my shadow must follow
 wherever I jog,—
 Yet the friendship I'll borrow
 and gaily carouse,
 And laugh away sorrow
 while spring-time allows.

See the moon,—how she glances
 response to my song;
 See my shadow, it dances
 so lightly along!
 While sober I feel
 you are both my good friends;
 When drunken I reel,
 our companionship ends.
 But we'll soon have a greeting
 without a good-bye,
 At our next merry meeting
 away in the sky.

How much preferable "we're a party of three" is to Lowell's line "my shadow opposite certainly makes us three"—or Waley's "For he, with my shadow, will make three men." The "three" that are referred to are the moon in the heavens, the shadow in the cup and the poet. Neither the version of Giles or Lowell gives the usual interpretation of the shadow which is that of the poet in his goblet, and not on the ground. An advantage of Giles' rendering is that it calls attention to the caesural pause which is always found in Chinese poetry—

Hua chien (an arbour of flowers
 i hu tsiu and a kettle of wine)

This "Drinking Song" has a line of five characters with the caesura after the second character. A drinking song without rhythm is almost inconceivable even with such a ribald line as Miss Lowell's "Oh, be joyful! One must make the most of spring." One cannot imagine Burns' "The Whistle" or "John Barleycorn" in *vers libre*.

This leads to the observation that the greatest fault of "Fir-Flower Tablets" is its monotony. The rollicking Li T'ai-po and the melancholic Tu Fu, the gentle Wang Wei and the rugged T'ao Yuan-ming all melt into the same poetic flavour. There is much more vivacity in Miss Lowell's "Legends" than in her "Fir-Flower Tablets." Perhaps in future a closer collaboration even than happened in the production of this volume between the poet and scholar may have the happy result of Mrs. Ayscough's being able to help Miss Lowell catch the differing spirit of the Chinese poets. Miss Lowell is a poet of many moods and can readily suit her language to her moods. We shall look for a larger differentiation in the style of various original poets in the next volume of translations which is sure to come, and a nearer adaptation to their spirit. Or perhaps poets might be taken one by one in separate volumes and at different times. The explanation of the tone adopted throughout may be found in the fact explained in the Preface that the approach of Miss Lowell to Chinese poetry was first made through Mrs. Ayscough's translations of "Written Pictures." Now it is always true that these "Written Pictures" are much more careful in their provision of high moral cogitations than of true poetical inspiration. Their influence has lent a certain soberness to Miss Lowell's lines which are not the universal rule of the originals.

A help might be found if poems-shih, such as Fêng Huang T'ai, lyrics-fu, such as "Poignant grief during a Sunny Spring," songs-Ko such as "The Beautiful Woman Grieving before her Mirror" and ballads—yo fu, such as "The Perils of the Shu Road," would be arranged in classes as is usual in collections of English poetry. This is a simple device but it strikes at the very roots of the variations of the Chinese originals and would have beneficial effects both upon the authors of translations and upon their readers. Chinese poetry has a wonderful range of subjects. It has also many metres. The decision of the authors to pay no attention to the metre of the originals as controlling the metre of their translation, though wise, could have been supplemented by a "Metrical Index" such as is common in editions of Horace. This would have called for a clear description of Chinese metres in the Introduction, but this description could have been provided easily by Mrs. Ayscough. Such an Index was before Miss Lowell in the form of the Chinese text supplied to her by Mrs. Ayscough. Any benefit which Miss Lowell derived from this knowledge

could be shared with her readers by giving this suggested Index.

The poems are not the whole of this interesting volume. We have a map of Ancient China, wisely introduced as a guide to the location of the districts which are so frequently referred to by their ancient names. We have a plan of a Chinese house which seems more or less superfluous, but Mrs. Ayscough's "Introduction" and "Notes" are very valuable and in these she shows a commendable mastery of her subject. She is by no means a pioneer in such work, as can readily be seen from an examination of Cordier's "Bibliotheca Sinica," but she may justly claim to have succeeded in stating her understanding of Chinese Poetry in such a way that a new interest in it has been aroused in the hitherto unmoved literary circles of the world. It caught and fascinated Miss Lowell which is its first and greatest result and it is sure to hold her. One may escape the charm of things Chinese by ignoring them, but once an acquaintance has been made, life-long friendship surely follows.

The Introduction was the first thing that attracted me when I opened the volume and I read it through to the end before reading a line of the poetry. My feeling, as I read on and on, was that here were found at last sympathy with and appreciation of the point of view of China's poetry; and furthermore that neither of these necessary qualifications had been allowed to obliterate the keen critical faculties of Mrs. Ayscough. That which delights not infrequently becomes a clog to discrimination, but it has not been so with Mrs. Ayscough. Her nearest approach to a loss of critical faculties is in her generous characterization of the statements concerning the drunkenness of the T'ang period as a "genial hyperbole." Unfortunately the facts of history teach otherwise. The suggestiveness of "The Beautiful Woman Encountered on a Field-path" (p. 49) and of "Moon Night" is perfectly apparent in the original Chinese but wisely, perhaps, is closely veiled in the translation.

As compared with the Introduction of Charles Budd's "Chinese Poems" Mrs. Ayscough has devoted disproportionate space to the two Chinese poets Li T'ai-po and Tu Fu, neglecting all others. Budd's plan seems better for the general reader. Waley's Introduction to his "170 Chinese Poems" (why the number was ever used in the title of a collection of poems remains a mystery) is more scholarly but less illuminating than Mrs. Ayscough's. Waley's paragraph on "Technique" is absolutely essential

to a full appreciation of Chinese poetry and Mrs. Ayscough should have given even fuller explanations than Waley. But Mrs. Ayscough has given many things which neither of her two predecessors has furnished and her Introduction is in reality Part I of the book with the Poems as Part II and the Notes as Part III. The Introduction could be enlarged into a book by itself treating of the Principles of Chinese Poetry, and it would be very valuable.

The notes are rich but hard to use on account of the curious system of numbering which provides no connection with the pages on which the poems can be found. Would it not be much better to indicate at the bottom of page 12 that there is a note on this poem on page 181 and after the name of the poem in the notes to add the number of the page on which the poem can be found. This method would call attention to the Notes which are a mine of information necessary to the text while at the same time it would facilitate their fullest use.

Of small errors of translation or of typesetting no mention need be made. The authors will be the first to detect these and will remember them longest. The frankness of statement in the Preface, the charming scholarship of the Introduction, the truly poetic versions of the poems and the full information supplied in the Notes—these are the outstanding features of a book which forms a strong new link between the cultures of the East and West.

To the Editor N.C.B.R.A.S. Sir: When Dr. Ferguson wrote his delightfully appreciative, and most helpful review of "Fir-Flower Tablets" he very courteously sent me a copy. May I therefore, write a line in regard to it.

"Ch'ang Kan" p. 28; How far the translation of Chinese names should be carried is a matter of disagreement, there is, however one point upon which unanimity exists, *i.e.* If Chinese names are kept they should be correct. In using "Ch'ang Sha" Mr. Bynner suggests that the place referred to is the Treaty Port in Hunan, whereas Ch'ang Fêng Sha 長風沙 Long Wind Sands, as it appears in the poem, is at Chih Chou 池州, 安徽 in Anhui, seven hundred li from Nanking.

"Moon Night" p. 118; This was written during Tu Fu's captivity, while his family lived at Fu Chou. The Commentary states "The poet thinks of his wife and children."

"A Beautiful Woman etc." p. 14. The words "Jade Chopsticks" are a well-known allusion explained in the Notes. Fearing that it might escape the reader the Commentator inserts "jade chop-sticks are tears." 玉筯淚也

FLORENCE AYSCOUGH.

LAN-TSIH

Mrs. ELFRIDA HUDSON

ROMANCE OF THE SECOND CENTURY B.C.

Lan-tsih counted thirteen summers
When she learnt to spin the silkthread.
Needle-work she learnt at fourteen.
She played her guitar at fifteen;
Sixteen years old she studied
History and famous poems;
And at seventeen she married.



Cloudless skies of happy childhood.
Then with lowering clouds grew heavy.
Absent all day was her husband
In the Office of the Prefect,
Whom he served as secretary.
Lone she sat in her apartment;
Early in the morn at cock's crow,
She was at her loom already.
Worked till late when darkness stopped her;
Three rolls in five days she finished.
Still her husband's mother scolded,
Said to her she worked too slowly.

"No," said Lan-tsih, "all my trouble.
Is that I am here a stranger.
T'is impossible to please thee,
Tried I have with all my power.
Now I can endure no longer.
Kindly send me to my mother."

The young husband greatly troubled,
Went at once to see his mother,
And thus reasoned with her gently.
"From his face it is predicted,
That thy son will ne'er be famous.
Fortune has how'er been gracious,
Given him a wife, who is perfect.
Since the nuptials us united,
We have shared one mat and pillow.
Till we meet at the Yellow Fountain
We'll be faithful to each other.
Blameless always is her conduct.
Why then dost thou treat her harshly?
Maybe within two or three years.
We can set up house together."

Then to him replied the mother:
"From thy words I gather plainly.
That her influence corrupts thee.
She has awkward country manners.
And a wilful disposition.
I don't like her," said the mother.
"East of here there lives a lady,
Tsing Lu-fu, both rich and noble.
Let me seek that girl in marriage.
And dismiss this 'good-for-nothing'."

Chow then reverently kneeling.
Pleaded with her in deep anguish.
Rising he with these words ended:
"Never shall I wed another,
If my true wife is rejected."
Angrily the mother answered:
"Son, undutiful I call thee,
In this manner to defend her.
Speak no more to me of Lan-tsih,
Never yield I in this matter."

Mute stood Chow and once more kow-towed,
 Then he went into his chamber.
 With his youthful wife to counsel.
 Broken-hearted he embraced her,
 As with violent sobs he whispered :
 "Not by me art thou rejected,
 Unjustly my mother hates thee.
 For a time go to thy parents,
 And I soon will come and fetch thee.
 Pray, do not take this to heart, love.
 I shall truly keep my promise."

"Why make matters more confused?"
 Lan-tsih answered. "New Year's season
 Left I home and crossed this threshold.
 Faithfully I've served your parents,
 From my work I rest nights only.
 Hard I've tried to win their favour.
 Now, when I'm rejected, never
 Speak to me of soon returning.
 When I came I brought as dowry
 Silken dresses richly broidered,
 Heavy gold-brocaded curtains,
 Scent bags sewn into the corners;
 Sixty, seventy trunks and boxes
 Wound around with green silk cording;
 Diverse things of all descriptions.
 When a wife is good for nothing,
 Her belongings can't have value.
 Mine, I know, are far from suited.
 To be used by my successor.
 When I go, I'll take them with me.
 Cruel fate has us divided."

Vainly Chow spoke comfort to her,
 Pleading with her to be patient.
 Early, when the cock was crowing,
 Daylight in the East beginning,
 Lan-tsih rose from troubled slumbers,
 Donned a robe, sewn with bright colours,
 Stepped into her silken slippers.
 Then she, restless, paced the chamber.
 Bright shell comb adorned her tresses,
 Like the moon her earrings glimmered,
 Her slim form was like a fairy's
 As with sylph-like grace she moved.
 Rarely was there lovelier maiden.

Thus she the large Guest Hall entered,
Greeted low her husband's mother,
Who had seen her preparations
But done nothing them to hinder.

"Brought up in the country am I,
Ignorant of polished manners.
I am very grieved," said Lan-tsih,
"That I could not win your favour,
Thou hast often given me presents.
Silk, and gold, and many trinkets,
I am sad, I've failed to please thee.
Still when I am gone, it may be
Thou wilt miss my care and service."

But when from the little sister
Lan-tsih parted, then the tears flowed
Un-controlled: "When I came here,
Little girl you were, so pretty,
Now you're nigh as tall as I am.
Care with love for parents aged,
Be, as ever, brave and gentle.
Think of me sometimes. Remember
The good times we've had together."

Then from out the house passed Lan-tsih,
Stepped into the carriage waiting,
Chow, in front, his horse was riding.

On the highroad Chow alighted,
And to Lan-tsih bent and whispered:
"To thy parents pay a visit,
Very soon, I'll come and fetch thee.
By High Heaven I'll keep my promise."

"Deeply does thy love affect me,
I'm thy faithful wife for ever.
If my husband like a rock be,
Like Nan Mountains, strong, unshaken,
I'll be like the Typha rushes,
Which together bound, break never.
Still my heart has great misgivings.
Both my father and my brother
In their anger are like tempests,
And if they should both oppose me,
Then my heart may fail for terror."

Long together stood the couple,
Hand in hand in silent sorrow;
Yearning deeply for each other,
As with heavy hearts they parted.

Just outside the parents' Guest Hall
Lan-tsih stopped and hesitated
Whether to go back or onward.
From the hall her mother saw her,
Lifted up her hands in horror,
Much perturbed to see her daughter
Coming lone and un-attended.

'When you counted thirteen summers
You had learnt to spin the silk thread.
At fourteen I taught you sewing,
The guitar you played at fifteen,
And at sixteen you had mastered
Etiquette and polished manners;
Then at seventeen you married.
Ne'er a bad word have you spoken,
Nor in other ways transgressed.
Still you come home un-attended.'

"Mother, I have done no evil,"
Answered Lan-tsih with head drooping.
Great the mother's grief was. Loudly
She lamented this great insult.

Lan-tsih stayed home ten days only,
When the official of the country
Middlemen dispatched thus saying:—
"This young man, for whom we're speaking,
Is the third son in the family.
(Quite as good howe'er as second)
He is eighteen years or over,
He is clever, skilled in letters."

"Would you like this man to marry?"
Asked the mother of her daughter.
Lan-tsih answered agitated:
"When I left my husband's dwelling
He with earnestness implored me
Ne'er again to wed another.
To him I my faith have plighted,
And if I should break this promise,

I could ne'er again be happy."
 Following message sent the mother:
 "Only lately has my daughter
 To her parents home returned.
 She regrets, she is not able
 To fill this dignified position."

Later came upon a visit
 The assistant of the Prefect
 And his registrar came also.

Spoke of Master's handsome daughters
 Who at Court held high positions.
 Praised especially the fifth son,
 Who, alas, was still un-married.
 Then they spoke straight out their errand.
 They had come to make proposals
 From the Prefect's son for Lan-tish.

The mother thanked them for the honour,
 Regretted that she must refuse it.

The brother heard of this proposal.
 Full of wrath he spoke to Lan-tsih:
 "Foolish art thou! Thy first husband
 Only was a secretary;
 Now a prefect's son desires thee.
 Luck un-heard of, I assure thee.
 If thou dost not want to marry,
 Who, dost thou think, will support thee?"

"Maybe thou art right, my brother,"
 Lan-tsih with bent head then answered.
 "My own home I'd left already,
 Then returned to be a burden.
 Unrelenting Fate compells me;
 To thy will I must surrender.
 Tell him I accept his offer."

Then the middlemen elated
 Rose from velvet-covered cushions,
 Took their leave and to the Prefect
 Brought the words of happy issue.

Much delighted was the Prefect
 He the Calendar examined,
 Chose the soonest day auspicious
 For the wedding and thus ordered :—
 " Son, this is the twenty-seventh,
 Thirtieth is the day most lucky.
 With despatch make all things ready,
 Fetch the bride here for the wedding."
 While he spoke the servants hurried
 To obey quick-given orders.
 Like as clouds by winds are driven,
 So the busy crowd of menials,
 Hurried with officious aspect.

A sailing bark was 'mongst the presents
 Like a crane's shape was it fashioned,
 Graceful dragon sails were loosened,
 Swift it plied the rippling waters.
 Then a carriage all resplendent
 Wheels with precious stones were glistening.
 Dappled horses, harnessed to it,
 Stamped the ground and neighed impatient.
 Other wedding gifts were silk rolls
 All in shades of different colours.

For the sumptuous feast were ordered
 Many dishes quaint and tasteful.
 Last, three million cash were sent her,
 Neatly strung with silken tassels.
 To accompany the bridegroom
 Were five hundred men assembled.

Lan-tsih's mother spoke with sorrow :—
 " Word has come from the prefecture,
 That to-morrow they will fetch thee.
 Why preparest thou not thy bride's dress?
 Ah, my heart has sad forebodings ! "

Dazed was Lan-tsih with her grieving,
 Down her pallid cheeks the tears rolled,
 Silently she took the satin,
 Sat her down beside the window.
 Skirt of silk by noon was finished
 And by night her filmy garment.
 After sunset in the darkness,
 While for grief her heart was breaking,
 She went out to weep in secret.



Chow who heard of this proposal,
 Had asked quickly leave of absence;
 In despair he rode to Lan-tsih.
 Now, from far, the plaintive whinny
 Of her husband's horse she noticed,
 And she ran with haste to meet him.
 Agony her face distorted,
 As with trembling lips she whispered:
 "I am promised to another,
 I am forced again to marry.
 Relatives have now arranged all.
 Thy return they had no faith in."

Then the husband answered grimly:
 "I congratulations offer,
 That thy fortunes are secured.
 Though un-moved stands the mountain,
 And will stand for thousand years more,
 Ah! The Typha rush is broken!
 Torn apart in one night only.
 Mayst thou rise to highest honors!
 I my lone and dreary pathway
 Follow to the Yellow Fountain."

"Why thus speak'st thou?" Lan-tsih answered,
Have we both not deeply suffered?
At the Yellow Fountain meet me."

In the silence of the mid-night
Lan-tsih found her way out softly,
Out into the peaceful moon-light,
Walked along the rushing river.

"So my weary life will end here,
And my soul will leave its body,
Go to meet its well-beloved."
Saying this she dropped her garment.
Stepped out of her silken slippers.
Just a plunge, and gone was Lan-tsih,
Buried in the crystal waters.

When her husband heard these tidings
That his young wife had departed.
Out he walked into the garden,
Walked its paths in restless anguish.
Then his spirit rose triumphant,
He would meet her at the Fountain.
Following morn they found his body
Hanging in the pine tree branches.

So in death they were united,
And together they were buried
At the foot of the Hwo-san Mountains.
Pines and cypresses were planted
At the corners of the grave mound.
And the Wu-tung tree grew luscious,
Grew upon the mound luxuriant,
And its branches twined together,
Till they formed a leafy cover.
Yung-yang birds beneath it nestle,
Every night they sit together,
Calling each the other, cooing,
Even when the fifth watch soundeth.
Wanderers stand still and listen,
Widows hurry past the grave mound.
To the coming generations
This sad tale of two young people
Does impart a useful lesson.
May they heed it and take warning!

LING YIN MONASTERY POEM.¹⁵

SUNG CHIH-WÊN.¹⁶

Deeply embower'd in leaf the Eagle Ridge towers high :
Locked in the Dragon's Court the quiet spaces lie.

¹⁵The poem here translated is from the "West Lake Records." It is called a poem of the Ling Yin Monastery 靈隱寺, but it is more closely connected with the T'ao Kwang Convent 韬光菴, which is on higher ground above Ling Yin, and may originally have been an appendage of that large monastery. The third and fourth lines are especially applicable to the T'ao Kwang Convent, which commands a distant view of the Chientang River beyond the city of Hangchow, a view which cannot be seen from the lower Ling Yin Monastery. At the present day this couplet is to be found in a stone pavilion on the hill side just above the T'ao Kwang Convent; and in a book recently published descriptive of the scenes in the neighbourhood of the West Lake, in which two scholars of the well known Ting family had a share (Ting Shang-tso 丁上左, styled Chu-sun 竹孫, and Ting I-pu 丁以布, styled Shüan-chih 宣之), it is also referred to that Convent.

¹⁶Sung Chih-wên 宋之問, styled T'ing-ch'ing 廷清, who died in A.D. 710, was one of the most popular poets of his time. He was a native of Fen-chou in Shansi, and we are told that his personal appearance was martial and imposing. He became a military commander, was involved in rebellions and many discreditable affairs, and finally committed suicide.

It is said that the Emperor Chung Tsung 684-710 (A.D.) was on one occasion so pleased with his verses that he gave him his own imperial robe of silk.

待 入 天 台 路	夙 齡 尙 遐 異	霜 薄 花 更 發	捫 蘿 登 塔 遠	桂 子 月 中 落	樓 觀 滄 海 日	驚 嶺 豐 咎 幾	宋 之 問 靈 隱 寺 詩 西 湖 志 內 摘 錄
看 予 度 石 橋	搜 討 滌 煩 囂	冰 清 葉 未 凋	剡 木 取 泉 遙	天 香 雲 外 飄	門 對 浙 江 潮	龍 宮 鎖 寂 寥	

The balcony views the Sun from azure sea appearing;¹⁷
The gateway fronts the Tide up¹⁸ Crooked Stream
careering.

Beneath the Moon's soft rays the cassia blossoms fall,
And wafted to the clouds the fragrance floats o'er all.
Scaling to pagod high to orchid roots I cling;
In hollow log I bring cool draughts from distant spring.¹⁹
E'en when the white frost falls the hillsides blossom
freer,

And when the pure ice forms the leaves are not yet
sere.

To visit wondrous things delighted once mine eyes,
And speculation deep my breast did tranquillize;
But soon I take the road to T'ien-t'ai's²⁰ height serene,
And crossing o'er the Bridge of Rock I shall be seen.

¹⁷This couplet is said to have been composed in the following way. Sung Chih-wen, who was lodging in the Monastery, had written the first two lines, and was racking his brains as to how to proceed when a bonze walked up, looked at what he had written, and suggested the third and fourth lines, which were accepted. The story goes that this bonze was no other than the famous Lo Pin-wang 駱賓王, who was then living in retirement.

This Lo was a native of I-wu in the province of Chekiang, who early distinguished himself as a poet, and received an appointment under the Emperor Kao Tsung. On the death of this monarch in A.D. 684 he espoused the cause of the legitimate heir, as opposed to that of the Empress Wu Hou who usurped the throne for twenty years. Some say he perished with others of his party: others that he retired to a monastery, and became a Buddhist monk. Hence the story about this couplet.

¹⁸The Crooked Stream is the Che-chiang (浙江), otherwise known as the Chientang River, which is noted for its great Tidal Wave or Bore, to which reference is here made.

¹⁹What is said about the "hollow log" may refer to conducting water from a spring on the hillside through hollowed bamboo stems, which is done to this day, for the use of the Monastery.

²⁰On the T'ien-t'ai hills in the prefecture of Taichow in the province of Chekiang there have been famous Buddhist monasteries for centuries. The poet may be speaking figuratively of entering upon a lofty state of Buddhist contemplation; or he may be expressing his intention of going literally to T'ien-t'ai. On the hills there a famous Stone Beam Bridge 石梁橋 exists, to which reference may be intended in the next line. This bridge and its environs are thus described in Edkins's "Chinese Buddhism":—

"After penetrating several miles farther to the north-west in this hilly and desolate region, Chi-k'ai arrived at the remarkable rock bridge where the Fang-kwang Monastery now stands. The loud roar of the waterfall, and the close-set woods on the hills around, the two mountain brooks uniting before they reach the cataract, then passing beneath the natural bridge down the fall, and thence pursuing their way to the north, united to give this spot an air of grandeur in the hermit's mind. It seemed a home for supernatural beings."

SOME GEOLOGICAL NOTES ON THE COAL AND IRON ORE DEPOSITS IN THE CARBONIFEROUS SEDIMENTS OF CENTRAL SHANSI

E. NORIN.

Before entering upon the subject in question, I propose to give in advance some information concerning the character of the "Shansi Formation." This name was introduced by Bailey Willis as a comprehensive term including a very thick complex of Late Paleozoic and Mesozoic, mainly continental, sediments which at one time have covered the greater part of N. and W. China. They are considered to be equivalent to the continental deposits of the Angara series in Central Asia and Siberia which have got their name from the old Angara continent, on the surface of which they were deposited.

In the central parts of Shansi the following subdivisions can be established :

- 1.—The Carboniferous, coal-bearing series, composed of inter-bedded continental and marine deposits. The main part consists of black clay sediments, white quartz-sandstones and coal seams. The thickness of the series varies, but seems seldom to exceed 250 metres.
- 2.—A Permian Series consisting of light-coloured, grey, yellow or greenish clay-sediments and sandstones amongst which marine limestones and coal-seams are missing. These deposits are probably formed during a moist and comparatively cold climate. In the upper part of the series there enters a new type of weathering products which form the transition to the following Triassic series. The thickness of the Permian sediments are about 200-300 metres.
- 3.—The Triassic Marl and Sandstone formation; its older sediments—
 - (A) Consist of chocolate-coloured clay-sediments, argillaceous marls and gypsiferous breccias, interbedded with redbrown and pinkish sandstone.²¹ The thickness of (A) is about 300 meters.
 - (B) Its upper part is mainly composed of lighter or darker, often fine-grained, well stratified sandstones, which often show diagonal bedding. There are also to be seen subordinate layers of red-brown, sandy, argillaceous shale. The thickness of (B) is larger than 250 M.

²¹ In the lower parts occur also yellowish-white sandstones and greyish and yellowish shales.

These Triassic sediments have probably been formed during a warmer and more arid climate than has been the case with the Permian ones.

- 4.—Lower Jurassic Coal Series,²² found in N. W. Central and N. Shansi built up mainly of grey or white sandstones and blue or green and black argillaceous shales. In the Ta-T'ung basin in N. Shansi this occurs according to C. C. Wang in very much varying thicknesses up to 480 metres.
- 5.—Upper Jurassic Red Series (C. C. Wang),²³ consisting of red and green sandstones and argillaceous shales.

Within this complex (1 to 5) of which the total minimum thickness amounts to 1,500 metres, at least two unconformities seem to exist, a probable one in the marginal district of the Taiyuan basin between the Upper Carboniferous and Lower Permian (Rothliegende), and one has been pointed out by C. C. Wang in N. Shansi between the Triassic and the Lower Jurassic. Between the Permian and the Triassic no unconformity has been discovered; on the other hand the transitation here between Paleozoic and Mesozoic is marked by indications of climatic change.

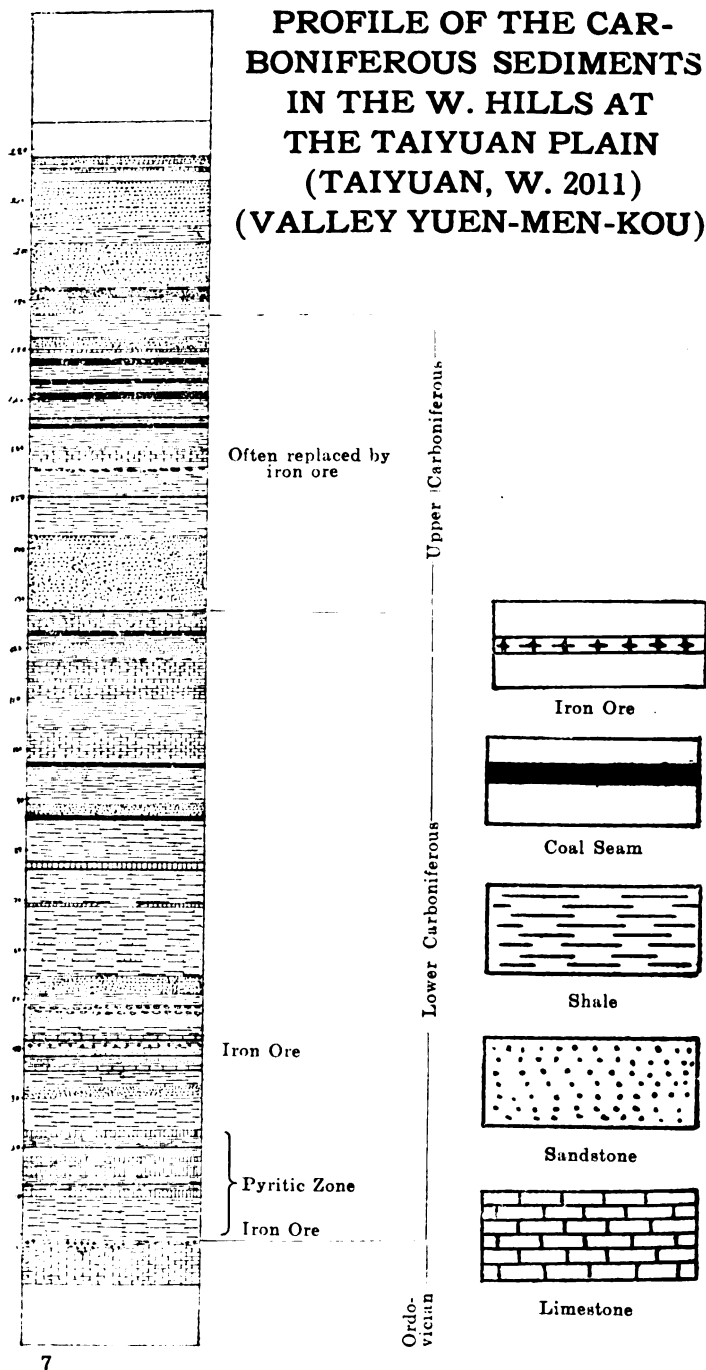
The main part of the mineral wealth of Shansi is bound to the Carboniferous series of sediments. The most important products that are won here are coal, iron and sulphur. The tenure of pyrites in the carboniferous layers are also indirectly the source of the Gypsum, which in many places occurs in workable quantities within brecciated zones in the ordovician limestone.

Apart from the material supplied by the cambro-ordovician sediments in the form of building stone, lime and the above-mentioned secondary Gypsum, this formation and its pre-cambrian substratum offer only small quantities of useful minerals. The same holds good for the Permian and Triassic sediments. In Central, Eastern and Southern Shansi, the mineral resources are concentrated to the zone of comparatively inconsiderable thickness which is constituted of the Carboniferous and, in S.E. Shansi, also the Permo-Carboniferous of the "Shansi Formation." It is therefore to be recommended from a practical point of view to define this zone with the new name "The Economic Zone of Shansi."

The sediments of the carboniferous coal-series in Central Shansi attain a thickness of 150 to 250 metres. The most

²² According to C. C. Wang: "The Coal Field of Ta-T'ung, Shansi" Bull. Geol. Surv. of China, November 3, 1921, page 71.

**PROFILE OF THE CAR-
BONIFEROUS SEDIMENTS
IN THE W. HILLS AT
THE TAIYUAN PLAIN
(TAIYUAN, W. 2011)
(VALLEY YUEN-MEN-KOU)**



characteristic feature in the stratigraphy of this complex is the comparatively frequent alternation between marine and continental sediments.

On the whole the entire coal formation is constituted of a series of sedimentary cycles within which the succession of rocks seems to be according to following table:

FROM BELOW.

- 1.—Quartz Sandstone.
- 2.—Black, sometimes pyritic, argillaceous shale with banks of more calcareous clay-material; the upper levels often show prints of plant-roots.
- 3.—Coal-Seam.
- 4.—Black argillaceous shale, with plant-roots.
- 5.—Marine, dark and often flinty limestone or calcareous shale.
- 6.—Black, often plant-bearing argillaceous shale.
- 7.—Quartz sandstone, corresponding to No. 1.

This ideal succession is often found, though not always, because of interruption of some kind in the course of sedimentation.

The lower age-limit of the coal formation can, according to determination made by Dr. A. W. Grabau, be put at Youngest Lower Carboniferous; this is the age of a fauna found in marine limestone in the lowermost part of the coal-series.

The upper age-limit is more difficult to determine because of the absence of marine sediments in the upper part. The youngest marine limestone (*see* Section) contains a fauna which according to Dr. Grabau seems to belong to Upper Moscovian.

An approximate upper time limit is, however, obtained by the presence of the coal-free, light-coloured, sedimentary formation of which the oldest layers have been found to belong to the Lower Permian (Rothliegende). These form the roof of the coal-series.

This Permian formation seems to be separated from the coal-series by an unconformity through which at different localities Permian sediments have come to rest upon different horizons of the Carboniferous. At some places a large part of the Upper Carboniferous has been removed, by which also many of the valuable coal-seams have disappeared.

This is for example the case in the border districts of the Taiyuan basin: in the Western Hills it is mainly bituminous, upper Carboniferous coals that are mined, whereas in the Eastern hills these are absent and the coal is won from the older seams which mainly consist of anthracite.

Coal-seams occur throughout the entire Carboniferous series. The oldest are generally thin, seldom more than one foot in thickness, but the higher we proceed upwards the thicker are the seams encountered. The maximum seams are met with in the uppermost part of the coal series and are probably of *Upper Carboniferous age*.

The section I have taken through the Carboniferous sediments in the marginal districts of the Taiyuan basin, shows that the coal seams are in most cases intimately connected with marine horizons, and generally appear immediately below these; being separated from them by a sometimes thin, sometimes more thick horizon of black plant-bearing clayey sediments. This is, however, not always the case, because sometimes the roof of the coal-seams is formed by quartz-sandstone. Of thirteen observed coal-bearing horizons, ten appear just below marine limestone, whereas three are super-imposed by quartz-sandstone. (*See Section*).

Of the primary stratigraphical conditions which have prevailed in the roof of those layers which contain the maximum coal formation, I am unable to form an opinion for the reason that between the latter formation and the superimposed Permian sediments an unconformity has occurred.

The intimate connection between the coal seams and the marine sediments seems to indicate that the material in the coal seam has been accumulated in the vicinity of the sea, to be more explicit on the frontier between the sea and fresh water basins.

As has been pointed out by J. Walther the importance of water for coal formation lies in the fact that although large quantities of cellulose can be formed above as well as below water level, yet it can only be stored in great masses if it is protected by a covering layer of water.

Walther points out that in warm and moist climates the cellulose of the plant-remains become—when air gets access—decomposed by bacteria which break up the cellulose mainly into gaseous substances. "Even in the tropical zone, so abundant in vegetation, the rotting plant-remains are accumulated only where the jungle soil is kept constantly moist or where the level of groundwater rises above it."²³ (J. Walther: *A. Allgemeine Palaeontologie*, 1 Teil, p. 162).

This theory might furnish an explanation of the succession of sediments in the coal formation of Central Shansi

²³ Translation by E. Norin.

and the relation of coal seams to the marine horizons. These seams may here be considered to have been swamps situated within a low-lying shore district or lagoons in which large quantities of rotten plant-remains have accumulated and afterwards through an invasion of the sea been saved from annihilation. These transgressions of the sea are now marked by the presence of the marine limestones.

The frequent occurrence of marine sediments as intercalations in the continental deposits and the variation of petrographic character of sediments in a direction perpendicular to the stratification, shows that the region in question has been subjected to rhythmic subsidences with accompanying minor transgressions of the sea. Parts of these invaded areas may possibly, in the course of continued sedimentation, have been separated from the sea, and the continental sediments have accumulated until, through a renewed subsidence and renewed transgression, the same cycle has been repeated.

Amongst the Carboniferous coals we find, as mentioned above, in the border-districts of the Taiyuan basin, both anthracitic and bituminous seams. The latter are best developed in the Upper Carboniferous and may represent the time for maximum coal-formation. The Lower Carboniferous seams contain either semi-anthracitic or bituminous coals; the former predominating.

The largest coal mines in the Western margin of the Taiyuan basin are: Fu Ho Yao, Tung Ta Yao, and Lo T'o Po Yao which work in the Upper Carboniferous bituminous zone. The seam has in outcrop the thickness of $\frac{1}{2}$ to 2 metres, but the mining is generally going on where the coal, through formation of pockets, attains a thickness of 3—4 metres.

The largest semi-anthracite seams occur in the substratum of the thick, Lower Carboniferous, marine limestones.

One of the largest anthracite mines in the West is Hsi Sheng Yao.

In the North Eastern marginal hills at the Taiyuan plain, the largest part of the Upper Carboniferous became eroded away at an early stage—as mentioned above—and the maximum bituminous seams are therefore absent. A not inconsiderable part of the coal mined here is Lower Carboniferous, Semi-Anthracite and Lower Carboniferous, Bituminous coal. The outcrops of the anthracite seams seldom exceed 1 metre in thickness.

Concerning the coal-area in the plane of stratification it seems that those seams which have a roof of marine limestone have a larger extension than those which are superimposed by quartz-sandstone. The anthracites appearing in the middle of the coal formation and just below the resp-limestone have thus been met with in all places where those limestones have been observed within the Taiyuan basin. It is not impossible that to this anthracite zone belong also the large anthracite seams in the Ping Ting region. At Yang-Chuan, 20 li N.W. of Ping Ting Hsien, where the Pao Chin Mining Company have their headquarters, I have had the opportunity to study the nature of the coal formation. Also here the anthracites are connected with a series of marine limestones in the middle part of the coal series. Whether these marine sediments represent the same horizons as those at the Taiyuan basin is, however, not yet settled.

Our present Paper deals with the conditions in the Carboniferous of Central Shansi, but it ought to be mentioned that the bituminous coals which occur in the lower parts of the Jurassic in Northern, and also in certain places of Western Shansi, are of a quite different type. In contrast to the Carboniferous coals, which from all indications are formed in the vicinity of the sea ("Paralische Flötze") the Jurassic coals are continental deposits, formed at great distance from the ocean ("Limnische Flötze") and should as to their origin correspond to the Saxonian, Silesian and Bohemian coal-seams in Europe.²⁴ (For further information about the stratification of the Jurassic coal formation at Ta-T'ung in N. Shansi see the above mentioned paper by Mr. C. C. Wang).

The most important iron-ores which are connected with the coal-series in Central Shansi are those which occur immediately above the Cambro-Ordovician limestone. This ore-formation appears generally as nodules and concretions, very much varying in size, of limonite, sphero-siderite and other hydrated iron-compounds; more seldom pyritic, rusty limestone or hematite. These nodules are embedded in a matrix of more or less decomposed, often strongly red-coloured, clay-sediments or argillaceous sandstones. The ore is very often found in the form of fissure-fillings or occupying pockets and cavities in the ordovician limestone substratum.

Though of an enormous regional distribution these ore deposits are comparatively seldom accumulated to such an

²⁴ Which are of Carboniferous age.

extent that smelting of iron on a large scale will prove remunerative.

How ores of this type can be formed in some cases is illustrated to a certain degree by the conditions observed within those ores which occur higher up in the coal-series, and which are met with right up in the Upper Carboniferous. They are of rather minor practical importance and are seldom exploited.

Specially characteristic for the occurrence of these latter ores is the fact that they are always intimately connected with marine sediments. They have usually the shape of round nodules or lenses of up to head-size, of argillaceous sphero-siderite which shows the common concentric structure or else pyritic, rusty limestone, and limonite. Continuous thin layers of Iron Hydroxide containing nodules of black flint, rusty limestone and concretions of sphero-siderite, have also been observed.

Similar conglomeratic ore-formations, though of smaller dimensions, occur almost as a rule just above most of the marine limestones which have been observed within Yang-Hsü-Hsien (the Tai-Yuan district) and seem always to be intimately connected with their marine substratum.

It is not impossible that part of these iron ores have in a secondary manner originated from the marine sediments through a metasomatic solution of part of these latter rocks.

Characteristic for most of the marine lime-sediments is their comparatively large tenure of Iron Sulphide (Pyrite). This appears microscopically as concretions of pyrite and pyritized fossils enclosed in the sediments. At the weathering of the latter a considerable amount of limonite is formed. The tenure of pyrite is specially high in the horizons of calcareous shale which are not infrequently found as intercalations in the marine limestone. These layers of pyritic shale are not seldom characterized by a unique abundance in fossils.

Nothing in the occurrence of the iron sulphide indicates that it should be a secondary formation, caused by impregnation of the sediments by iron-bearing solutions. The sulphide has probably been precipitated simultaneously with the deposition of the marine sediments and at a later stage a molecular re-arrangement has taken place, resulting in a transition to crystallized pyrite.

It does not seem improbable that at least part of the Carboniferous iron-ores have in a secondary manner

originated from these pyritic, marine layers. As a matter of fact it is seldom that in one and the same profile we find all the marine horizons that are to be expected. In the place of the missing ones we find more or less considerable layers of the iron-ore "conglomerate" described above. The transition from a fresh, pyritic limestone into an iron-ore layer can often be followed gradually step by step. The transformation often begins either in places where the limestone has been more or less subject to cleavage or where it has been broken up by tectonic movements. Here the normal limestone changes to a breccia-like formation of sometimes highly decomposed, rusty, soft limestone and argillaceous limonite.

The layers of pyritic shale merge into a rust-brown mass of limonite mixed with clay or schistose hydroxide of iron, in which the contours of the pyritized fossils can be traced. It will sometime happen that the primary marine sediments are completely missing in the outcrop and are substituted by a bank of spheroidal siderite concretions and rusty clay material.

Concerning the origin of the ore formations, it seems highly probable that at least part of them originate from the primary contents of pyrite in the sediments and especially in the marine shales. A specially pyritic zone is encountered in the clay sediments in the lower-most part of the Carboniferous, where in some localities the contents of pyrite become so enriched that they appear as nodules and are mined for the purpose of sulphur-manufacture (distillation from clays). For the study of the stratigraphical conditions, *see* Section.

The iron-ores above described which are found just on top of the marine limestones may have been formed thus. Through oxidation process the sedimentary pyrite has been transformed to sulphate of iron, and part of this has through a still more advanced oxidation, become Hydrate of Iron; another part has by meeting with the calcareous sediments been converted to Carbonate of Iron.

The Gypsum present in fissures in the Ordovician Limestone may have originated from sulphate solutions formed by the above-mentioned chemical reactions within the Carboniferous.

The above described observations on the coal and iron-ores in the Carboniferous of Central Shansi indicate that the marine horizons have played an important role at the

formation not only of some of the coal-seams, as also of certain iron-ores. In the first case it is the marine transgressions, which are represented by the marine sediments, which have preserved the accumulated masses of cellulose which have afterwards been transformed to coal; in the latter case the marine sediments have partly furnished material for iron-ore formation, partly served as accumulators for the iron which has been leached out from the other sediments.

CHINESE NAMES OF PLANTS.

A preliminary list of the trees and shrubs of North Honan.

J. HERS.

The following list is based upon specimens collected in the Northern part of the Honan province, on both sides of the Yellow river, approximately between 34° and 36° lat. North.

The Chinese names given here have no pretention to Wen-li; they are just the common names in use among farmers, mountaineers and woodcutters; as these people are apt to forge a name whenever they do not know the true one, care has been taken to accept none of these appellations unless it had been obtained from four or five different sources.

In many instances, these common names have been found to be the same as those quoted in the Kiu Huang P'en Ts'ao (救荒本草), the Shuo Sung (說嵩) and other Chinese works. But when this help has failed, it has not always been an easy task to find characters giving as clear an interpretation of the sounds as heard from the natives, and they must therefore be taken with reserve. Such is the case for instance, with the "jang" used all over Honan for woody climbers, and the "kiang" used for several oaks and benzoin.

So far as botany is concerned, we are on much safer ground, as most of the specimens referred to were identified at the Arnold Arboretum; they could certainly not have been treated with more authority and I wish to express here my gratitude to the Directors of this Institution for the very kind support and advices received from them.

The two books above-mentioned offer a considerable interest to the student of Honan plants, for they were both written in Honan and based upon observations mostly made in the Mihsien district or in the region of the sacred Sung Shan; very little remains, in any of these places, of the wild flora, and one must now go farther West to find any remnants of the old forests. The only districts really worth visiting are those comprised between the Loho, on the

North, and the Fu Niu range, on the South, the latter forming the watershed between the Huangho and Yangtze basins; I would specially mention the northern slopes of the Lao Kiün Shan, which is the highest peak of the range (about 2,200 meters), fairly well wooded up to the summit. Farther West, near the Shensi border, the country is again denuded.

The species not observed in a wild state have been marked with an asterisk.

With a few exceptions, all specimens not yet fully identified have been left aside; they mostly belong to the willow, bamboo and prunus families.

Abelia Zanderi, Rehd.	liu ch'ih mu	六 翅 木
" "	liu tao mu	六 道 木
Acanthopanax Henryi, Harms		
Acanthopanax spinosus, Miquel	wu kia p'i	五 加 皮
Acer cappadocicum, Gleditsch		
Acer Davidii, Franch.	ts'ing p'i tuan	青 皮 櫟
Acer Franchetii, Pax	ki chua tze	雞 爪 子
Acer Ginnaia, Maxim.	si sa yeh	絲 櫟 葉
Acer griseum, Pax	t'ieh kiang	鐵 櫟
" " "	hung shih mu	紅 色 木
Acer Henryi, Pax	tang ho kuai	棠 河 槐
Acer palmatum, Thunb.	hung ki chua tze	紅 雞 爪 子
Acer pictum, Thunb., var. par-viflorum, Schneid.	ki chua tze	雞 爪 子
Acer pictum, Thunb., var. par-viflorum, Schneid.	ya chua tze	鴨 爪 子
Acer robustum, Pax	hung shih mu	紅 色 木
Acer tetramerum, Pax	ts'ing p'i shu	青 皮 櫟
Acer species? nova	ts'ing p'i tuan	青 皮 櫟
Actinidia chinensis, Planch.	yang t'ao	羊 桃
Actinidia purpurea, Rehd.	lü mu jang	綠 木 薑
*Aesculus? chinensis, Bunge	so lo shu	紗 櫟 樹
*Ailanthus glandulosa, Desfont.	ch'ow ch'uen	臭 椿
Akebia lobata, var. australis, Diels	su kua jang	柞 瓜 薑
" "	lao lü tan	老 羅 蘭
Akebia quinata, Decne	t'ung ts'ao	通 草
Alangium chinense, Rehd.	erh chu hu lu	二 球 葫 蘆
	ni mu	櫻 木
Albizzia julibrissin, Durazz.	jung hua shu	絨 花 樹
	ho huan	合 歡
Albizzia kalkora, Prain.	shan ho huan	山 合 歡
Alchornea Davidii, Franch.	shan ma kan	山 麻 杆
Amelanchier asiatica, Endl.	hung hsün tze	紅 梅 子

Ampelopsis aconitifolia, Bunge.	yeh p'u t'ao	野葡萄
" "	ma p'u t'ao	馬葡萄
Ampelopsis brevipedunculata, var. kulingensis, Rehder	shan p'u t'ao	山葡萄
Ampelopsis heterophylla, Thunb.	shan p'u t'ao	山葡萄
Ampelopsis humulifolia, Bunge.	shan p'u t'ao	山葡萄
" "	niu p'u t'ao	牛葡萄
" "	mu ko jang	木果薑
Andrachne capillipes, Hutch.		
Andrachne hirsuta, Hutch.	hei kow yeh	黑枸橼
Aralia chinensis, var. canescens, Schneid.	tz'e ts'iu	刺楸
Aralia chinensis, var. glabrescens, Schneid.	tz'e ts'iu	刺楸
Aristolochia sp.	mu t'ung	木通
Benzoin cercidifolium, Rehd.	hung yeh kan kiang	紅葉甘櫨
Benzoin citriodorum, S. & Z.		
Benzoin fruticosum, Rehd.	lü yeh kan kiang	綠葉甘櫨
Benzoin glaucum, S. & Z.	siang kuai yeh	像槐葉
Benzoin umbellatum, Rehd.	siao yeh kan kiang	小葉甘櫨
Berberis circumserrata, Maxim.	siao yeh huang pai	小葉黃柏
Berberis dielsiana, Fedde.	suan pu tsiang	酸不蔣
Berberis Poirerii, Schneid.	huang pai tze	黃柏子
Berberis? Purdomii, Schneid.	huang pai tze	黃柏子
Berchemia Giraldiana, Schneid.	niu pi kiüan	牛鼻拳
Betula chinensis, Maxim.	ch'uei yü	垂柳
Betula japonica, Sieb. var. japonica, Schneid.	pai hua shu	白樺樹
Betula luminifera, Winkl.	hung hua shu	紅樺樹
Bignonia chinensis, Lamarck	lung kio hua	龍角花
Broussonetia Kaempferi, Sieb.	nü kow	女苦
Broussonetia papyrifera, l'Hér.	k'u t'ao	苦桃
Buckleya lanceolata, Miq.	wi mien weng	米麵羹
*Buxus macrophylla, var. sinica, Rehd. and Wils.	huang yang	黃楊
Callicarpa Giraldiana, Hesse	mi mi ch'ai	蜜蜜柴
Callicarpa japonica, Thunb.	yeh liu tze	野柳子
Campylotropis macrocarpa, Rehd.	hang tze sao	杭子梢
Caragana chamlagu, Lam.	t'ieh sao chu	鐵掃帚
Caragana sp.? nova	yeh pien t'ow	野扁豆
Carpinus cordata, Bl. var. sinensis, Franch.	suei tze yü	穗子榆

<i>Carpinus Fargesiana</i> , Winkl.	ts'ien kin yü	千金榆
<i>Carpinus Henryana</i> , Winkl.	" "	千金榆
<i>Carpinus Seemaniana</i> , Diels	" "	千金榆
<i>Carpinus Turczaninowii</i> , var. ovalifolia, Winkl.	" "	千金榆
<i>Castanea mollissima</i> , Bl.	mao li	毛栗
* <i>Catalpa Bungei</i> , Meyer	kin sze ts'iu	金絲槲
<i>Catalpa Fargesii</i> , Bureau	huei ts'iu	灰槲
<i>Catalpa ovata</i> , G. Don	ho ts'iu	何槲
" "	hua ts'iu	花槲
* <i>Cedrela sinensis</i> , De Juss.	hiang ch'uen	花香
<i>Celastrus angulatus</i> , Maxim.	k'u t'ung p'i	苦通
" "	k'u p'i shu	苦皮樹
" "	lo p'o yo	蘿葡藥
<i>Celastrus hypoleuca</i> , Warb.	k'u t'ung p'i	苦通皮
<i>Celastrus loeseneri</i> , Rehd. and Wils.	kow lan yeh	狗蘭葉
<i>Celtis Biondii</i> , Pampan.	pai ma tze	白麻子
<i>Celtis Bungeana</i> , Bl.	pai ma tze	白麻子
" "	hei tan shu	黑彈樹
" "	pao ma shu	報馬樹
<i>Celtis koraiensis</i> , Nakai	pai ma tze	白麻子
" "	mu kua niang	木瓜娘
<i>Celtis labilis</i> , Schneid.	mu kua niang	木瓜娘
<i>Cephalotaxus drupacea</i> , var. sinensis, Rehd. and Wils.	yen pai	崖柏
<i>Cercis chinensis</i> , Bunge	wu sang	烏桑
" "	tze king	紫刺
* <i>Chaenomeles lagenaria</i> , Lindl.	mu kua hai t'ang	木瓜海棠
" "	t'ieh kiohait'ang	木瓜海棠
<i>Chaenomeles sinensis</i> , Koehne	mu kua	木瓜
<i>Chionanthus retusus</i> , Lindl.	niu kin tze	牛筋子
" "	wu kin tze	烏金子
* <i>Citrus trifoliata</i> , L.	t'ieh li ch'ai	鐵籐柴
<i>Cladrastus Wilsonii</i> , Takeda	shan king	山荊
<i>Clematis Gouriana</i> , Roxb.	kia kia jang	佳佳薑
" "	lao lü sü jang	老臘薑
<i>Clematis grata</i> , var. grandidentata, Rehd. and Wils.	ma pei t'ow jang	馬貝頭薑
<i>Clematis pavoliniana</i> , Pampan.	shan ti fa jang	山地法薑
<i>Clerodendron foetidum</i> , Bunge	ch'ow mu tan	臭牡丹
<i>Clerodendron trichotomum</i> , var. Fargesii, Rehd.	ch'ow lao han	臭老漢
<i>Cornus Hemsleyana</i> , Wang.	hung liang tze	紅涼子
<i>Cornus kousa</i> , Buerger	liang tze	涼子
<i>Cornus macrophylla</i> , Wall.	liang tze	涼子

<i>Cornus polioophylla</i> , Wang.	hei liang tze	黑涼子
<i>Cornus Walteri</i> , Wang.	liang tze	涼子
" "	sha liang	沙涼
" "	mao liang	毛涼
<i>Corylus heterophylla</i> , var. setchuensis, Franch.	chen tze	榛子
<i>Cotinus coggygia</i> , var. pubescens, Engl.	huang lo ts'ai	黃蘆材
<i>Cotoneaster acutifolia</i> , Turcz.	huei lü tuei	灰鹽屬
<i>Cotoneaster acutifolia</i> , var. villosula, Rehd. and Wils.	siao yeh tz'e hsün tze.	小葉刺栒子
<i>Cotoneaster multiflorum</i> , Bunge	huei hsün tze	灰栒子
" "	hiang li	香李子
" "	shui hsün tze	水栒子
<i>Cotoneaster racemiflora</i> , K. Koch, var. Veitchii, Rehd. and Wils.	mien siao	棉消
<i>Cotoneaster Zabelii</i> , Schneid.	huei hsün tze	灰栒子
" "	t'u hsün tze	土栒子
<i>Crataegus cuneata</i> , S. and Z.	siao yeh shan cha	小葉山楂
<i>Crataegus hupehensis</i> , Sarg.	shan cha	山楂
" "	mu hu li	牧狐梨
<i>Crataegus pinnatifida</i> , Bunge	shan li	山梨
<i>Cratesgus sp. nova</i>	pai hai t'ang	白海棠
<i>Cudrania tricuspidata</i> , Bureau	chih tze	柘子
" "	t'ieh ke chen	鐵刺針
* <i>Cunninghamia lanceolata</i> , Hooker	sha-sung	杉松
* <i>Cydonia oblonga</i> , Mill.	mu li	木梨
<i>Dalbergia hupeana</i> , Hance	huang t'an	黃櫻
" "	shan kuai	山槐
" "	shan kin tze	山荆子
<i>Daphne genkwa</i> , S. and Z.	nao yü hua	鬧魚花
<i>Deutzia grandiflora</i> , Bunge	mi mi ts'ai	蜜蜜材
<i>Deutzia grandiflora</i> , Bunge, var. baroniana, Rehd.	mi mi ts'ai	蜜蜜材
<i>Deutzia grandiflora</i> , Bunge, var. baroniana, Rehd.	mi mi sao	蜜蜜梢
* <i>Diervilla florida</i> , S. and Z. var.	ch'uei sze hai t'ang	垂絲海棠
<i>Dioscorea acerifolia</i> , Diels	t'ung t'iao jang	銅條囊
* <i>Diospyros kaki</i> , L.	shih tze	柿子
<i>Diospyros lotus</i> , L.	hei tsao	黑棗
" "	juan tsao	軟棗
* <i>Edgeworthia chrysantha</i> , Lindl.	tan ch'uen	探春
<i>Ehretia acuminata</i> , R. Brown	ta pai lien	大白蓮

<i>Ehretia macrophylla</i> , Wall.	Pai lien ch'a	白 蓮 茶
* <i>Elaeagnus angustifolia</i> , L.	kuei hiang liu	桂 香 柳
<i>Elaeagnus lanceolata</i> , Warb.	kien tze kuo	剪 子 果
<i>Elaeagnus multiflora</i> , Thunb.	kien tze kuo	剪 子 果
" "	t'ien tsao	甜 棗
<i>Elaeagnus umbellata</i> , Thunb.	kien tze kuo	剪 子 果
" "	t'ien tsao	甜 棗
<i>Elsholtzia stauntonii</i> , Benth.	kin kieh	金 芥
* <i>Ephedra</i> sp.	ma huang	馬 黃
* <i>Eucommia ulmoides</i> , Oliv.	mien mu	綿 木
" "	tu chung	杜 仲
<i>Euptelea Franchetii</i> , Van Tiegh.	ho ma tze	河 龐 子
" "	lin ch'uen mu	領 春 木
" "	shui t'ao	水 桃
" "	cheng sin mu	正 心 木
<i>Euodia Henryi</i> , Dode	wu pei tze	烏 倍 子
<i>Euodia hupehensis</i> , Dode	hei la tze	黑 練 子
<i>Euonymus alata</i> , var. <i>aperta</i> , Loes.	yün yang	芸 楊
<i>Euonymus alata</i> , var. <i>aperta</i> , Loes.	kuei kien ch'ow	鬼 見 愁
<i>Euonymus Bungeana</i> , Maxim.	ming kai yeh ho	明 開 夜 合
<i>Euonymus cornuta</i> , Hemsl.	wu kia feng	五 布 楓
<i>Euonymus elegantissima</i> , Loes. and Rehd.	kin sze tiao hu tieh	金 絲 吊 絹 絲
<i>Euonymus Giraldii</i> , Loes.	kin sze tiao hu tieh	金 絲 吊 絹 絲
<i>Euonymus lanceifolia</i> , Loes.	kuei kieh ch'ow	鬼 見 愁
<i>Euonymus microcarpa</i> , Sprague	tung ts'ing	冬 青
<i>Euonymus patens</i> , Rehd.	tung ts'ing	冬 青
" "	pa shan hu	臥 山 虎
<i>Euonymus japonica</i> , Miquel, var. <i>acuminata</i> , Rehder	pa shan hu	臥 山 虎
<i>Euonymus japonica</i> , Miquel, var. <i>radicans</i> , Regel	pa shan hu	臥 山 虎
<i>Euonymus sanguinea</i> , var. <i>bre-</i> <i>vipedunculata</i> , Loes.	shan mi tsan	山 密 參
* <i>Ficus carica</i> , L.	wu hua kuo	無 花 果
<i>Ficus heteromorpha</i> , Hemsl.	tze kow yeh	紫 狗 葉
<i>Fontanesia Fortunei</i> , Carr.	pai king mu	白 荆 木
<i>Fontanesia phyllireoides</i> , La- bill.		
<i>Forsythia suspensa</i> , Vahl.	huang hua kan	黃 花 杆
" "	lien kiao	連 翹
<i>Fraxinus Bungeana</i> , D. C.	siao yeh pai la	小 葉 白 蠟
<i>Fraxinus chinensis</i> , Roxb.	pai la	白 蠟

<i>Fraxinus chinensis</i> , var. <i>acuminata</i> , Lingelsh.	pai la	白 蠟
<i>Fraxinus chinensis</i> , var. <i>rhynchophylla</i> , Hemsl.	pai la	白 蠟
* <i>Ginkgo biloba</i> , L.	pai kuo	白 果
<i>Gleditsia heterophylla</i> , Bunge	shan tsao kio	山 皂 角
* <i>Gleditsia sinensis</i> , Lam.	tsao kio	皂 角
<i>Grewia parviflora</i> , Bunge	t'ow pan t'ow	頭 牛 頭
" "	k'e mei	挖 椿 椿
" "	kow ning meng	狗 樟 樟
<i>Helwingia sinensis</i> , Batal.	yeh ch'ang hua	葉 長 花
<i>Helwingia japonica</i> , Dietr.	ta yeh t'ung s'ao	大 葉 通 草
<i>Heterosmilax Gaudichaudiana</i> , Maxim.	shan cha	山 槲
<i>Hemiptelea Davidii</i> , Planch.	tz'e yü	刺 楸
* <i>Hibiscus syriacus</i> , L.	mu kin	木 槿
<i>Hovenia dulcis</i> , Thunb.	kuai ts'ao	拐 棗
" "	t'ien pan yeh	甜 半 夜
<i>Hydrangea longipes</i> , Franch.	shui t'ung ts'ao	水 通 草
* <i>Hypericum chinense</i> , L.	kin sze hai t'ang	金 絲 海棠
<i>Idesia polycarpa</i> , Maxim. var. <i>vestata</i> , Diels	shui t'ung	水 通
<i>Indigofera ichangensis</i> , Craib	shan t'ow ken	山 頭 根
<i>Indigofera Kirilowii</i> , Maxim.	pai hang tze sao	白 梳 子 梢
<i>Indigofera potaninii</i> , Craib	hang tze sao	梳 子 梢
* <i>Jasminum floridum</i> , Bunge	ying hia	迎 夏
" "	ch'ang ch'uen	長 春
<i>Jasminum nudiflorum</i> , Lindl.	ying ch'uen	迎 春
* <i>Juglans regia</i> , L.	he t'ao	核 桃
<i>Juglans</i> sp.	shan he t'ao	山 核 桃
* <i>Juniperus chinensis</i> , L.	tz'e pai	刺 柏
" "	tz'e sung	刺 松
* <i>Juniperus chinensis variegata</i>	ts'uei pai	翠 柏
* <i>Juniperus formosana</i> , Hayata	yin lo sung	銀 落 松
<i>Kalopanax ricinifolius</i> , Miquel	tz'e ts'iu	刺 楸
<i>Kerria japonica</i> , D. C.	t'ung ts'ao	通 草
" "	huang yü yeh	黃 榆 葉 梅
" "	mei	
<i>Koelreuteria paniculata</i> , Laxmann	mu lan ya	木 蘭 芽
<i>Koelreuteria paniculata</i> ,	hei yeh shu	黑 葉 樹
* <i>Lagerstroemis indica</i> , L.	pai jih hung	百 日 紅
" "	tze wei	紫 葳
<i>Lespedeza bicolor</i> , Turcz.	hang tze sao	梳 子 梢
<i>Lespedeza Buergeri</i> , Miq.	shih hiang hua	石 香 花
" "	shih ku sao	石 苦 梢

<i>Lespedeza cyrtobotrya</i> , Miq.	hang tze sao	簕子梢
<i>Lespedeza floribunda</i> , Bunge	kia pu tsi	簕不梢
<i>Lespedeza formosa</i> , Koehne	hang tze sao	簕子梢
<i>Lespedeza trichocarpa</i> , Pers.	kia pu tsi	簕不梢
<i>Ligustrum acutissimum</i> , Koehne	tung ts'ing	冬青
* <i>Ligustrum Quihoui</i> , Carr.	tung ts'ing	冬青
<i>Litsea pungens</i> , Hemsl.	shih tso	石作
<i>Lonicera Ferdinandi</i> , var. <i>leycesterioides</i> , Zabel		
<i>Lonicera fragrantissima</i> , Carr.	lo t'o pu tai	駝布袋
<i>Lonicera japonica</i> , Thunb.	kin yin hua	金銀花
<i>Lonicera Maackii</i> , Maxim.	kow tsi ku	狗集殼
<i>Lonicera Maackii</i> , Maxim., var. <i>podocarpa</i> , Franch.	kow tsi ku	狗集殼
<i>Lonicera Maackii</i> , Maxim., var. <i>podocarpa</i> , Franch.	kow kow mu	狗狗木
<i>Lonicera Standishii</i> , Carr.	lo t'o pu tai	駝布袋
<i>Lonicera tragophylla</i> , Hemsl.	yeh ch'ang hua	葉長花
<i>Lycium chinense</i> , Miller	kow k'i	枸杞
<i>Magnolia aulacosperma</i> , Rehd. and Wils.	wang ch'uen hua	望春花
<i>Magnolia denudata</i> , Desrous.	wang ch'uen hua	望春花
" "	pai yü lan	白玉蘭
" "	sin i	辛夷
* <i>Magnolia liliflora</i> , Desrous.	tze yü lan	紫玉蘭
<i>Mahonia Bealii</i> , Takeda	ta yeh huang pai	大葉黃柏
<i>Mahonia Fargesii</i> , Takeda	ta yeh huang pai	大葉黃柏
<i>Malus honanensis</i> , Rehd. sp. nova	ta yeh mao cha	大葉毛櫸
<i>Malus spectabilis</i> , Borkh.	hai t'ang	海棠
<i>Malus theifera</i> , Rehd.	yeh hai t'ang	野海棠
<i>Melia azederach</i> , L.	lien shu	楝樹
<i>Meliosma cuneifolia</i> , Fr.	lung sü mu	龍盤木
<i>Meliosma Veitchiorum</i> , Hemsl.	nuan mu	暖木
* <i>Meratia praecox</i> , Rehd. & Wils.	la mei	臘梅
* <i>Meratia praecox</i> , var. <i>grandiflora</i> , Rehd. and Wils.	la mei	臘梅
<i>Morus acidosa</i> , Griff.	siao yeh sang	小桑
<i>Morus alba</i> , L.	sang shu	桑樹
<i>Morus alba</i> , var. <i>laciniata</i> , Beiss	hua yeh sang	花桑
* <i>Nandina domestica</i> , Thunb.	t'ien chu	天竹
* <i>Osmanthus fragrans</i> , Lour.	kuei hua	桂花
<i>Ostrya japonica</i> , Sarg.	miao yü	苗櫟
<i>Ostryopsis davidiana</i> , Decne	leng yü	棱櫟
²⁵ <i>Paeonia suffruticosa</i> , Andrews	mu tan	牡丹

²⁵ Wild mutan is still found in some parts of the Yungning district.

<i>Paliurus</i> sp.	suan tsao	酸 棗
<i>Parthenocissus tricuspidata</i> , Planch.	pa shan hu	臥 山 虎
* <i>Paulownia Duclouxii</i> , Dode	tze tung	紫 桐
<i>Paulownia tomentosa</i> , K. Kock	pao tung	紫 桐
<i>Periploca sepium</i> , Bunge	yang kio jang	羊 角 藥 材
<i>Philadelphus incanus</i> , Koehne	mi mi ts'ai	蜜 蜜 材
<i>Philadelphus pekinensis</i> , Rup.	lao mi kan	老 蜜 柯
var. <i>dasycalix</i> , Rehd var. <i>nova</i>		
<i>Philadelphus subcanus</i> , Koehne	mi mi ts'ai	蜜 蜜 材
<i>Picrasma quassoides</i> , Bennet	k'u t'an mu	苦 檀 木
" "	k'u lien	苦 楝
<i>Pinus Armandii</i> , Franch	yu sung	油 松
" "	wu chen sung	五 針 松
" "	pai sung	白 針 松
<i>Pinus Bungeana</i> , Zucc.	san chen sung	三 針 松
" "	pai kuo sung	白 骨 松
" "	pai p'i sung	白 皮 松
<i>Pinus sinensis</i> , Lambert	hei sung	黑 松
" "	chu p'i sung	豬 皮 松
" "	ma wei sung	馬 尾 松
* <i>Pistacia chinensis</i> , Bunge	huang lien	黃 連 棟
<i>Platycarya strobilacea</i> , S. and Z.	kuan siang	寬 鳳 凰
" "	feng yang t'ow	風 陽 頭
<i>Polygonum cuspidatum</i> , S. and Z.	hua lü tui	花 隴 腿
<i>Polygonum multiflorum</i> , Maxim	suan k'i k'i	酸 杞 杞
<i>Populus adenopoda</i> , Maxim.	ming yang	明 楊
<i>Populus Simonii</i> , Carr.	ts'ing yang	青 楊
" "	siao yeh yang	小 葉 楊
* <i>Populus suaveolens</i> , Fisch.	" " "	小 葉 楊
" "	ts'ai yang	菜 楊
* <i>Populus tomentosa</i> , Carr.	ta yeh yang	大 葉 楊
<i>Populus tremula</i> , var. <i>davidiana</i> , Schn.	shan yang	山 楊
<i>Populus</i> sp.	k'u yang	苦 楊
<i>Prinsepia uniflora</i> , Batal.	mai li eul	麥 李 兒
<i>Prunus armeniaca</i> , L.	shan hing	山 杏
<i>Prunus Davidiana</i> , Franch.	shan t'ao	山 桃
<i>Prunus? humilis</i> , Bunge	niu li	牛 李
<i>Prunus mume</i> , S. and Z.	heng	杏
<i>Prunus persica</i> , Stokes	t'ao	桃
<i>Prunus pseudocerasus</i> , Lindl.	ying t'ao	櫻 桃
<i>Prunus salicina</i> , Lindl.	k'u li	苦 李
" "	kow li	狗 李
<i>Prunus Serrulata</i> , var. <i>pubescens</i> , Wils.		

<i>Prunus tomentosa</i> , Thunb.	shan ying t'ao	山櫻桃
* <i>Prunus triloba</i> , Lindl.	yeh ying t'ao	野櫻桃
" "	yü yeh mei	榆梅
<i>Pterocarya hupehensis</i> , Skan	hua yang	花楊
" "	shan he t'ao	山刺桃
<i>Pterocarya paliurus</i> , Batal.		
<i>Pterocarya stenoptera</i> , D. C.	kuei liu	鬼柳
<i>Pteroceltis Tatarinowii</i> , Maxim.	ts'ing t'an	青檀
<i>Pueraria hirsuta</i> , Schneid.	ko t'iao	葛條
* <i>Punica granatum</i> , L.	shih liu	石榴
<i>Pyrus betulaefolia</i> , Bunge	t'ang li	棠梨
<i>Pyrus Calleryana</i> , Decne	t'ang li	棠梨
<i>Pyrus serotina</i> , var. <i>culta</i> , Rehd.	t'ang li	棠梨
<i>Quercus aliena</i> , Bl.	niu shih t'ow	牛舌頭
" "	ts'ing kang	青岡
<i>Quercus aliena</i> , Bl. var. <i>acute-serrata</i> , Maxim.	ts'ing kang	青岡
<i>Quercus Baronii</i> , Skan	kiang tze shu	樺子樹
<i>Quercus dentata</i> , Thunb.	hu li	樺櫟
<i>Quercus glandulifera</i> , Bl.	ts'ing kang	青岡
<i>Quercus liaotungensis</i> , Koidz.	siao yeh ts'ing kang	小葉青岡
<i>Quercus serrata</i> , Thunb.	lao huang li	老黃櫟
<i>Quercus spathulata</i> , Seemen	ts'ing kiang tze	青櫟子
<i>Quercus variabilis</i> , Bl.	hua li	花櫟
" "	lao li	老櫟
<i>Rhamnella obovalis</i> , Schneid.	juan yeh	緩葉
<i>Rhamnus argutus</i> , Maxim.	chao kia ch'a	照家棗
" "	ch'ih mu	赤木
<i>Rhamnus chlorophorus</i> , Decne		
<i>Rhamnus leptophyllus</i> , Schneid.	pai shih mu	白色木
<i>Rhamnus Meyeri</i> , Schneid.	hei cha ke chen	黑扎刺
<i>Rhamnus parvifolius</i> , Bunge	kin p'i	金皮
<i>Rhamnus rugulosus</i> , Hemsl.	yu hu lu tze	油葫蘆子
<i>Rhamnus utilis</i> , Decne	yu hu lu tze	油葫蘆子
<i>Rhamnus</i> sp. ? <i>nova</i>	ta lü p'i	大綠皮
<i>Rhododendron</i> Augustenii, Hemsl.	ch'a hua	茶花
<i>Rhododendron micranthum</i> , Turez.	chao shan hung	照山紅
<i>Rhododendron micranthum</i> , Turez.	wan kin hua	萬金花
<i>Rhododendron mucronulatum</i> , Turez.		
<i>Rhododendron Simsii</i> , Planch.	chao shan hung	照山紅
<i>Rhodotyphus kerrioides</i> , S. and Z.	shui hu lu kan	水葫蘆杆

<i>Rhus javanica</i> , L.	lin pu su	淋 模 楸
<i>Rhus potaninii</i> , Maxim.	wu pei tze	烏 倍 子
<i>Rhus verniciflua</i> , Stokes	ts'i shu	漆 樹
<i>Ribes alpestre</i> , Decne	tz'e li	刺 李
<i>Ribes burejense</i> , Fr. Schmidt	tz'e li	刺 李
* <i>Rosa Banksiae</i> , Aiton	mu siang	木 香
<i>Rosa banksiopsis</i> , Baker	yeh tz'e mei	野 刺 玫
	tz'e mu kiü	刺 木 菊
* <i>Rosa chinensis</i> , Jacq.	yüeh ki	月 季
<i>Rosa multiflora</i> , var. <i>cathayensis</i> , Rehd. and Wils.	ts'iangts'iangtze	薔 薔 子
<i>Rosa rugosa</i> , Thunb.	mei kwei	玫 瑰
<i>Rosa Sweginzowii</i> , Koehne	ts'iang wei	薔 薇
* <i>Rosa xanthina</i> , Lindl.	huang tz'e mei	黃 刺 玫
<i>Rosa xanthina</i> , forma <i>normalis</i> , Rehd. and Wils.	ma jih jih	馬 熱 熱
<i>Rubus flosculosus</i> , Focke	p'o pan jang	坡 平 薔
<i>Rubus mesogaeus</i> , Focke	p'o pan jang	坡 平 薔
<i>Rubus triphyllus</i> , Thunb.	p'o pan jang	坡 平 薔
<i>Sabia puberula</i> , Rehd. and Wils.	ts'ing shih t'iao	青 蛇 條
<i>Sageretia pyncophylla</i> , Schneid.	tuei kieh tze	對 結 子
	tuei kieh mu	對 結 木
<i>Sageretia subcaudata</i> , Schneid.	tuei kieh tze	對 結 子
<i>Salix babylonica</i> , L.	tao tsai liu	倒 栽 柳
<i>Salix Matsudana</i> , Koidzumi	liu	柳
<i>Salix purpurea</i> , L. var. <i>multi-</i> <i>nerva</i> , Matsum.	pai ki liu	白 箕 柳
<i>Salix Wallichiana</i> , Anders.	kuei liu	鬼 柳
* <i>Salix Wilsonii</i> , Seemen	kuei liu	鬼 柳
<i>Sambucus racemosa</i> , L.	lan kieh po	藍 節 朴
<i>Sambucus Sieboldiana</i> , Bl.	lan kieh po	藍 節 朴
<i>Sapium sebiferum</i> , Roxb.	tsiu tsiu mu	白 白 木
<i>Schizandra sphenanthera</i> , Rehd. and Wils.	wu wei tze	五 味 子
	liao wei	了 味
<i>Smilax discotis</i> , Wash.	la tuan kin	拉 斷 筋
" "	tao la niu	倒 拉 牛
<i>Smilax discotis</i> , var. <i>concolor</i> , Nors.	la tuan kin	拉 斷 筋
<i>Smilax longipes</i> , Warb.	la tuan kin	拉 斷 筋
<i>Smilax scobinicaulis</i> , Wright	la tuan kin	拉 斷 筋
<i>Smilax vaginata</i> , Dene	tao la niu	倒 拉 牛
* <i>Sophora japonica</i> , L.	kuai shu	槐 樹

*Three forms of *sophora* are known in Honan, as well as all over North China, the white, the black and the green.

* <i>Sophora japonica</i> , var. <i>pendula</i> , Loudon	lung chao kuai	龍爪槐
<i>Sophora viciifolia</i> , Hance	ma ti chen	馬蹄針
<i>Sorbaria arborea</i> , Schneid. var. <i>glabrata</i> , Rehd.	chen chu mei	珍珠梅
<i>Sorbaria sorbifolia</i> , A. Braun	liu yüeh hsüeh	六月雪
"	yeh kao liang	野高粱
<i>Sorbus alnifolia</i> , K. Koch	shui yü	水蘂
"	huang shan yü	毛梅子
<i>Sorbus Folgneri</i> , Rehd.	mao hsün tze	
<i>Sorbus hupehensis</i> , Schneid.		
<i>Sorbus Koehneana</i> , Schneid.	wei sin kuai	未心槐
<i>Sorbus theifera</i> , Rehd.	huei hsün tze	灰梅子
<i>Spiraea cantoniensis</i> , Lour.	shih pang tze	石棒子
<i>Spiraea media</i> , Schmidt	shih pang tze	石棒子
<i>Spiraea media</i> , var. <i>sericea</i> Regel	shih pang tze	石棒子
<i>Spiraea pubescens</i> , Turcz.	shih pang tze	石棒子
<i>Spiraea triloba</i> , L.	t'ung ts'ao	通草子
<i>Stachyurus chinensis</i> , Franch.	shui liang tze	水涼子
<i>Staphylea holocarpa</i> , Hemsl.	lao wa ling	老鴉鈴
<i>Styrax Hemsleyanus</i> , Diels	fan kua yeh	番瓜素
<i>Symplocos paniculata</i> , Wall.	jan yeh	染葉
* <i>Syringa affinis</i> , Henry	pai ting siang	白丁香
* <i>Syringa Meyeri</i> , Schneid.	nan ting siang	南丁香
<i>Syringa microphylla</i> , Diels	yeh ting siang	野丁香
* <i>Syringa oblata</i> , Lindl.	tze ting siang	紫丁香
<i>Syringa pekinensis</i> , Rupr.	ho hua	荷花
* <i>Syringa persica</i> , var. <i>laciniata</i> , Vahl.	hua yeh tingsiang	花葉丁香
<i>Syringa pubescens</i> , Turcz.	siaoyeh tingsiang	小葉丁香
<i>Tamarix chinensis</i> , Lour.	hung kin t'iao	紅筋條
* <i>Thuya orientalis</i> , L.	pai shu	柏樹
<i>Tilia dictyoneura</i> , Engler	heng yeh tuan	杏葉櫟
<i>Tilia Henryana</i> , Szys.	tuan shu	椴樹
<i>Tilia laetevirens</i> , Rehd. and Wils.	tuan shu	椴樹
<i>Tilia mandshurica</i> , Rupr. and Maxim.	siao yeh tuan	小葉櫟
<i>Tilia Oliveri</i> , Szys.	tuan shu	椴樹
<i>Tilia tuan</i> , Szys.	tuan shu	椴樹
<i>Trachelospermum jasminoides</i> , Lem.	pa shan hu	臥山虎
* <i>Trachycarpus excelsa</i> , Wednl.	tsung shu	榿樹
<i>Ulmus Davidiana</i> , Planch.	shan mao yü	山毛櫨
<i>Ulmus japonica</i> , Sarg.	shan yü	山櫨

Ulmus japonica, Sarg.	ang yü	柳 榆
Ulmus macrocarpa, Hance	shan yü	山 榆
"	pien yü	扁 榆
Ulmus parvifolia, Jaquin	sien yü	
"	tiao p'í yü	掉皮 榆
Ulmus pumila, L.	yü shu	榆 樹
Ulmus Wilsoniana, Schneid.	ang yü	柳 榆
	mao yü	毛 榆
Viburnum dilatatum, Thunb.	t'u luan t'iao	土 樂 條
*Viburnum fragrans, Bunge	tan ch'uen	丹 春
Viburnum lobophyllum, Graeb- ner	yü wo sze	玉 窩 絲
"	yo sze t'iao	藥 絲 條
"	hua sze t'iao	花 絲 條
Viburnum shensianum, Maxim.	t'u luan t'iao	土 樂 條
"	tung lan t'iao	冬 蘭 條
Viscum album, L.	ki sheng ts'ao	杞 生 草
Vitex negundo, L. var. incisa, Clarke	king sao	荆 梢
Vitis pentagona, Diels and Gilg.	shan king t'iao	山 荆 條
"	yeh p'u t'ao	野 葡 萄
Vitis Piasezkii, Maxim.	mao p'u t'ao	毛 葡 萄
"	sia p'u t'ao	夏 葡 萄
Vitis "Romanetii", Caill.	tz'e p'u t'ao	紫 葡 萄
"	yeh p'u t'ao	野 葡 萄
Vitis "Thunbergii", S. and Z.	ts'iu p'u t'ao	秋 葡 萄
Wikstroemia chamaedaphne, Meis.	yeh p'u t'ao	野 葡 萄
Wistaria chinensis, D.C.	yang yen hua	洋 眼 花
*Xanthoceros sorbifolia, Bunge	ko hua	葛 花
Zanthoxylum alatum, Roxb.	wen kuan shu	文 冠 樹
*Zanthoxylum Bungei, Planch.	yeh hua tsiao	野 花 椒
Zanthoxylum setosum, Hemsl.	hua tsiao	花 椒
Zelkova sinica, Schneid.	kow tsiao	狗 椒
"	pao yü	抱 榆
*Zizyphus sativa, Gaertn.	huang yü	黃 榆
Zizyphus sativa, var. spinosa, Bunge	tsao shu	棗 樹
*Zizyphus sativa, forma tortuosa	suan tsao	酸 棗
	lung chao tsao	龍 爪 棗

ORIBATOIDEA SINENSIS I

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Under the above title the writer purposes to report, from time to time, what he is able to find on this subject. As far as he knows, nothing has yet been reported on this group of Acarina from China proper.

The generic name *Oribata* originated with the French entomologist Pierre André Latreille when in 1802, in his "*Histoire Naturelle, Générale et Particulière des Crustacés et des Insectes*," Vol. 3, p. 65, he coined this term (as explained by him in the "*Nouveau Dictionnaire d'Histoire Naturelle*," Vol. 16 (1803), pp. 349 and 350) for the distinguishment of all those acarians which are now placed in the family Oribatidae (sensu lato), establishing as type *Acarus geniculatus* Linné. Two years later (1804) Frédéric-Louis Hammer published the "*Mémoire Aptérologique*" of Jean-Frédéric Hermann (finished and edited by his father Paul Hermann because of the early death of his son). Herein Hermann formed the new generic name *Notaspis* for those types of acarians which are now placed in the family Oribatidae. Thus *Notaspis* is a synonym of *Oribata*.

No new generic names for this group of arachnids appeared until 1826 when Heyden in Vol. 18, p. 608 of Oken's "*Isis*," wrote his "*Versuch einer systematischen Eintheilung der Acariden*" in which he makes a detailed subdivision of the acarians, applying generic names to each of the subdivisions and appointing a type for each. From this work I translate as follows:

FAMILY ACARIDES.

Legion I. With eight legs adapted for running.

Phalanx 2. Without eyes.

Section 2. Mouth parts on the under side of the body.

Division 5. Head and thorax grown together.

b. All feet provided with club-shaped joints.

45. Genus, *Oribata* Latr. (*Notaspis* Herm.)

Type, *Oribata geniculata* Latr.

Division 6. Head and thorax grown together with rest of body.

Subdivision 2. Without visible antennae (feelers).

e. All feet with 3-partite claws.

57. Genus, *Galumna* nob.

Type, *Notaspis alatus* Herm.

Even a cursory consideration of the descriptions and figures of *Oribata geniculata* (Linné) and *Notaspis alatus* Herm. shows that the former belongs to the genus later called *Damaeus* by Koch, Nicolet and Michael, while the latter is unmistakably a member of that group for which Oudemans uses the generic name *Galumna* (*id est sensu restricto*).

The following species of this genus were collected during the summer of 1921 at a former temple grounds (Ch'ao Yang An) situated at the edge of the hills southwest of Peking. The species have been arranged in alphabetical order. Under measurements, the minimum, the average (in parentheses) and the maximum dimensions are given. All measurements are in microns unless otherwise indicated.

GALUMNA ALTERA OUDMS. 1915.

Seven specimens of this species were taken on September 17th from the under surface of stones in the small, sheltered fields of the temple grounds.

They are identical to those described and figured by Oudemans in his article "*Notizen über Acari, 26 Reihe*" which was published in 1919 in the "*Archiv für Naturgeschichte*" 83. Jahrgang 1917, Abteilung A, Heft 4, pp. 1-84, except that the total length averages 510 and the length of the notogaster averages 425. This dwarfing may be due to the stringent biological conditions of northeast China. For a group of animals accustomed to feed on the vegetable mould of a forest floor and in the midst of moisture, the species of this region find themselves in a semi-arid environment until mid-June or July and one utterly lacking in vegetable mould of any kind.

Oudemans material is from "San Remo," northwestern Italy.

GALUMNA LANCEATUS OUDMS. 1900.

Under this name are temporarily referred five specimens taken on the same date as the above from the under surface of stones lying in a shaded ravine, also a single specimen

taken the next day from a coating of fine moss at the foot of a northerly exposed brick wall.

They differ from the description and drawing of Oudemans (*loco citato*), in having a slightly longer and more slender pseudostigmatic organ whose head is more elongate and slender and drawn out to a fine and bristle-like point, in having a pore posterior to the shorter *areae porosae adalares* and another between the pore mesial to these *areae porosae* and the large mesial pore, and other minor details. The average length of our specimens is 629.

Distribution.—England, Netherlands, Italy and probably North China.

GALUMNA OBVIUS SINENSIS SSP. N.

Diagnosis.—Specific: Body large, 8 mm. long, high, dark and opaque; frons vertical; pseudostigmatic organs medium long, somewhat rigid, slender and slightly fusiform; interlamellar hairs very short and inconspicuous; cephalothoracic bristle formula: pst. o. 1, il. h. 4, l. h. 2, r. h. 3; anterior edge of notogaster distinct; pteromorph groove wide, strongly accentuated by thickened side, with a pore anterior to it; pteromorph nervures rather numerous, linear, crenulate.

Subspecific: Pseudostigmatic organs slender but claviform, gently sinuate distally, roughened about the distal end by spine- or thorn-like protuberances, size smaller, .7 mm. long.

Dimensions.—(Twelve specimens measured).

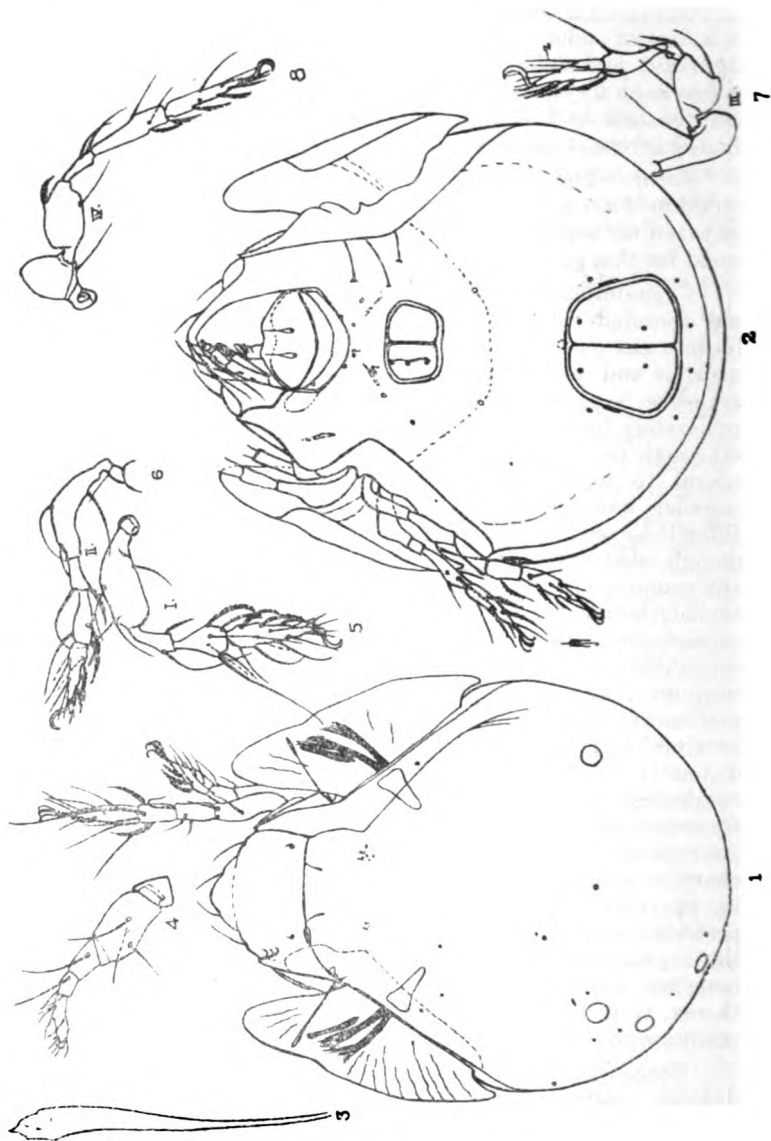
Total length of body	...	...	...	672(702)747
Length of notogastral plate	...	...	...	560(564)595
Breadth of notogastral plate	...	...	...	510(511)544
Length of pteromorphae	...	...	...	332(350)353
Distance between interlamellar hairs	...	...	...	122(136)151
Length of ventral plate along median line	...	...	...	484(500)527
Length of camerostome	...	...	...	129(135)144
Breadth of camerostome	...	...	...	128(133)136
Anterior edge of genital cover to posterior edge of ventral plate	...	...	...	400(413)433
Length of genital aperture	...	...	...	76(83) 93
Breadth of genital aperture	...	...	...	89(91)111
Posterior edge of genital aperture to anterior edge of anal aperture	...	...	...	119(136)153
Length of anal aperture	...	...	...	128(138)154
Breadth of anal aperture	...	...	...	145(156)162

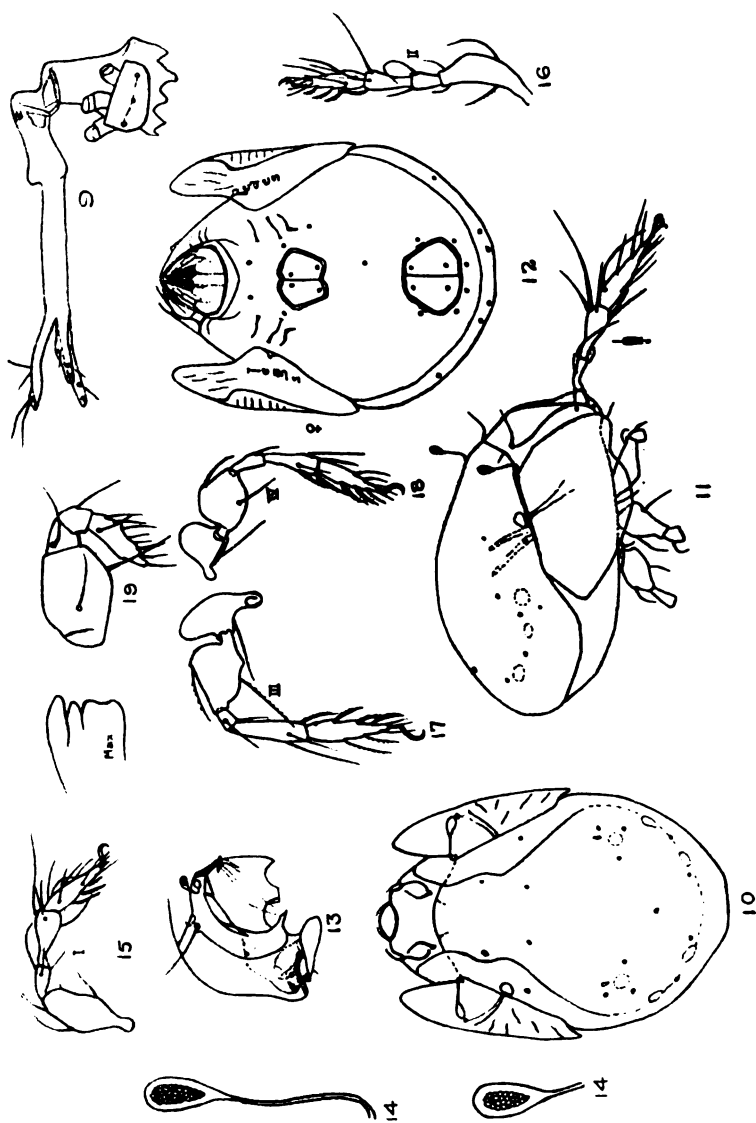
Color.—This species is generally quite opaque and of a dark brown color making it difficult to study in detail. Figures 1 and 2 have therefore been made with the right half as seen by transmitted light in balsam in toto mounts and the left half of the figure has the detail included and shadows from internal structure eliminated.

Form.—The general shape of the body is broadly pyriform (more the shape of the native Chinese pear), flattened on ventral side, not at all depressed though very broad for this group.

Cephalothorax short and broad; frons strikingly convex and rounded, sloping abruptly into the rostrum, with a distinct narrow, well-rounded groove running subparallel to lamellae and its own width from them; rostrum projecting beak-like beyond dome-like bulge of frons; rostral hairs moderately long, distinctly incurved near tip; lamellar hairs subequal to rostral hairs, anterior to lamellae and just lateral to termination of cephalothoracic grooves; inter-lamellar hairs remote from each other, so short as to be difficult to see; lamellae closely appressed to cephalothorax though distinct and protruding as an elongated ridge not reaching far posteriorly, passing onto ventral side of the cephalothorax and curving mesially to join the side of the camerostome (see fig. 2), contours rounded; sides of cephalothorax bulging laterally; pseudostigmatic organs medium long, generally not surpassing lateral edge of pteromorphae when viewed from above, strongly elbowed at proximal end, rigid, very slightly sinuous distally, slender, distinctly and gently swollen distally. This portion roughened by dull thorn-like protuberances (see fig. 3), the tip somewhat blunt, often with one or more fine awl-shaped protrusions; pseudostigmata flush with surface, oval, the chamber cylindric but constricted to half the diameter of its aperture; tectopodia small, band-like, extending from postero-lateral angles of cephalothorax down the side of the cephalothorax just posterior to and parallel with the lamellae, tapering to a point half way down the cephalothorax, thus closing the space between the lamellae and the pteromorphae.

Notogaster (fig. 1) high, broad, smooth, anterior edge distinct, posterior edge broadly overlapping ventral plate; areæ porosæ (visible in balsam in toto mounts by transmitted light): adalares medium long, wide at base, constricted behind base and gradually tapering to a blunt point; posterior mesonotal large, decidedly remote from each other, circular,





(visible only under special conditions): anterior ones elongate-ovate, lying along (half on each side of) anterior edge of notogaster, slightly removed from posterior thoracic apophyses which are short but prominent and decidedly converging; posterior lateral oval, near the anterior areæ and posterior to them though slightly ventrad; posterior mesial elongate-oval, very near posterior margin; tracheal foramina as in figure 1. There seems to be considerable variation in relative position of those about the mesonotal areæ porosæ. This difference in relative position does not seem to be entirely due to angle of perspective. Judging from those seen on the posterior margin of the notogaster, they seem to be lodged in shallow saucer-like depressions and consist of a minute nipple in the center of the depression. None of them bear hairs.

Pteromorphæ normal, broadly rounded anteriorly, the anterior pivot broad, curved, beak-like; outer edge with a sinuous notch opposite the groove, posterior edge broadly curved, the posterior angle abrupt, somewhat more than a right angle, inner edge sinuous; nervures frequent, linear, crenulate; groove wide, straight (though appearing curved in toto mounts) bordered on each side though more especially anteriorly by a heavily chitinized band making the groove definite and band-like, extending more than half way to lateral edge of pteromorphæ; a foramen in the center of the anterior band with a fine, serpentine groove running from it towards the base.

Ventral plate (fig. 2) relatively flat, the anterior half finely granular (the posterior edge of this granular area is indicated in the figure by the broken line running between the leg-cases and the genital and anal apertures); anterior edge sinuous, limited anteriorly by lamello-tectopedial band; leg-cases rectangular ventro-posteriorly, with rounded corners extending far ventrally, the ventral plate laterally depressed so as to entirely house the pteromorphæ limited anteriorly, by lamello-tectopedial band, the antero-dorsal corner produced in the form of a small triangle under the notogaster; genital covers small, narrowing posteriorly, each with three pores almost in a line; anal covers large, very slightly less than their own length from genital covers, strongly tapering anteriorly, anterior corners very much rounded off, posterior edge decidedly rounded laterally, two pores on each cover and a short "slit" on each side of aperture at the center; other foramina as indicated in the figure, in no case was it possible to see hairs arising from any of the "pores" on the ventral plate.

Camerostome decidedly inferior, overhung by rostrum anteriorly and enclosed by rostrum and ventral plate laterally, closed posteriorly by the hypostomal plate which is short, rapidly tapering anteriorly and emarginate at its tip, its surface with two pores each bearing a fairly long bristle, these pores situated in slight grooves which are produced anteriorly as lines. Mandibles normal for the group. Palps with five segments, the proximal segment short, somewhat triangular; second segment wide and heavy, nearly as long as distal three, sub-cylindric with three bristles, a long one on each side and the third ventral; third segment narrower, twice as short and tapering distally, with one long curved bristle; fourth segment still smaller, sub-cylindric, with two or three bristles, the posterior one being the longest; distal segment tapering by steps, thickly haired, all hairs curved anteriorly or dorsally.

Ovipositor (fig. 9) with three short "suckers" at base; basal segment short, broad, slightly tapering; second segment equal in length to first but smaller in diameter proximal end with flexible joint so that the ovipositor may be bent forward at right angles to first segment or parallel with body; third segment nearly twice as long as second but of smaller diameter; "fingers," three, each slightly curved dorsally just anterior to their center, each with three or four bristles on exterior (description based on but one specimen and therefore not necessarily accurate).

Legs well developed; unguis tridactyle, weakly heterodactyle; tibia I the broadest, tibia IV the longest and most slender, genual I the longest and broadest, genual III the shortest, femur II the longest, coxa III the largest. Leg I (fig. 5) has three plumose hairs on lower side of tarsus, five fine bristles at apex, two on the outer side, four on the dorsal side, two of which are fairly long and curved, and one on inner side; tibia very wide dorso-ventrally at distal end, with two plumose hairs on lower side, the posterior-most being but weakly plumose, a bristle on outer and lower side, one on inner and upper side, and two on dorsal side the posterior-most being extremely long (the longest one on the body) all these bristles are situated on the anterior half of the article; genual with a weakly plumose hair on ventral side and a long curved bristle on dorsal side, somewhat angled at proximal end; femur large, wide, blade-like, bent and tapering proximally, with two weakly plumose hairs on dorsal side and one on ventral

ide; coxa small, negligible. Leg II (fig. 6) has three plumose hairs on lower side of tarsus, about five fine bristles near tip, three bristles on dorsal side, and a weekly plumose hair on outer side; tibia with two plumose hairs on lower side, and a fairly long bristle on dorsal side; genual with a weekly plumose hair on under side at the distal end and a long bristle on dorsal side at the proximal end. This bristle is bowed downward and posteriorly into the form of a hook. Femur blade-like, equal in length to tibia and tarsus, curved almost at a right angle, with a curved bristle on dorsal side at apex of the curve and a long one on postero-ventral surface, each with a few barbs, a decided tooth on ventral surface near proximal end; coxa very much reduced, with a single bristle directed parallel to femur. Leg III (fig. 7) three plumose hairs on lower surface of tarsus, four fine bristles at tip, four on dorsal side and one on outer side; tibia with a plumose hair on lower side, an outer lateral bristle and a long dorsal one; genual small, with an outer bristle and a shorter dorsal one; femur triangular, blade-like, with lower edges gently curved, a weekly plumose hair on lower edge and a fairly long curved bristle above rising from a distinct notch; coxa gourd-like in outline but flat, the neck on one side, a long bristle arising from the lower surface. Leg IV (fig. 8) with very slender tarsus having three fine bristles near tip, three plumose hairs on the lower side, one bristle on outer side and two bristles on dorsal side; tibia with two plumose hairs on the ventral side on distal half, a long bristle near posterior-most ventral plumose hair and one long bristle on dorsal side; genual elongate and with two long bristles on dorsal side, the anterior-most being the longest; femur broad, bladeliike, suddenly constricted at each end to form the articulation, a very thick, rough, spike-like bristle on dorsal side and a bristle on lower side; coxa large, blade-like, rounded above into a lop-sided lobe, ridged along base from which there arises a fairly long, slender bristle, posterior end produced downward to form an articulating head.

Type Locality.—Western Hills, Peking. Sixteen specimens taken September 17th from the under surface of stones in company with *G. altera*, five specimens taken September 22nd from base of a rotten branch on the ground in one of the burying grounds one quarter of a mile to the southward.

Types.—In my own collection, No. 21140-3.

GALUMNA SINUOFRONS SP.N.

Diagnosis.—Body small, .43 mm. long, fairly high, tan to brown, semitranslucent; frons vertical and with a broad median undulation; pseudostigmatic organs medium long, somewhat rigid, with very slender shaft and a very much wider, prominent head; interlamellar hairs fairly long; cephalothoracic bristle formula: pst. o. 1, il.h. 2, l.h. 4, r.h. 3; anterior edge of notogaster distinct; pteromorph groove narrow, the pore anterior to it inconspicuous; pteromorph nervures few, short, crenelate.

Dimensions.—(Twelve specimens measured).

Total length of body	406 (429) 447
Length of notogastral plate	320 (355) 379
Breadth of notogastral plate	275 (293) 291
Length of pteromorphae	229 (241) 262
Distance between interlamellar hairs	65 (74) 82
Length of ventral plate along median line	303 (327) 344
Length of camerostome	66 (78) 84
Breadth of camerostome	85 (87) 90
Anterior edge of genital cover to posterior edge of ventral plate	252 (262) 279
Length of genital aperture	47 (54) 61
Breadth of genital aperture	62 (63) 70
Posterior edge of genital aperture to anterior edge of anal aperture	86 (92) 98
Length of anal aperture	75 (80) 86
Breadth of anal aperture	85 (88) 94

Color.—This species varies (in balsam mounts) from tan to reddish brown and is from semitranslucent to somewhat opaque. The thinner or smaller parts are necessarily lighter.

Form.—The general shape of the body is broadly ovate from above, slightly depressed, as viewed from the side, though dorsal outline is arched, and with relatively flat venter.

Cephalothorax (figs. 10, 11 and 13) unusually short and broad; frons sloping with unusual abruptness down to the rostrum, with a wide, shallow, median concavity giving the frons a sinuous outline from above (whence the specific name); rostrum small, projecting as a small, flat cone from this groove; rostral hairs moderately long, stiff; lamellar hairs slightly shorter than rostral hairs, on the anterior-most curve of lamellae; interlamellar hairs rough, fairly long, curved upwards near their middle, located just posterior to

termination of the lamellae; lamellae sinuous from above and from before so that their anterior-most section is closest to cephalothorax though projecting distinctly from cephalothorax throughout most of their length, appearing smoothly rounded from the side (fig. 13) and band-like with the hair pore at anterior-most part and very near edge, curving ventrally to abut against the anterior-most end of ventral plate; sides of cephalothorax obtusely angled antero-laterally so as to form an angular channel between it and the lamellae; pseudostigmatic organs (fig. 14—foreshortened) medium-long, not surpassing lateral edge of the pteromorphae when viewed from above, elbowed at proximal end, rigid, with very slender slightly sinuous shaft, and wide, unsymmetrically oval head which appears coarsely granular; pseudostigmata flush and inconspicuous; tectopodia (fig. 13) narrow, band-like, tapering to a point ventrally, filling in space between pteromorphae and lamellae.

Notogaster (fig. 10) medium high, gently convex, smooth, anterior edge distinct, posterior edge truncate, with latero-posterior edge overlapping ventral plate; areae porosae: anterior ones inconspicuous, elongate-ovate, lying along (half on each side of) anterior edge of notogaster (fig. 13), appearing contiguous to posterior thoracic apophyses which are short, prominent and converging; adalares inconspicuous, very short and blunt; posterior mesonotal circular, decidedly remote from each other; posterior lateral oval, not close to the previous and almost directly posteriad; posterior mesial oval, further from the posterior lateral than the posterior lateral are from the posterior mesonotal, and slightly larger than the posterior lateral; tracheal foramina as in figures. Those about the posterior mesonotal areae porosae fairly constant in relative position.

Pteromorphae normal, gently rounded anteriorly; notch in ventral margin situated rather far anteriorly; posterior angle obtuse, somewhat over a right angle; groove narrow, with an inconspicuous pore anteriorly; nervures short, not prominent, not crowded on disc, much more so along ventral edge.

Ventral plate (fig. 12) relatively flat, anterior edge gently sinuous, limited anteriorly by camerostome and lamellae; leg cases not encroaching far upon ventral plate, their ventral outline sinuous, formed by ventral border of apodematal butts, pteromorphae far surpassing this line and reaching when closed nearly to the foramina or pores which diverge from base of camerostome, ventral plate therefore without lateral depressions for housing the pteromorphae; genital covers small, narrowing posteriorly, each with two

pores, the anterior ones antero-median, the posterior ones postero-lateral, two fine hairs at anterior edge of aperture (only visible under special conditions); anal covers not much larger than genital covers, more than their own length from genital covers, strongly tapering anteriorly, aperture with five well formed angles; each with two pores or foramina equidistant from median line; a short "slit" on each side adjacent to lateral pores; other foramina as indicated in the figure, in no case was it possible to see hairs arising from any of the pores on the ventral plate.

Camerostome inferior, short but broad at base, enclosed by rostrum on three sides, the ventral plate not reaching far anteriorly; hypostomal plate long, almost entirely closing the camerostome (fig. 13) with two tiny hairs very near tip; mandibular area short; palps wide and heavy at base, slender distally, the proximal segment negligible, second segment very broad, broadest in middle, with a long lateral and a long ventral hair; third segment much narrower, and nearly three times shorter than second, with a long hair postero-dorso-laterally; fourth segment about equal in length to third, but narrower, cylindric, with a long, dorso-median hair; distal segment fairly cylindric, tapering distally by steps, with many hairs all turned anteriorly (dorsally).

Legs well developed; unguis tri-hetero-dactyle; tibia I the broadest, genual III the shortest, femur II the longest, coxa III the longest. Leg I (fig. 15) with at least three plumose hairs on lower side of tarsus, six fine hairs about distal end, two on outer side, four on dorsal side, the next to the last from the joint decidedly incurved; tibia very wide dorso-ventrally at distal end, with a plumose hair on lower side, a hair on each side and a very long and strong one on dorsal side, it being so long that when the animal has its legs folded up under the pteromorphae this bristle projects well beyond the cephalothorax, all these hairs are situated on distal end of tarsus; genual with a hair on inside, one on lower side and a long recurved one on top, all three situated near distal end of article; femur large, wide and blade-like, broadest in middle, with a hair anterior to widest part both above and below and another one on upper side, distal end; coxa small, negligible. Leg II (fig. 16) with three plumose hairs on lower face of tarsus, about five fine ones about distal end, three on dorsal side and two on side; tibia with a plumose hair on lower side, a rough hair on each side and a somewhat long bristle on upper side, all three situated on distal end of article; genual with a single rough hair ventro-distally and a long recurved bristle dorso-distally; femur

long and curved with a weekly plumose hair ventro-proximally, a long curved one on dorsal side behind the middle and two smaller distal hairs; coxa small, subtriangular. Leg III (fig. 17) with at least three plumose hairs on lower surface of tarsus, four or five fine hairs about distal end, two not strongly plumose hairs on dorsal side and one on outer side; tibia somewhat cylindric but with a swelling anteriorly on dorsal face, with a fairly long plumose hair on lower side, a slender hair on outer side and a long, strong bristle on dorsal side, all three situated on distal end of article; genual short with a short, rough hair on lower side and one on side, both near apex; femur large and broad, with a strong, high, diagonal carina on outer side, a fairly long, plumose hair on upper side near posterior end and a still longer one on ventral side near middle, articulation very low and neck-like; coxa large and long, very much produced dorsally as a broad wing and the articulation produced neck-like in the opposite direction, with only one long hair near base of socket. Leg IV (fig. 18) with at least two plumose hairs on lower side of tarsus, about four fine hairs about distal end and two dorso-laterally on each side; tibia with two plumose hairs on ventral side, a short hair on outer side, two hairs on dorsal side, the posterior one being long and strong, all of these being on distal end; genual fairly long, with a hair dorso-distally; femur broad and short with a low, diagonal carina on the outer side, articulation very low and neck-like, a bristle above near center and one below near center; coxa produced into a high casque dorsally, straight ventrally, with a long hair near center, articulation neck-like but not long.

Type locality.—Grassy plots about Peking. Some two to three hundred specimens were taken on September 22nd by sweeping the high, rank growth of grass under the pine trees of one of the burial grounds south of Ch'ao Yang An. One specimen was also found in moss scraped off the pavement in the burial ground, and another was found in company with the species mentioned above.

The individuals of this species are rapid walkers (compared with other species of this genus) and have a very strong tendency to rise or climb.

Types.—In my collection, No. 21152-2. Specimens also sent to Dr. A. C. Oudemans and Dr. Max Sellnick.

Figs. 1, 2, 5-8, 10-12, 15, 16, 18, all about the same magnification.

Fig. 17, slightly greater magnification.

Figs. 9, 13, decidedly more magnified.

Figs. 3, 4, 14, 19, very much more magnified.

THE DISTRIBUTION AND HABITS OF THE ARGALI SHEEP OF CENTRAL ASIA

DAVID SJÖLANDER

INTRODUCTION.

The author of this paper is collector for the Zoological Department of the Swedish State Museum and the A. B. Filmindustri of Stockholm, and came out to China to work with the Nyström Institute for Scientific Research in Shansi as headquarters, which institute is associated with the Shansi Government University, Taiyuanfu.

The country where Mr. Sjölander made his personal observations of the Wild Sheep, viz. the range N. of Kuei-Hua-Ch'eng, was until recently included in the administrative area of Shansi Province.—(*Editor.*)

I.—Racial Division and Geographical Distribution of the Wild Sheep in Central Asia.

The highlands of Central Asia are no doubt the headquarters of the Wild Sheep. It is here that they attain their maximum development not only with regard to the number of races but also in the sense of bodily dimensions. It is also probable that we find here the cradle from which originated their cousins, the domesticated sheep. The species of wild sheep are numerous, but the group which generally attract the greatest interest are the giants amongst these animals, namely the so-called Argali Sheep.



OVIS AMMON.

ALTAI.

"Argali" is a Tataric name for the species "*Ovis ammon*" which lives in the frontier ranges of Altai and Siberia, but this name has somehow come to be the usual common designation for all the races which together form this group.

The name became first known in Europe some time in the middle of the thirteenth century through the Flandrian traveller William of Rubruck who relates that he has seen a wild animal which was called "Archo."²⁷

Regarding the discrimination of species of Wild Sheep there seems to have existed a remarkable degree of confusion, because some zoologists maintain that each of the larger mountain massifs harbour one or several species, whereas others are of the opinion that the majority of supposed species are only to be considered as local forms or sub-species.

R. Lydekker²⁸ writes concerning these conditions as follows: "From the point of view of the systematic naturalist, sheep form an excessively difficult group to deal with. In the first place, several of the local forms are so similar to one another that it is almost impossible to decide whether they should be regarded as species or races."

To enter here upon these discussions is outside the margin of this Paper but perhaps part of the description to follow later will throw some light on the subject. For the present I shall limit myself to a short description of the distribution, appearance, and habits of the Argali Sheep, living in the marginal districts of the Mongolian Plateau, the Gobi, Dzungaria and the Tarim Basin.

²⁷ Douglas Carruthers, *Unknown Mongolia*, Vol. II, pp. 320-321.

²⁸ R. Lydekker: *Wild Ozen, Sheep and Goats of All Lands*, p. 151.

We propose to establish the following divisions and to describe the Wild Sheep in Central Asia in the following order:

- 1.—*Ovis ammon typica*.
- 2.—*Ovis darwini* (?).
- 3.—*Ovis commosa* (formerly called *jubata*).
- 4.—*Ovis hodgsoni*.
- 5.—*Ovis poli*.
- 6.—*Ovis carelini*.
- 7.—*Ovis littledalei*.
- 8.—*Ovis sairensis*.

Ovis ammon typica.

This race is at present distributed over the entire Great Altai or Mongolian Altai Range until its eastern termination; furthermore in the isolated range Baitik Bogdo south of the Altai proper; also in other more or less outlying ranges in the easternmost extension of Altai. Also along the Little Altai to Turgan or Kundelun where it probably has its eastern limit, though formerly it was also found on the southern slopes of Tannu-Ola.²⁹

Ovis darwini.

Was found by the Russian explorer Nikolai Przhevalsky on his journeys in 1876-1877. P. does not give any detailed description, but only the following short notes:

"Between Galbyin—Gobi and the Churdu range we discovered a new species of Argali, which I named *Ovis darwini* in honour of the famous English scientist Charles Darwin. The difference between the various species of mountain sheep is slight, but yet noticeable. The newly discovered species seems to prefer the most desolate parts of the desert. We shot two specimens."

The Churdu range belongs to the easternmost, somewhat isolated ranges running parallel with the Altai and consequently we may assume that Przhevalsky's *O. darwini* is probably only a variation of *O. ammon*.

In the nature of additional evidence we have in D. Carruthers, *Unknown Mongolia*, Vol. II, page 346 the following notes regarding this part of the Altai range:

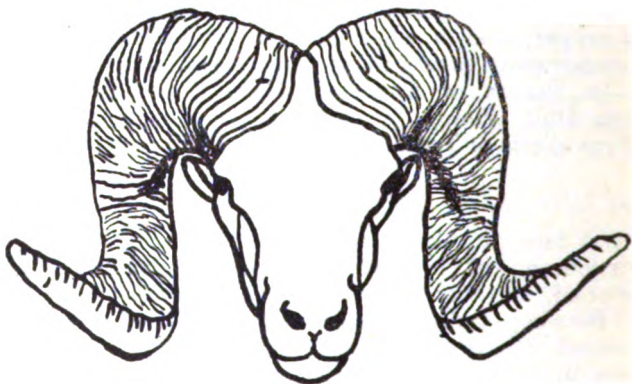
Though more than one Russian explorer mentions having met with sheep in the Eastern Altai, it is to Sir

²⁹ Carruthers, *Unknown Mongolia*, page 627.

Francis Younghusband that we are indebted for by far the most interesting information on this subject. In his remarkable journey of 1887 across the Gobi, from Peking to Hami, he struck the Great Altai at its most easterly extremity in longitude 100° East. He estimated the height of the range, even at its terminal portion, as 9,000 ft. above the sea-level, and the natives reported grassy plateaux in the centre.

These two combinations sound suitable for *O. ammon*. Though Sir Francis did not visit these high plateaux, where the sheep would be at that season (July), yet on the outlying southern foothills horns were to be found lying on the ground which, from their great girth of 19 inches and general shape, undoubtedly belonged to "*Ovis ammon typica*."

Ovis commosa (formerly *O. jubata*).



OVIS COMMOSA.

Ta Tsing Shan. North China.

This North China or S. Mongolian race was first discovered in the mountains North of Peking and was first described by Peters in 1876.

Since that time it has not been found in the Peking hills but was again discovered in the frontier range Ta Tsing Shan between Suiyuan and Mongolia sometime in the beginning of this century.³⁰

Though, as just stated, these Argali were first described by Peters in 1876, yet it was Przhevalsky, who, during his journey from Kalgan to Kukuchoto (Kuei-Hua-T'ing) in

³⁰ A. de C. Sowerby, *Fur and Feather in N. China*, p. 17.

1870, was the first to give information of their present existence in Ta Tsing Shan. How far their distribution extends in these ranges is somewhat doubtful, yet it seems that they are most frequent in a comparatively small district in this range, just north of Kuei-Hua-Ch'eng.

Ovis ammon hodgsoni.

The distribution of this species extends along the parallel ranges of Kuen Lun in the southern border of Gobi and the Tarim basin. Accurate information is lacking regarding the eastern limit of their distribution and whether they roam as far as the Nanshan mountains. Przhevalsky who travelled through this latter range does not mention Argali sheep here and besides he found these mountains extremely poor in game.

In Anambairin-Ola and several localities in Altyn-Tagh Argali sheep were found by Sven Hedin.³¹

Przhevalsky found *Ovis hodgsoni* in the neighbourhood of the Dumbure mountains which belong to Kuen Lun. Thus-Anambairin-Ola, which, situated between Nan Shan and Altyn Tagh proper, is the easternmost point in Gobi's southern border zone, where these sheep are reported to exist.

In the interior of Tibet they occur over the entire Tibetan plateau, from N. Ladak to the district north of Sikkim and probably farther east. In western Tibet they are not to be found during summer at lower elevations than about 15,000 ft. above the sea but in the winter they descend locally to some 12,000 ft.³²



OVIS POLI.
PAMIR.
Ovis poli.

³¹ Sven Hedin, *Central Asia and Tibet*, Vol. II. pages 62, 210, 218.

³² R. Lydokker, *Wild Ozen, etc.*, page 183.

This magnificent race of Argali is typical for the Pamir Plateau; it was first mentioned by Marco Polo and was afterwards named after him.

Ovis poli (*O. ammon poli*) occurs in Pamir from Hunza to the neighbourhood of the sources of Amu-Daria (Lydekker). In the north "poli" inhabits also Chinese territory near the Karnart pass, at the head of the Kuntemis river. Also farther south, in the Taghdumbash, the Kungerah, Obrang, Bayik, Kukturuk and two nullahs near Bozai Gumbaz.³³

Probably this race has had a much greater distribution also outside Pamir proper, because in the alpine regions of Tian-Shan, on the frontier of Pamir, their horns and skulls are much in evidence; though these places are now inhabited by the Tian-Shan race "*Ovis ammon carelini*."³⁴

Ovis carelini.

The region inhabited by this race stretches from the N.E. end of the Ala-Tau mountains (which form their northern boundary) westwards along the range to the head of Borotala and from there eastwards along the entire stretch of foothills of the Tian-Shan, from Zaisan Nor to Karlik-Tagh, which latter forms the farthest point of the range.

They are found throughout the whole Central and S.W. Tian-Shan, from Eastern Yuldus as far as the Aksay and Atbaski plateaux. In the latter localities they were observed by Carruthers during his visit there in 1908. In his *Unknown Mongolia* Vol. II, page 569-570, from which the above information is gleaned, we find additionally the following notes *re* the distribution of "*carelini*."

Throughout the whole of their northern and eastern distribution which includes the Ala-Tau, Borotala, N. and E. Tianshan only "*carelini*" are met with. For instance, the horns seen in the Karlik-Tagh, right on the edge of the Gobi, were in every respect similar to those of the Borotala.

Except in the above-mentioned regions of Tian-Shan "Argali" occur also in the Kurruk-tagh ranges which belong to the Tian-Shan though somewhat isolated from this massif. Wild sheep have here been observed in the neighbourhood of Tegrak-Bulak by Dr. Sven Hedin in 1900.³⁵ Kurruk-Tagh consists throughout of rather low and almost completely

³³ Ralph P. Cobbold, *Innermost Asia*.

³⁴ *Encyclopædia Britannica*, 11th Edition.

³⁵ Sven Hedin, *Central Asia and Tibet*, Vol. I, page 339.

barren ranges. Except by wild sheep its few, small and scattered oases are only inhabited by hare, antelopes and wild camels.³⁶ Whether the Argali of Kurruk-Tagh belong to the species "carelini" or some of the following varieties it is impossible to ascertain. Dr. Hedin only states the presence of wild sheep but does not mention the species.

Ovis littledalei.

This other variety of the Tian-Shan wild sheep occurs strangely enough right inside the area inhabited by *O. carelini*. They are to be found on the divide between the Manas and the Yuldus, where they occupy territory of the same nature as the grounds of "carelini" and in almost equal numbers.³⁷

Tian Shan seems to harbour yet another variety which also occurs on the Yuldus. In Carruthers *Unknown Mongolia* we find the following statement:

Besides "littledalei," it will probably be proved that a third, not yet named variety inhabits this region (West Yuldus). This third variety which is as yet imperfectly known, is evidently much more rare than the two others. It approximates to *O. hodgsoni*, its main characteristic being massive horns of short length and narrow spread.³⁸

Ovis sairensis.

This race was first discovered by Mr. St. George Littledale, who found them in the Sair or Jair mountains at the eastern end of Tarbagatai. They occur also south-east of Lake Zaisan; southwards they extend through Urkashar and other smaller ranges as far as the Maili-Barlik massif. This represents their eastern limit. How far their distribution extends westwards along Tarbagatai seems to be imperfectly known.

Wild Sheep occur in the low mountains north of Balkash but whether these are "sairensis" or *O. nigrimontana* (which has been stated to exist here) is still an open question.³⁹

General manner of distribution.

To summarize in a preliminary way the facts as stated above we should make use of the adjoining sketch-map of

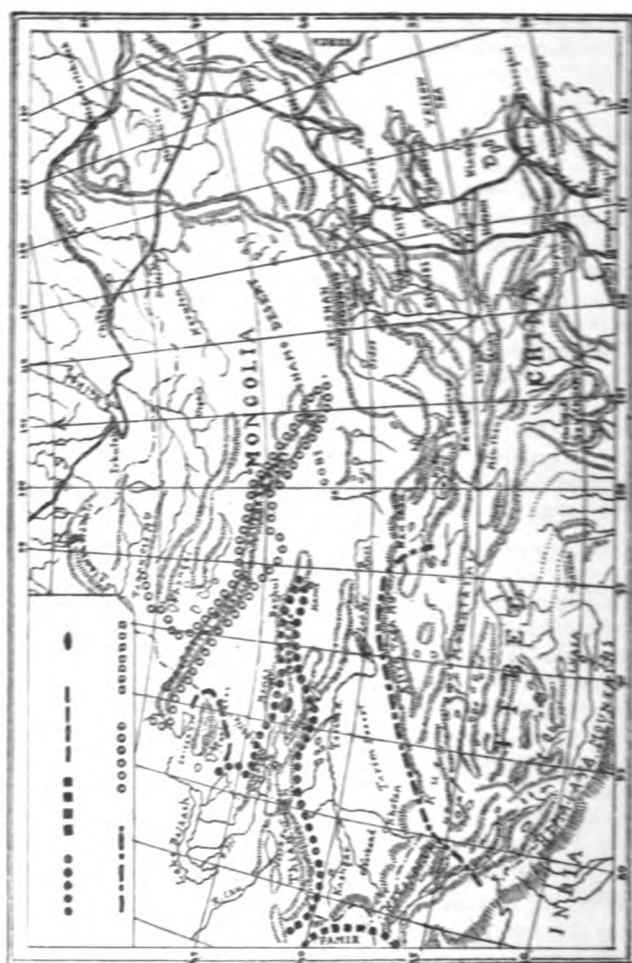
³⁶ *Encyclopaedia Britannica*, 11th Edition Vol. VI, page 166.

³⁷ Carruthers *Unknown Mongolia*, Vol. II, page 570.

³⁸ Carruthers *Unknown Mongolia*, Vol. II, pages 570-571.

³⁹ Carruthers *Unknown Mongolia*, Vol. II, pages 548-549.

SKETCH MAP OF CENTRAL ASIA, SHOWING DISTRIBUTION OF WILD SHEEP.



Ovis
CAPRINI POLI SAURENSIS LITTLEDALEI HODGSONI AMMONI TYPICA COMMUNA

Central Asia if we contemplate the location of the various sheep grounds, the conclusion is self-evident, that these regions more or less border on or are situated in the great desert—or plateaux—areas.

In other words, we may say that the ranges inhabited by Argali form a more or less complete frame round those territories. The possible explanation of this so-to-say periferical arrangement is a question to which I shall recur later.

*General nature of grazing grounds and the
habits of Wild Sheep.*

O. ammon.

Ovis ammon typica live as a rule at comparatively low altitudes, 6,000-9,000 ft. perhaps even lower down, depending on the grazing possibilities. During the hot season they seek higher, grassy plateaux, but during the winter they are met with in the more sheltered foothills.

The abundantly grass-covered, plateaux-like regions which are traversed by broad valleys seem to be their favourite haunts. But it must be remembered that with regard to the distribution of *O. ammon typica* as well as of the other Argali sheep, the steady progress of cultivation of these grounds is the probable reason of the decrease in their numbers, as well as the diminution of their distribution areas. I quote from Carruthers work, p. 345.

“Great numbers are yearly driven over to the Chinese side by the steadily advancing Russian settlers. This forces them to seek new grazing grounds year after year; so the game is slowly but surely driven up in the higher and less accessible regions. The contraction of their grazing grounds is the chief cause of the steady decrease in the number of the Wild Sheep of Central Asia.”

On page 330 of the same work a description of the habits and favourite grounds of *O. ammon* is given thus:

“Wild Sheep generally spend several hours during the middle of the day, especially during the hot summer months, in lying down in one of those unapproachable positions, which the hunter learns to know only too well.

“A very favourite site is on a shale-slope, which harmonizes perfectly with their own colours, near the crest of some commanding, round-topped hill, though not actually on the top for that would advertise their position to their enemies. The wind curling over the crest to them, secures

them on their only blind side; for few beasts possess a more highly developed sense of smell. In every other direction their restless gaze wanders incessantly over the vast expanse of smooth rolling grass and shale, across which, as a rule, it is quite useless for a human being to attempt to approach them. If sheep have been driven into rougher and more broken ground, as is often the case in the Tian Shan, where it is impossible for them to take up a position commanding an extensive view, they have the almost uncanny knack of selecting a resting place where, owing to the formation of the ground, the wind converges upon them in all directions. For this reason the horse-shoe-shaped head of a valley is much favoured by them."

Page 331. "In the early morning and again in the evening, they leave their impregnable position to graze. The rolling nature of the ground which they then have to pass over, gives the hunter his opportunity."

This description of the habits of the Wild Sheep I consider so typical for the whole family, that on the whole it may serve to give a true idea of most of the Argali-races. Yet the different topographical conditions in the territories of the several species may to some degree influence their mode of life, resulting in different habits in different localities

Habits of O. darwini.

Regarding *Ovis darwini* very little is known except Przhevalskys' short statement that it favours the most desolate parts of the desert.

Habits of O. commosa.

The region of *Ovis commosa* stretches along the Ta Tsingshan mountain range on the south border of the Mongolian plateau (*see* map). These ranges extend on the whole in an east-west direction and consist of the mountains Chara-Chada, Suma-Chada, Charaktshin-Ola and Ongün Ola in the east. Westwards we have the In-shan mountains, Muni Ola Sheiten Ola, etc. How far east and west Argali exists in these ranges is still imperfectly known but it is stated that they occur to a distance of at least 200 miles west of Kuei-Hua-Ch'eng city. (Roy Chapman Andrews).

It is more than probable that in the past the whole range has been inhabited by Argali, the distribution then probably extending as far as the Khingan mountains at the eastern border of the Mongolian plateau. As mentioned before the

mountains near Peking harboured Argali only some tens of years ago. Since then they have however completely disappeared from there. The territory at present frequented by these animals can with certainty be delimited only to a comparatively short stretch within the afore-mentioned range (Ta Tsing Shan). The part of this mountain-chain, which I have had the opportunity to visit, lies immediately north of the city of Kuei-Hua-Ch'eng, near the bend of the Yellow River, which place until lately belonged to Shansi Province, but now is under the jurisdiction of the new province Suiyuan.

The region visited embraces the east end of In-Shan, Ongün-Ola and certain parts of Suma-Chada and Charaktshin-Ola. Here the Argali is still to be found, though perhaps not so abundantly as in certain distant parts of Central Asia; yet in certain sparsely populated regions the sheep are even here not difficult to find.

The mountains rise here rather abruptly from the Suiyuan plain, which is only 3,480 ft. above sea level. Near the plain the mountains are wild and rugged, fissured by a number of deep and narrow gulleys in which water is generally running all the year round.

Penetrating further northwards into the range the wild and rocky border land slowly merges into a vast, grassy highland, the altitude of which is on average 6,500—7,000 ft. above sea-level.

In the narrow zone between the Mongolian Plateau and the Suiyuan plain we find all that remains of the once more numerous and more widely distributed Argali sheep.

Existing here as we may say on the staircase from China to Mongolia they are no doubt doomed to extinction within the not very distant future, because here as elsewhere in the borderland agriculture conquers yearly new strips of land. The desire to protect animals and nature through reservations has not yet arisen in this great Republic. Nothing is saved, everything annihilated to serve the interest of man and the favourite grounds of the Wild Sheep are soon transformed to fields of agriculture for the Chinese farmer.

Deeper and deeper cultivation penetrates into every suitable valley, and where the valley-bottom does not suffice, the hillsides are terraced. Even the above mentioned grassy highlands in the interior of the range, which regions are the favourite grounds of the sheep, are now more and more furrowed by the plough.

The territory which has been comparatively untouched is the wild rocky zone between plain and highlands. But

even here the sheep are by no means undisturbed, owing to the people from the plains roaming about in the hills in search for fuel. They come in hundreds and thousands, penetrate into all the valleys and despoil the hillsides of trees, brushwood and even grass. These daily inroads of the fuel collectors cause the sheep to live in a constant state of fear and trepidation, they are driven from valley to valley or seek their shelter in unapproachable gulleys and precipitous slopes. When the people have left, and tranquility again reigns in the desolate valleys, they may return to their grazing grounds on the valley-sides.

One finds them in small herds here and there on the innumerable ridges or on the slopes of the deep valleys. The flocks generally consist of a small harem of females and youngsters with one or more, often several rams of different ages in company. Very old rams are sometimes met with all alone far up in desolate valleys living like hermits by themselves. But it is not unusual to find two or three rams in company, of which the biggest seems to be the leader.

In Ta-Tsing-Shan they are not found—like the *Ovis nahura* of Tibet—in large herds. The largest flock I saw on Ongün-Ola, consisted of twenty-two animals; of this at least half were rams of which several carried imposing horns.

In the region near the plain they graze as a rule down in the nullas of the rocky valleys, but if they are disturbed, they proceed over one of the ridges and are thus found again in the next valley. To hunt them here does not present excessive difficulty.

The regions where the sheep can live their own natural life are very few and far between in this part of Ta-Tsing-Shan. In the interior there remain however some territories to which cultivation has not as yet penetrated. Up there on the highlands the grass is abundant, the rocky ridges flattened out, the valleys broad and ample, and on the whole this country reminds me of the grazing grounds in West Kansu, which I visited later and which are inhabited by *Goa-gazelles*.

Here I found Argali in surroundings, where they were seldom disturbed; small herds or single animals could be seen day after day on the same slopes, grazing or resting.

In this open country it was not easy to get within range because here they do not allow the hunter to surprise them as down in the rocky valleys, where the hunt on the whole is astonishingly easy. Regarding their habits they resemble *O. ammon* (*see* above); like other wild sheep they graze morning and night sometimes also in the middle of the day,

but in the forenoon go to rest one after another often on the very grazing-ground. The youngsters are more nervous and often break the rest with grazing, or they take to attacking each other in boisterous play, which sometimes ends in a regular fight. On warm, calm days they choose a resting place high up on the slopes; when the wind is strong and cold, further down or even on the bottom of the valley.

During my visit here in the autumn of 1920 a long stormy period occurred during which it was useless to seek the sheep on the windy slopes, they were all on the leeward side of the hills or down in the valley.

When they were alarmed they seldom ran straight up the slopes but chose often a slanting direction, without great hurry; they often stopped and gazed at the intruder. The crest was generally passed at the lowest place. When once their habits are learned, the hunt becomes tolerably easy. Yet one must be a good walker and climber because of the vast distances; large areas must often be searched before the prey is found. I found it a good scheme to place myself somewhere on the crest above the resting place of the sheep, after I had sent a man round to rouse them from the opposite side. When they tried to escape over the crest the sportsman generally got a chance.

It is a good thing to let the man not approach them point-blank, but walk as if he intended to pass them without taking notice. Instead of immediately disappearing in wild flight, the sheep will then slowly retire up the slope with their attention riveted on the intruder. The hunter up on top thus gets his opportunity.

That they are very easy to distract, I noticed one day when returning from the highlands. Just when the sun began to set behind the ridges, I entered one of those deep, rocky valleys which run out to the plain. While I was walking here in the middle of the valley bottom I perceived suddenly some dim figures moving towards me at a distance of 500-600 yards. They continued in my direction and when we were 300 yards off, they stopped hesitatingly; I could see that it was three venerable old rams with splendid horns. I got the idea to imitate the sound of a ram, when angry while I still proceeded on my way. The animals now deviated slightly but continued along the slope while I walked on still bleating. When we at last passed each other at 100 yards distance, I stopped suddenly, aimed quickly at the largest one, pulled the trigger and lo! I had the satisfaction to see him roll down the slope. The two others disappeared quickly into one of the side-gulleys. This method I repeated after-

wards several times when conditions justified the practising of such subterfuge. A possible explanation of their lack of fear may possibly lie in the fact that the rams still were in fighting mood, because the rutting time was then just passed (October).

Later on in the beginning of November I once found a small herd of ten animals resting on the bottom of a valley, shaped like an amphitheatre. The distance was quite too far for a successful shot and to get nearer was quite impossible without being observed. The resting place was so exceedingly well chosen that an enemy of whatever kind it might have been, had not the slightest possibility of approaching them. If I only had a man to send right round to the other side, then the problem could have been solved, but that day I had strayed away from my so-called escort.

While I lay there behind a rock and reasoned with myself about possible chances, if I had been at that or that place, my glance fell on a little loess hill behind the sheep. If I now sent a bullet right into that dusty loess—it was done and without reasoning the sheep stampeded up the slope right towards me; when they passed, I could easily pick out the animals I wanted for my Museum series. The animals were so surprised that they did not know from where the bullet came, they simply rushed blindly to their fate. The whole of this exciting episode only lasted a few seconds and I saw several animals simultaneously roll down the steep slope in their death struggle.

Later in the autumn when the snow lay deep on the highlands or the cold northwind swept over these exposed grounds, the sheep retired down to hills bordering the plain. Certain places where the foothills change to small mounds before they entirely merge into the plain seemed now at times specially frequented. The grazing was not particularly abundant between the hillocks but in spite of that I found them there day after day. What struck me especially was that I found them one sunny and warm day in November peacefully grazing right out in a desolate part of the plain itself. When I tried to get near they retired up towards the lower hillocks at the foot of the range and continued to feed. Next day I again passed the same place but found then only three older and two younger rams. They did not show particular alarm, raised their splendid heads, gazed curiously for a while and then continued to graze. But as soon as we stopped they at once took flight. One of my escort sped a bullet after them with the lucky result that one remained on the field.

Przhevalsky, who as I have stated, found *O. commosa* further eastwards in 1870 gives the following description. "Here we found for the first time one of the most remarkable inhabitants of the high plateaux of Central Asia, namely the Argali sheep, who lives in the most unapproachable country, but in the spring when new and luscious grass covers the plateaux, joins with the antelope herds. The Argali sheep is noted for its sharp senses; before the herd begins peacefully to graze on the steppe, guards are always sent out to spy from a hillock or crag about the horizon. Should no danger be spied, the guard returns to the flock which now begins calmly to feed on the grazing ground. . . . The Mongols use to hang a piece of cloth from a pole to distract their attention."

Habits of O. hodgsoni.

Lydekker (*Wild Oxen, etc.*, p. 184) describes *hodgsoni* in the Changchenmo district of Ladak thus:

In the latter country during the winter these sheep inhabit the lower and more protected valleys, where snow does not accumulate to any great depth but with the advent of summer the old rams separate from the flocks to resort to more secluded situations at higher levels.

According to General Kinloch these sheep are very particular in their choice of locality, resorting year after year to the same spot, and entirely neglecting other hills which apparently possess similar advantages with regard to pasture and water.

The open nature of the ground they frequent, renders the old rams exceedingly difficult to stalk and even when they resort to more broken ground, where the actual stalking is easier, their extreme wariness often defeats the most carefully laid plans of the sportsman.

The breeding season is in December and January, when the flocks are at comparatively low elevation; and the young are born about the following May or June.

Habits of Ovis poli.

According to Lydekker (*Wild Oxen, etc.*, p. 194) *O. poli* are not at all fond of difficult and rocky mountains. Their true ground is the long rolling plateau or rounded hills of the Pamirs. I never saw one in a really bad place. They are very wary, and often difficult to stalk on account of the ground.

They seem to be affected by height. I more than once saw them, when going at full speed uphill, open their mouth as if in want of breath. They like to stop from time to time.

As a rule they dislike snow and are very cautious when in deep new snow.

They feed early in the morning and keep moving about till ten or eleven o'clock in the day; then they lie down, sometime on the same spot, or oftener they go up some bare hill, where they scratch the ground and make a sort of big "form." I did not notice that they were at all fond of lying on the snows.

After keeping very quiet all day, about three to four o'clock they go again to feed.

They nearly always resort to the same places and the same nullas. Big herds always consist of females and young males.

When about five years old the males herd together in small parties of two or three, sometimes more, but scarcely ever exceeding eight or ten. Once only did I see twenty-three.

These herds of males spend the summer in the highest and most remote nullas, but in winter they come lower down, and many die of starvation in the spring, when, after a bad winter, the food runs short. One can see on the ground many heads of old individuals which died in spring.

During the summer there is not a single big male to be seen near those places where the horns are found, and it is evident that they only come in winter.

Habits of O. carelini.

According to Lydekker *Ovis carelini*, like other sheep, does not live exclusively amongst the rocks, as is the case with the different species of *Capra*. It is not satisfied, like the latter, with small tufts of grass growing in the clefts of rocks, but requires more extensive feeding-grounds; it is therefore more easily driven from certain districts than is the case with "*Capra*." In the neighbourhood of Kopal, for instance, the goats are abundant in the centre parts of the steppes of Kara, whilst the sheep have been partially driven from these places visiting them in autumn. On the southern ranges of the Semirechinsk Altai, in the vicinity of the river Ili, wherever good meadows and rocky places are found, *O. carelini* occurs at elevation of from 2,000 to 3,000 feet; at the sources of the river Lepsa, Sarkan, Kora, Karatala and Koksa it goes as high as 10,000 feet and even

to 14,000 feet in the neighbourhood of the upper Narin. In winter it is found at much lower altitudes.

Carruthers writes about the haunts of *carelini*: (*Unknown Mong.*, p. 562). "At the top of an outlying bluff, overlooking a likely little valley, we settled for a thorough spying. At our feet ran a small stream carrying the melting snow from the drifts far above down to Borotala; from each side of this short valley rose steep slopes broken into numerous small hollows. Right at its head, and just below the shale, two herds of rams were to be seen feeding among some ancient grass-covered moraines; there were six in one lot and eleven in the other. . . ."

(P. 558-9). "As we moved up the ever-narrowing valley, a few gazelles were sighted, but in absolutely unstalkable positions. Here and there bleached sheepheads lay about; they were very uniform in shape, unlike the mixed types met with on the Yulduz and in appearance intermediate between *ammon* and *poli*."

(P. 604). "On the following day, while driving along the main road, we saw a herd right down on the plain at the foot of the hills and certainly not more than 1,000 feet above sea-level."

Habits of Ovis littledalei (Tianshan).

Not stated but presumably like those of *O. carelini*.

Habits of Ovis sairensis.

Description of its territory by Carruthers (*Unknown Mong.*, p. 551). "Before moving into the Borotala we spent two days in hunting on the Western Maili plateau, almost overlooking the Dzungarian Gate.

This plateau is formed of innumerable small hills and hollows, the former being of a very uniform height—something like a sheet of corrugated iron, except that, instead of being parallel, they were jumbled up in hopeless confusion. There were no commanding positions for spying, so all we could do was to ride along on the chance of coming upon game."

Characters and dimensions of Wild Sheep.

Ovis Ammon.

An old male of this giant sheep has a height at the shoulder of over 50 inches and carries horns that exceed 60 inches in length and 20 inches girth at the base (Record measures).⁴⁰

⁴⁰ Carruthers: *Unknown Mongolia*, p. 320.

Horn of male is very massive, long and curving much outwards at the tips which are generally entire, so as to form considerably more than a complete circle; usually both front angles are much round off.⁴¹

Mr. J. H. Millar gives the following description of colour.⁴²

In autumn coat the coloration of an old ammon ram is very striking. The nose is white, forehead and cheeks grey-brown, neck and upper part of the body dark chocolate, freely sprinkled with white hairs which slightly predominate on the shoulders and along the back. This gives them a very grizzled appearance. The belly and rump-patch are white, legs grey-mottled above and white below the knees. In full winter coat an ammon ram is of a dirty white colour on the body and neck, and pure white on the nose, legs and rump. The ammon differs from nearly all other large Central Asian sheep in that he does not grow a long neck-ruff. In summer the coat is exceedingly short, but in winter it lengthens all over the body and neck to about two inches.

Ovis darwini.

It has been mentioned that the Russian explorer N. Przhevalsky on his journey in Central Asia 1876-77 believed that he had found a new species and called it after Charles Darwin. Its nature as distinct new species is however somewhat problematical and P. does not give any information regarding its bodily characteristics, size, horns, etc.

Ovis commosa.

Does not attain the size of *Ovis ammon*, but an old ram may yet reach 45 inches at the shoulder though few grow to that height. Twelve full-grown rams were measured by myself with the following result: 41½ ins.; 42 ins.; 42½ ins.; five at 43 ins.; 43½ ins.; 44½ ins.; 45¼ ins.; 45½ ins. Of these the largest horns were carried by a ram measuring 43½ ins. at the shoulder. The length from tip of nose to tip of tail varied between 60 ins. and 65½ ins. The horns do not attain the length of ammon but exceed them in girth. The following are probably the largest known measures.

Length	Basal girth
47½ ins., tops broken off	19½ ins. My own
47 " " " "	20 ins. Roy Chapman Andrews
52 " " " "	19½ ins. A. de C. Sowerby

⁴¹ Lydekker : *Wild Oxen, etc.*, p. 177.

⁴² Carruthers : *Unknown Mongolia*, Vol. II, p. 339.

From these measures we may conclude that *commosa* has greater basal girth in proportion to the length of horn than any other sheep of the Argali group. The curve of the horns form an almost perfect spiral; the tops are not so strongly bent out and this causes the spread between tops to fall very short of corresponding dimension in *ammon*, with his intensely bent tops.

A. de C. Sowerby describes O. commosa thus:

The Wild Sheep of North China is of a dark fawn grey colour with a very pronounced white croup disc, and cream-coloured legs. The hair is thick and in places inclined to be woolly. There is a well developed mane, while the hair on the front of the neck is long. In very old rams the shoulders and back become flecked with white.

They are very deep in the chest, light in the quarters with long, slender, though powerful legs. The tail is very short, being marked above with dark brown, which is connected with the brown on the back.

Ovis hodgsoni.

Characteristics: Size about the same as *commosa* with height at shoulders varying from 3 ft. 6 ins. to at least 3 ft. 10 ins.

Colour: In adult males the hair on the sides and lower surface of the neck is elongated into a large whitish ruff, which apparently persists throughout the year; there is also a shorter crest of dark hair running along the back of the neck to the withers.

Apart from the whitish ruff the general coloration is very similar to the typical race. The upper parts are greyish-brown, the throat, chest, under parts and insides of the limbs, the front surface of the legs below the knees and hocks, as well as a small caudal disk in the males, dirty white. The upper surface of the root of the tail has a dark mark, and the caudal disk and white on the legs are less developed than in either of the preceding races, the fawn of the hind legs sometimes extending completely round them above the hocks. In old males, probably in the summer coat, the back becomes grizzled, owing to admixture of white to the brown hairs. The ewes have little or no mane, less of white on the limbs, and the caudal disk much more indistinct.

Measures of horns tabulated in Lydekker's: *Wild Oxen, etc.*, vary thus: length between $42\frac{1}{2}$ ins. and $50\frac{1}{2}$ ins., girth $16\frac{1}{2}$ ins. to $19\frac{1}{4}$ ins., distance between tips 19 ins. to 23 ins. These were record dimensions as far back as 1896 and much larger measures have been obtained since that time. A. de C. Sowerby gives the following record measures, length 75 ins., girth $18\frac{3}{4}$ ins., which as regards length seems to be a colossal size for this race of Argali.⁴³

The horns of males are generally somewhat less massive and forming a less open spiral, which does not exceed one complete circle and is usually less; their tips almost invariably broken, the wrinkles apparently slightly less prominent and the outer front angle frequently distinct.⁴⁴

A. de C. Sowerby says about the horns.⁴⁵ The horns grow abruptly back, their ends coming flush with the animals nose, so that they have to be kept worn down in order that their bearer may eat. On this account long horns are the exception.

Ovis poli.

The Pamir race.

Characters: The size of adult males is slightly less than *O. ammon* and the build perhaps rather lighter (Lydekker).

General colour of upper parts of adult male in summer light speckled brown; most or all of face, throat, chest, under parts, buttocks and legs white, the white extending largely on to the outer surface of the thighs; a black streak from the nape to the withers; no distinct ruff on the throat.

In winter the hair is considerably longer, and forming a well marked white ruff on the throat and chest, and a darkish line of somewhat elongated hair extending from the nape to the withers; the upper parts showing a more or less rufescent tinge, especially towards the border of the dark area.

In females the neck is brown in front in the winter pelage; while in the summer coat there is typically no blackish stripe extending from the head to the root of the tail, although this is present at least in the winter coat of the second race (*O. carelini*).

⁴³ A. de C. Sowerby : *Fur and Feather in N. China*, p. 18.

⁴⁴ Lydekker.

⁴⁵ Sowerby.

The hair is even in the summer longer than in *O. ammon* (note that they live at greater altitudes and therefore in colder climate). In the summer pelage the face of the male is pure white and there is much white on the underparts and flanks, the winter pelage of this animal is practically indistinguishable from that of the Tian Shan race.

Females in summer are uniformly blackish brown above without a distinct median dorsal stripe and still more white on the flanks and thighs.

The horns are thinner and longer than in *O. ammon*. The animal cannot touch the ground except with his mouth on account of the shape of the horns.

Horns of adult rams are of great length with both the front angles usually well developed at the base, and the spiral which may be either comparatively close or extremely open forming much more than a single complete circle. Frequently though by no means invariably the wrinkles on the outer lateral surface of the base of the horns are but slightly developed.

Rowland Ward's list of the largest measures of horns of *O. poli* includes 24 specimens varying between 62 ins. and 75 ins. along the curve; 15 ins. to 17 ins. basal girth and 39 ins. to 56 ins. between the tips. The largest measured horns has 75 ins. in length, 16 ins. girth and 54½ ins. between tips.

Ovis carelini.

Lydekker states that *O. carelini* attains a height of 3 ft. 6 ins. to 3 ft. 8 ins. at the shoulder.

It is distinguished from the typical race by the following characteristics. In the winter coat there is apparently rather less white on the buttocks and thighs and the upper part of the face. Colour at least brownish instead of pure white; female in winter coat with a dark stripe from the back of the head to the root of the tail.

Regarding the horns of *carelini*, Carruthers found many horns of dead animals at Borotala. Largest measures; length 60½ ins. girth 16½ ins. spread 38 ins. The best heads of *carelini* shot by C. measured.

Length	Girth	Spread
53 ins.	16½	33½
51½	15½	29
49	16¾	—

Different from the typical race by :

Horns of adult male shorter, their spiral seldom much exceeding one complete circle; the outer front angle in some specimens completely rounded off at the base, but in other examples sharp.

Carruthers (*Unknown Mongolia* p. 570) states that the first and most common variety in Tian-Shan is *carelini*, in which the horns are more rounded in section than is the case with *poli*, but only slightly more massive. There is rarely any sign of the great nip-in of *poli* and never any of the openness of the open type of *poli*.

The average horn measurements of a fully adult *carelini* are:

Length 52-55 ins.; girth 15-16 ins.; spread 32-36 ins. Colonel Biddulph picked up a colossal *carelini* head close to the Narat Pass in the Yuldus, in 1911: it measures: length 70½ ins.; girth 16½ ins. and spread 46½ ins. Judging by the appearance of this remarkable head, which rivals the largest recorded head of *poli*, the sheep that carried it cannot have died more than three years previously.

Ovis littledalei.

Regarding the body measurements and colour variation of this type of wild sheep, Carruthers is of the opinion that the *carelini* and *littledalei* do not differ in any important respect, but that any slight variations are merely due to age and seasonal changes.

It resembles the open *poli* type in the twist of the horn, but this is considerably shorter in length, although exceeding it in girth. Average length of horn of fully adult ram 50-54 ins., girth 16-17 ins. and spread 44-48 ins.

An imperfectly known variety.

Exists and is apparently considerably rarer than the two last named ones. It approximates to the *O. hodgsoni*, its chief characteristics being great massiveness of horn, short length and narrow spread. Colonel Biddulph who gives information respecting this third variety, measured several heads in the Western Yuldus and found them to average: Length of horn 40-50 ins., girth 16-18 ins. and spread 17-20 ins. As this type of horn appears to differ just as much from the other two as they do from one another, it has every right to be considered a distinct variety (Carruthers, *Unknown Mongolia*, page 571).

Ovis sairensis.

Characters: Size smaller than either *O. ammon* or *O. ammon* or *O. poli*; the height at the shoulders being about $\frac{3}{4}$ ft. 2 ins.

General colour of the upper parts of adult male in summer pelage full rufous-brown, becoming blackish brown on hinder part of head, withers, loins, rump tail, outer surface of thighs, and underparts; face, except muzzle, which is dirty white, grey-brown; legs gradually more and more speckled with white hairs, till from just above the knees and hocks downwards they become white; sides of head, neck and throat speckled brownish-grey, becoming impure white in the middle of the chest. Immature males nearly uniform rufous-brown throughout. Females rufous-brown on the upper parts, with a broad black streak extending from the back of the head to the loins, and widening into a patch in the neighbourhood of the withers; underparts and legs nearly white.

Horns of adult male in some respects intermediate between *ammon* and *poli*, forming a close spiral of rather more than a circle; decidedly more massive than in *poli*, with the front angle rounded off and thus more like the typical race of *ammon*, although considerably smaller; those of immature males distinctly angulated. In the adult male, the horns of which the tips are broken, measure $46\frac{1}{2}$ ins. along the front curve, with a basal girth of about $15\frac{1}{4}$ ins. and a spread of 27 ins. The basal girth of the horns is absolutely greater than in specimen of *Ovis carelini*, with horns of greater length.

Summary of characters of the Wild Sheep races.

By comparing the above-mentioned races of Argali we find that the difference in body size is not great, yet noticeable. Most of the races seem to be of somewhat similar average height. *Ovis ammon* seems however to attain maximum height amongst the Argali and *Ovis sairensis* probably minimum.

The colour variation amongst the races is also on the whole rather inconsiderable. It is to be noted that even within the same race individuals may differ in the matter of size and coloration of the pelage.

The horns show certain differences in length, girth and shape but the fundamental shape is the same.

The difference in habits is little or none. It is therefore not impossible to conclude that they have originated from a common ancestral species.

Furthermore, it seems to me that the very general opinion that Argali are typical high-mountain animals is not free from objections. From studying their habits it seems fairly established that they, as a rule, avoid wild and craggy rock-districts, unless they have been forced there by circumstances or been driven thither by man. On the contrary, the vast rolling highland plateaux, the wide valleys and the lower, grassy slopes of the mountains seem their favourite grounds. When they are fully undisturbed we find them sometimes on the steppes or on the borders of the desert. This impression is shared by such explorers as Przhevalsky, Wallace and Carruthers.

A general study of their habits lead us therefore to believe that the Argali sheep did not originally belong to the mountain animals, but probably inhabited more steppe-like territory, from which they have, by change of climate or other contributory causes, been forced to seek and accustom themselves to the mountainous regions bordering upon their old grazing grounds.

The main cause of this migration is undoubtedly the slow but sure process of desiccation and in-sanding which has taken place and still occurs in Central Asia. It is not impossible that this geological change has much to do with the distribution of and character of the wild sheep races in the regions enumerated above.

Geological and climatological changes in Central Asia.

According to Baron F. von Richthofen the desiccation and in-sanding of the regions in question took the following course, which I shall now briefly describe :

The desert areas which now lie inside the "frame" formed by the various distribution districts of the Argali sheep was during Tertiary time covered by a vast inland-sea, the so-called Han-hai. This sea was connected across the present lake Balkash with the Aralo-Caspian depression, which in its turn stood in connection with the Arctic Ocean.

During a later epoch but still during the Tertiary the Han-hai was, through intervening rise of land, cut off from above connection and thus came to form a central sea or salt-lake without outgoing drainage.

Later on, during a drier climate, the Han-hai evaporated more and more and thus diminished in size until at

last there remained only isolated salt-lakes surrounded by steppe-areas.

Simultaneous with the desiccation of the salt-lakes the peripheral parts of the surrounding steppes began to lose their moisture and vegetation, and parallel with this proceeded the invasion of sand.

Thus the sand conquered greater and greater areas until it finally covered the deserts that exist in our time. The more abundant moisture in the mountains and on the high plateaux could still allow the vegetation to thrive and prevent further encroaching of the sand.

That the marginal zones of the desert have not, until a comparatively recent period, lost their moisture is proved by the dried-up remains of forests which still are seen in many localities of the Tarim Basin where—by the way—the most striking proofs of the desiccation of Central Asia are to be observed.

On the steppe-areas which were formed after the drying-up of the Han-hai there lived during the course of time a number of animal species, several of which met their fate and became extinct. This is testified by fossil remains which have been found. These animals were in time succeeded by other species which were probably more suited to the new climatological conditions and which were either able to live on here or were ultimately forced to seek more promising grounds in the mountains and high plateaux in or at the desert.

Whether we can count the Argali to this latter category is a question which may be solved by fossil-hunting expeditions in the steppes and deserts of Central Asia. But the theory does not seem improbable.

We may picture the various phases of the emigration thus: During some of the earlier periods of desiccation, the Argali lived scattered over certain parts of the vast steppe-region; the grass was still abundant round the saltlakes. The rivers and brooks from the mountain ranges still flowed far out on the steppes. Springs and drinkable water still existed in abundance along the margin of the steppe.

The herds on one part of the steppe had connection with flocks in other regions.

But in the course of desiccation conditions changed. The saltlakes and their surroundings lost moisture, the steppe-regions became separated from each other by larger and larger belts of barren ground. Where the lakes lay comparatively close to each other the connection could still be maintained. The Argali herds naturally sought their

grazing grounds each one within its margin of desiccated territory.

But also these large isolated steppes became smaller and the distance between them increased by the growth of sterile sand-belts.

Possibly there began even now at this early stage a certain tendency to race-individuality caused by the isolation.

Later, when these smaller steppes became still more barren and poor in grass, the wild sheep retired along the water courses up towards the nearest mountains, at the margin of the desiccating steppe.

But even these marginal regions became drier and drier still and possibly more insecure (with the advance of man) and the real mountains then became their ultimate refuge.

The herds of each section of the steppe thus wandered into the hills, the northern ones to the north mountains and so on. Here the broad valley containing the water courses became their highways and where no difficult topography stood in their way they spread further along or in the ranges until they found suitable territory.

But even these mountain groups became or were already in many cases isolated from each other through desert formation or through original obstacles such as glacier-filled valleys or belts of country, barren or poor in vegetation. Consequently we may assume that the race-difference, already begun through the isolation on the steppes, was maintained or even more accentuated, until we find it now such as it is.

Except desiccation and such climatological circumstances there are undoubtedly other causes to be taken into account, in dealing with the present distribution of the wild sheep. The invasion of agriculturists in the marginal districts of the desert or the use of these regions for rearing domestic cattle must have resulted in making the sheep retire to the more unapproachable valleys in the interior of the ranges.

With regard to the western districts the probably very early cultivation of the western part of the Tarim Basin resulted in driving certain flocks of wild sheep right up in the high plateaux of the Pamir, others to the less elevated and less distant Tian-Shan and Kuen-Lun. Eastwards in the northern or southern marginal ranges of Gobi and Mongolia we find them at lower altitudes, probably because cultivation began at a later date.

Additional evidence that the wild sheep were originally inhabitants of the plains can be adduced from many

explorers who, when approaching sheep grounds, actually have seen these animals mixed with antelopes and using the same grazing grounds. Now the antelope has never been called anything else than a plain-animal, and the conclusion is obvious.

A possible objection to such a theory of migration may be that the forest belts which undoubtedly grew at the foot of the mountain ranges should have prevented the sheep from going through. To this the author will reply, that in Min-Shan (Kansu) he has personally observed that Blue Sheep (which are supposed to be typical rock-animals) do not hesitate, if hunted or if changing grazing grounds, to wander through forest-belts of ample dimensions.

That Argali has also inhabited the low-lying, great plains of N. China is proved by numerous discoveries of fossil-remains of these animals in loess and gravel-beds on the north-west Chihli plain.

PLANTS FROM PEITAIHO.

N. H. COWDRY.

From the Departments of Pharmacology and Anatomy,
Peking Union Medical College.

CONTENTS.

Introduction

List.

Division 1.—Spermatophyta.

Subdivision 1.—Angiospermae.

Class 1.—Dicotyledones

Class 2.—Monocotyledones

Subdivision 2.—Gymnospermae

Division 2.—Pteridophyta

Division 3.—Algae

Index

INTRODUCTION.

The following list comprises plants observed within a few miles from Peitaiho during the summer months of 1919. The mountains and foot-hills in the vicinity were not visited. Collections have also been made from the same locality by Mrs. Clemens and Professor I. B. Balfour but the results have not been published.

An herbarium embracing all the species cited, with many others, is in the charge of Professor B. E. Read of the Department of Pharmacology, Peking Union Medical College and can be examined by any one interested. It is hoped that this collection will form a nucleus for one much larger and more complete, to which Botanists are invited to contribute with the object of removing, to a great extent, one of the chief obstacles which render the study of Chinese plants difficult. The knowledge of the name of any plant is a great advance towards a close and more pleasurable intimacy.

Keys for the identification of the families and general are provided, more or less completely, in textbooks, but specific descriptions of many Peitaiho plants are quite inaccessible and it is for this reason that a short description of the most striking differences between the species has been added.

Identifications of duplicates have kindly been furnished by Professor E. S. Sargent of the Arnold Arboretum for the trees and woody plants; by Professor A. S. Hitchcock of the Department of Agriculture Washington, for grasses. Dr. O. Stapf the Keeper of the Herbarium of the Royal Botanic Gardens, Kew, England; Dr. E. D. Merrill of the Phillipine Bureau of Science, with Mr. Wm. R. Maxon and Mr. E. P. Killip of the Smithsonian Institute named all other flowering plants, and Mr. Sun Ichi Ono procured identifications of Marine Algae from Professor Kintaro Okamura of Tokyo Imperial University and from Mr. M. Higashi those of some Charas and fresh-water Algae. Without such generous assistance the compilation of this list would have been an impossible task. Acknowledgment is also due to the Peking Union Medical College for laboratory facilities kindly furnished.

N. H. COWDRY.

There has been added to the index the Chinese names both in character and the Romanised, as taken from the dictionary of Botanical Terms published by the "Commercial Press" of Shanghai, for the different natural orders and genera. By so doing it is hoped to extend the usefulness of this excellent collection, many members of which the reader will not find mentioned in the Botanical Dictionary.

Date: December, 1921.

DEPARTMENTS OF PHARMACOLOGY AND ANATOMY,
PEKING UNION MEDICAL COLLEGE.

DIVISION 1.—SPERMATOPHYTA.

SUBDIVISION 1.—ANGIOSPERMAE.

CLASS 1.—DICOTYLEDONES.

Ranunculaceae. Crowfoot Family.

Clematis heracleaefolia, DC.—Lotus Hills.—Erect, 2 ft. widely spreading; male flowers light blue; leaves like "Cow Parsnip."

Clematis angustifolia, Jacq.—Banks.—Erect, 18 inches, sparsely branching; flowers white, large; leaves narrow.

Anemone chinensis, Bge.—Dry hills.—5 in., silky-villous; flowers large, dark purple within, May.—“Chinese Anemone.”

Ranunculus acris, L.—Drying places.—Erect, hirsute; flowers yellow.—“Buttercup.”

Ranunculus sceleratus, L.—Drying places.—Erect, smooth; flowers yellow, small.—“Celery leaved Crowfoot.”

Ranunculus pennsylvanicus, L.—Moist places.—Erect, 18 inches; flowers yellow.

Ranunculus Cymbalaria, Pursh.—Margin of ponds.—Low, with runners; leaves crenate; flowers yellow.—“Sea-side Crowfoot.”

Menispermaceae. Moonseed Family.

Cocculus Thunbergii, DC. Rocks.—East Cliff. Climbing; berries dark purple in September.

Menispermum dauricum, DC. Rocks.—East Cliff.—Climbing; leaves peltate.

Cruciferae. Cabbage Family.

Nasturtium globosum, Turcz.—Stream bed.—Erect, 2 ft; flowers yellow; pods almost globular.

Brassica juncea, Hook.—Stream at sand dunes.—Erect, 1 ft; flowers yellow.—“Mustard.”

Capsella Bursa-pastoris, Moench.—Fields. Common weed; pods triangular, flattened.—“Shepherd's Purse.”

Lepidium ruderales, L.—Fields.—Erect; pod round, flattened.—“Peppergrass.”

Violaceae. Violet Family.

Viola Patrinii, DC.—Banks, common.—Flowers purple; leaves elongate, tapering into margined petioles.

Polygalaceae. Milkwort Family.

Polygala sibirica, D.—Eagle Rock.—Erect, 5 in.; flowers blue, keel fringed; leaves ovate.

Polygala tenuifolia, Willd.—Sand flats.—Flowers blue; leaves narrow.

Caryophyllaceae. Pink Family.

Lianthus chinensis, L.—Banks.—Decumbent, flowers rose-colored, large.—“Chinese Pink.”

Gypsophila acutifolia, Fisch.—Shih T'ou, Shan.—Erect, 14 inches, smooth; flowers white, numerous; leaves narrow, sessile.

- Silene aprica*, Turcz.—Banks and sand flats.—Erect 12 inches, flowers white.—“Catchfly.”
- Spergularia media*, G. Don.—Muddy bottoms.—Diffuse, 5 inches, capsule large.—“Sea Spurrey.”
- Portulacaceae.** Purslane Family.
- Portulaca oleracea*, L.—Fields.—Prostrate, fleshy; flowers yellow; leaves obovate.—“Purslane.”
- Tamariscineae.** Tamarisk Family.
- Tamarix Pallasii*, Desv.—Planted on sand flats.—Shrub; flowers pink.—“Tamarisk.”
- Malvaceae.** Mallow Family.
- Abutilon Avicennae*, Gærtn.—Near cultivation.—Erect; 3 feet; flowers yellow.—“Velvet Leaf.”
- Hibiscus Trionum*, L.—Sand Flats. Erect, 1 foot; flowers large, sulphur yellow, centre black.—“Flower-of-an-hour.”
- Linaceae.** Flax Family.
- Linum stelleroides*, Planch.—Sand flats.—Erect, 14 inches; flowers light pink, blue streaks.
- Zygophyllaceae.** Caltrop Family.
- Tribulus terrestris*, L.—Gardens.—Prostrate; flowers yellow; leaves pinnate; fruit prickly.—“Caltrop.”
- Geraniaceae.** Geranium Family.
- Geranium sibiricum*, L.—Eagle Rock.—Weak and diffusely branched: leaves palmately divided; flowers light blue almost white.—“Cranesbill.”
- Erodium Stephanianum*, Willd.—Sandy shores.—Low, leaves pinnately divided; flowers purple.—“Storks-bill.”
- Rutaceae.** Prickly Ash Family.
- Zanthoxylum schinifolium*, Sieb and Zucc.—Lotus Hills.—Shrub, 6 ft.; leaves pinnat; flowers, white; branches prickly.
- Zanthoxylum Bungei*, Planch.—Planted.—Tree; stem with excrescences; leaves pinnate; seed black, in an orange colored capsule.
- Simarubaceae.** Quassia Family.
- Ailanthus glandulosa*, Desf.—Lotus Hills.—Tree; fruit winged, with seed in middle.—“Tree of Heaven” “Chinese Sumach.”
- Celastraceae.** Staff Tree Family.
- Euonymus Bungeanus*, Maxim.—Lotus Hills.—Low bush; flowers small; pod 3 - 5 lobed “Spindle Tree.”
- Celastrus articulatus*, Thunb.—East Cliff. Banks.—Low shrub, sometimes climbing; flowers small; Leaves broadly, ovate.

Rhamnaceae. Buckthorn Family.

Zizyphus vulgaris, Lam.—Open ground.—A spiny, stunted form of the "Chinese date."—"Tsao."

Vitaceae. Vine Family.

Parthenocissus tricuspidata, Sieb and Zucc.—Light-house Point.—Climbing by adhesive disks.

Ampelopsis aconitifolia, Bge.—Foot Hills.—A vigorous climber about dwellings; leaves dissected.

Ampelopsis humulifolia, Bge.—Lotus Hills.—A vigorous climber; leaves Hop-like.

Leguminosae. Pulse Family.

Crotalaria sessiliflora, L.—Damp, weedy places.—Erect, 8 in., hairy; flowers blue; calyx and pod inflated. "Rattlebox."

Medicago lupulina, L.—Damp, weedy places.—Pro-cumbent; flowers yellow; pods kidney-form, black when ripe.—"Black Medic."

Medicago sativa, L.—Gardens.—Flowers bluish-purple; pods coiled.—"Alfalfa"—"Lucerne."

Melilotus alba, Desr.—Near dwelling.—Flowers white. "White Sweet Clover."

Melilotus parviflora, Desf.—Sand flats.—Flowers yellow.—"Yellow Sweet Clover."

Melilotus suaveolens, Ledeb.—Lotus Hills.—Erect and branching; flowers white and light purple, on elongated racemes.

Melilotus (*Trigonella*).....?—Weed sand flats.—Flowers brown and yellow.

Indigofera Kirilowi, Maxim.—Lotus Hills.—Low decumbent; flowers purple, on racemes.—Wistarialike.

Caragana microphylla, Lam.—Lotus Hills.—Low shrub; flowers white and cream, May.

Caragana Chamlagu, Lam.—Rocky hillsides.—Prickly shrub; flowers yellow and brown, May. Gorse-like.

Gueldenstaedtia multiflora, Bge.—Banks.—Low, white-hairy; flowers purple, May.

Astragalus scaberrimus, Bge.—Hills.—Low and creeping, white-hairy; flowers white, often tinged with purple, April.

Oxytropis hirta, Bge.—Lotus Hills.—Low, ascending; flowers purple, on elongated, dense heads.

Aeschynomene indica, L.—Border of ponds.—Erect; flowers greenish-yellow; leaves sensitive.—"Sensitive joint Vetch."

Lespedeza bicolor, Turcz.—Light-house Point.—Bush, 3 ft.; flowers purple.

- Lespedeza medicaginoides*, Bge.—Sand flats.—Short; flowers yellow and white.
- Lespedeza trichocarpa*, Pers.—Banks.—Erect; 2 ft.; flowers yellow and white.
- Lespedeza juncea*, Pers.—Banks.—16 in.; flowers white; leaves narrow, appressed.
- Lespedeza virgata*, DC.—Lotus Hills.—Low and diffuse; flowers white and purple, on long peduncles.
- Lespedeza striata*, Hook.—Waste places.—Decumbent; Clover-like; flowers purple-tipped, sessile, Aug.
- Lespedeza tomentosa*, Sieb.—Banks.—Erect, coarse, with brown appressed hairs; flowers white and crimson, Aug.
- Vicia pseudo-orobus*, Fisch.—Banks.—Climbing; flowers smaller, purple; leaflets ovate.
- Vicia amoena*, Fisch.—Banks.—Climbing flowers purple; leaflets oblong-ovate.—“Vetch.”
- Vicia tridentata*, Bge.—Open ground.—Short, decumbent; flowers large, purple. May.
- Vicia unijuga*, Al. Br.—Banks.—Stout; flowers purple; leaves in pairs. Aug.
- Lathyrus maritimus*, Bigel.—Sandy shores.—Sprouting from horizontal rootstocks; flowers purple; leaflets wide.—“Sea Pea.”
- Lathyrus palustris*, L.—Banks.—Erect; flowers purple; leaflets long and narrow.
- Pueraria Thunbergiana*, Benth.—Lotus Hills. Rocks.—Brown hairy, with very long, trailing branches; flowers purple.—“Ko.”
- Phaseolus chrysanthus*, Savi.—Near cultivation.—Weak, climbing; flowers yellow; leaves pinnately trifoliate.
- Sophora flavescens*, Ait.—Banks.—Upright, 2 ft.; flowers light-yellow.
- Sophora japonica*, L.—Large tree, common. Flowers light-yellow; leaves pinnate.—“Ch’iao Hwai.”
- Cassia mimosoides*, L.—Damp places.—Erect; flowers deep yellow, Aug; leaflets many, sensitive.
- Albizia Julibrissin*, Durazz.—Planted.—Tree; flowers pink, in tassels; leaflets many.—“Silk Flower.”
- Rosaceae.** Cherry Family.
- Prunus humilis*, Bge.—Lotus Hills.—Low branching shrub, 2 ft.; flowers pink.—“Cherry.”
- Prunus mume*, Sieb and Zucc.—Lotus Hills.—Garden.—Tree; fruit hairy.
- Prunus tomentosa*, Thunb.—East Cliff. Refuse heap.—“Mountain Cherry.”

- Prunus triloba*, Lindl.—Gardens.—Small tree; flowers pink, April; fruit hairy.—“Elm-leaved *Prunus*.”
- Spiraea trilobata*, L.—Hills.—Small shrub, 10 in.; flowers white; leaves 3 lobes.
- Spiraea sorbifolia*, L.—Gardens.—Shrub, 3 ft.; flowers white; leaves pinnate.
- Rubus parvifolius*, L.—East Cliff.—Shrub, 3 ft.; flowers red; leaves white beneath.
- Potentilla anserina*, L.—Damp places.—Spreading by runners; leaves pinnate, white beneath; tubers edible.—“Silver Weed.”
- Potentilla chinensis*, Ser.—Banks.—Stems erect 10 in.; leaves pinnately divided, leaflets toothed, white beneath.
- Potentilla discolor*, Bge.—Banks.—Stout, 6 in.; leaflets 3—5 obtuse, elongate-ovate, white beneath.
- Potentilla flagellaris*, Willd.—Rocks near shore.—Slender, 10 in.; leaves palmately divided.
- Potentilla supina*, L.—Gardens.—A stout weed, 10 in.; stem leafy; leaves pinnate, leaflets cleft, flower small.
- Agrimonia Eupatoria*, L.—Banks.—Stout, hirsute. 20 in.; flowers yellow in a terminal style; leaves interruptedly pinnate.—“Agrimony.”
- Poterium officinale*, Benth.—Banks.—Strong, slender, 18 in.; flowers brownish-red in dense ovoid spikes, Aug; leaves pinnate.—“Great Burnet.”
- Rosa Maximowiczii*, Regel?—Banks and rocks.—Short; flowers white.
- Pyrus betulaefolia*, Bge.—Near cultivation.—Tree; flowers white; leaves white beneath.

Saxifragaceae. Currant Family.

- Deutzia parviflora*, Bge.—Lotus Hills.—Low shrub, 18 in.; flowers white, large. May; leaves rough on upper surface.

Crassulaceae. Stone-crop Family.

- Kalanchoe*.....?—Banks and rocks.—Thick leaved herbs with yellow flowers. Two or more species.
- Cotyledon*.....?—On dry rocks.—Thick leaves roselike tufts with white flowers in close spikes, Sept.
- Penthorum sedoides*, L.—Moist sand flats.—Erect, 18 in.; flowers yellow on upper surface coiled spike, “Ditch Stonecrop.”

Haloragaceae. Water Milfoil Family.

- Myriophyllum spicatum*, L.—Ponds.—Flowers in terminal spikes.

Myriophyllum verticillatum, L.—Ponds.—Flowers in axils of leaves.

Lythraceae. Loosestrife Family.

Ammania baccifera, L.—Muddy margins of ponds.—Erect. 8 in.; branching; fruit small, axillary.

Lythrum virgatum, L.—Sand flats.—Erect, 18 in.; flowers purple, in an interrupted spike.—“Loosestrife.”

Onagraceae. Evening Primrose Family.

Epilobium palustre, L.—Wet places.—Erect, 22 in.; flowers pink or white. “Willow-herb.”

Jussiaea parviflora, Roxb.—Stream at dunes.—Erect, 2 ft.; branching; flowers yellow and brown.—“Primrose Willow.”

Umbelliferae. Parsley Family.

Bupleurum falcatum, L.—Banks.—Erect, 10 in.; branching; flowers yellow; leaves entire, grass-like.

Cicuta virosa, L.—Weedy pond-sides.—Erect, 2 ft.; flowers white; leaves pinnate, leaflets serrate, narrow.—“Water Hemlock.”—Poisonous.

Phellopterus littoralis, Benth.—Loose sand.—Low; nearly stemless, flowers gray; leaves bi-pinnate; leaflets obovate; root long.

Carum carvi, L.—R. R. track.—Erect, 14 in.; flowers white; leaves with filiform divisions.—“Caraway.”

Caprifoliaceae. Honeysuckle Family.

Lonicera japonica, Thunb.—East Cliff.—Flowers yellow or white. “Honeysuckle.”

Rubiaceae. Bedstraw Family.

Rubia cordifolia, L.—Banks.—Climbing by rough clinging stems; leaves in whorls, heart-shaped at base.—“Madder.”

Galium verum, L.—Banks.—Erect, 18 in.; flowers yellow; leaves linear, in whorls of 6—8.—“Yellow Bedstraw.”

Valerianaceae. Valerian Family.

Patrinia scabiosaeifolia Fisch.—Lotus Hills.—30 in.; hirsute; flowers yellow; leaves pinnatifid, segments acute.

Patrinia rupestris, Juss.—Hills.—Erect, 20 in.; flowers deep yellow with elongated leaves at base of clusters.

Compositae. Aster Family.

Eupatorium Lindleyanum, DC.—Sand flats.—Coarse, 20 in.; flowers white or purple; leaves opposite, coarsely cut-toothed.

Aster altiacus, Willd.—Banks.—Branching; flowers white, large; leaves narrow.

- Aster fastigiatus*, Ledeb.—Sand flats.—18 in.; flowers small, white, disk yellow, in dense clusters.
- Aster indicus*, L.—Sand flats.—18 in.; rays white or purple; leaves all entire.
- Aster mongolicus*, Franch.—Sand flats.—18 in.; rays white; basal leaves lobed or toothed.
- Aster Tripolium*, L.—Brackish mud.—Stem swollen at base; rays purple, Aug; leaves entire, narrow.—“Sea Aster.”
- Antennaria*.....?—Open ground.—Low, 6 in.; white-woolly.—“Everlasting flower.”
- Gnaphalium multiceps*, Wall.—Stream at dunes.—Erect, woolly; flowers light yellow, leaves linear.
- Inula ammophila*, Bge.—Sand flats.—Erect. 9 in.; flowers yellow; leaves short, linear, fleshy.
- Inula britannica*, var. *japonica*, Franch.—Banks.—Erect, leafy, coarse; flowers yellow; leaves lanceolate, alternate.
- Inula britannica*, var. *linariaefolia*, Regel.—Sand flats.—Leaves narrower, like Toadflax.
- Xanthium strumarium*, L.—Waste heaps.—Coarse; fruit a prickly bur.—“Cocklebur.”
- Eclipta alba*, Hassk.—Margin of saline ponds.—Slender, 12 in.; Heads on elongated peduncles; rays short, white; leaves opposite.
- Bidens parviflora*, Willd.—Lotus Hills.—Erect, 11 in.; heads narrow, leaves pinnatifid with linear divisions.
- Bidens pilosa*, L. Dry ditch. Similar, but leaflets wide and toothed.
- Myriogyne minuta*, Less.—Mud at margin of pond.—Small 3—4 in.; heads axillary, small, sessile.
- Artemisia apiacea*, Hance.—Lotus Hills.—18 in.; leaves Celery-like.
- Artemisia scoparia*, Wall.—Gardens.—Leaves with capillary divisions.
- Artemisia vestita*, Wall.—Gardens.—Leaves bi-pinnatifid, hoary beneath.
- Artemisia vulgaris*, L.—Waste places.—Leaves pinnatifid, white beneath.—“Mugwort.”
- Senecio campestris*, DC.—Sand flats.—10 in.; white woolly; flowers yellow; radical leaves ovate, entire.—“Field Fleabane.”
- Senecio ambraceus*, Turcz.—Banks.—13 in.; flowers yellow. Sept.; leaves, toothed and divided.

- Atractylis ovata*, Thunb.—Banks.—12 in.; flowers dirty-white, Sept.; leaves ovate, sometimes lobed, with spiny margins.
- Cnicus japonicus*, Maxim.—Banks.—25 in.; stout; flowers purple. —“Japanese Thistle.”
- Cnicus arvensis*, L.—Fields.—A weed, not so spiny, 9 in.; flowers pinkish-purple.—“Field Thistle.”
- Saussurea affinis*, Spring.—Fields.—A weed, 18 in.; flowers pink; leaves pinnately lobed.
- Saussurea pectinata*, Bge.—Banks.—Flowers purple, Aug.; leaves pectinate.
- Saussurea japonica*, DC.—Banks.—Flowers purple, smaller; leaves pinnatifid.
- Gerbera anandria*, Sch-Bip.—Banks.—Spring form 4 in.; fall form 18 in.; white-woolly; flowers white or yellowish, tinged with purple in spring; leaves basal, runcinate-pinnatifid.
- Pieris hieracoides*, L.—Lotus Hills.—20 in.; flowers yellow; stem rough with hooked bristles. “Ox-tongue.”
- Hieraceum Krameri*, Fr. and Sav.?—Margin of pond.—17 in.;—flowers light yellow; leaves linear.—“Hawkweed”.
- Hypochaeris grandiflora*, Ledeb.—Banks.—8 in.; flowers bright orange, large; leaves denticulate.
- Taraxacum officinale*, Weber.—The common “Dandelion”.
- Lactuca denticulata*, Maxim.—Banks.—Low, 10 in.; flowers yellow; leaves denticulate.
- Lactuca versicolor*, Sch-Bip.—Fields.—A weed, 3-7 in.; flowers white or yellow; leaves various.
- Lactuca repens*, Maxim.—Loose sand.—Flowers bright yellow; leaves ternately lobed, from long horizontal rootstocks.—“Creeping Lettuce.”
- Lactuca*.....?—Sand flats—Flowers light blue.
- Sonchus lactucoides*, Bge.?—Sand flats, etc.—24 in.; flowers light yellow; leaves runcinate-pinnatifid.
- Scorzonera albicaulis*, Bge.—Fields.—White-woolly; flowers dirty white; leaves linear; seeds large.
- Scorzonera macrosperma*, Turcz.—Banks.—Flowers dandelion-yellow. May.
- Scorzonera mongolica*, Maxim.—Saline sand flats.—Decumbent; flowers light yellow; leaves linear.
- Campanulaceae.** Bluebell Family.
- Platycodon grandiflorus*, A. DC.—Banks.—Erect. 14 in.; flowers deep blue, 1½ in. wide; leaves sessile.

- Adenophora remotiflora*, Miq.—Banks.—Semi-erect 17, in.; flowers light blue $\frac{4}{5}$ in. long; leaves petiolate.
Adenophora polymorpha, Ledeb.—Banks.—Ascending; flowers blue, $\frac{1}{2}$ in. long; leaves various, denticulate.

Plumbaginaceae. Sea Lavender Family.

- Statice bicolor*, Bge.—Rocky shore.—Low; flowers numerous, yellow or white; leaves, basal, thick.

Primulaceae. Primrose Family.

- Androsace saxifragaefolia*, Bge.—Open places.—Low, flowers umbellate, white with greenish-yellow centre; leaves clustered at root. May.

- Lysimachia barystachys*, Bge.—Banks.—Stout, 18 in.; hairy; flowers white in a dense, terminal, nodding spike.

- Glaux maritima*, L.—Sand flats.—Low, 2 in.; flowers white, in axils of linear or oblong leaves.—“Sea Milkwort.”

Apocynaceae. Dogbane Family.

- Apocynum venetum*, L.—Sand flats.—2 ft.; flowers bell-shaped, pink; leaves opposite; sap milky.

Asclepiadaceae. Milkweed Family.

- Periploca sepium*, Bge.—Banks, near shore.—Branching shrub 2 ft.; flowers $\frac{1}{2}$ in. wide, light purplish, hairy; leaves willow-like; sap milky.

- Pycnostelma chinense*, Bge.—Banks.—Slender.—12 in.; flowers yellow, leaves grass-like.

- Cynanchum pubescens*, Bge.—Waste heaps.—Climbing; flowers white; common.

- Cynanchum Bungei*, Decne.—Lotus Hills.—Climbing; leaves reniform at base, abruptly narrowed to a long point.

- Cynanchum sibiricum*, R. Br.—Sand flats and banks.—Low sometimes twining; flowers white; leaves narrow.

- Cynanchum atratum*, Bge.—Sand flats.—Erect, stout, 10 in.; pubescent; flowers deep purplish-brown.

- Cynanchum amplexicaule*, Hemsl.—Sand flats.—Erect, 2 ft.; smooth; flowers deep purple, in a leafy panicle, a yellow variety common.

- Metaplexis japonica*, Mak.—Near cultivation.—Twining; flowers white-pubescent, fragrant.

Loganiaceae. Logania Family.

- Mitrasacme alsinoides*, R. Br.—Moist places in sand flats.—Erect. Slender 1-3 in.; flowers white; leaves opposite.

Gentianaceae. Gentian Family.

Erythraea ramosissima, Pers.—Moist places in sand flats.—Erect. Slender, 7 in.; flowers white, a variety pink.

Gentiana squarrosa, Ledeb.—Sand flats.—Stout, branching from base, 2 in.; flowers light blue or white. May.

Swertia chinensis, Franch.—Banks.—Erect, branching, 8 in.; flowers white with blue stripes. Aug.

Limnanthemum nymphoides, Hoffmgg and Link.—Ponds.—Stout, branching; flowers bright yellow, fringed.—“Fringed Water-lily.”

Limnanthemum cristatum, Griesb. ?—Ponds.—Leaves $\frac{3}{4}$ in. broad on long stems which bear near summit, small white flowers.

Boraginaceae. Myosotis Family.

Tournefortia sibirica, L.—Sandy shores.—Creeping by long rootstocks, stout, 8 in.; hirsute; flowers white in terminal clusters.

Echinosperrum anisacanthum, Turcz.—Waste heaps.—Erect, 10 in.; branching, hirsute; nutlets 4, with prickles.—“Stickseed.”

Bothriospermum.....?—Waste heaps, common.—Erect. 12 in.; coarse, rough-hairy flowers light blue on bracted racemes.

Trigonotis peduncularis, Benth.—Common weed.—Low Slender, 10 in.; flowers on naked racemes.

Lithospermum officinale, L.—Banks.—Rough, hirsute; nutlets white, smooth; root with red stain.—“Gromwell”.

Convolvulaceae. Morning Glory Family.

Ipomoea.....?—Gardens.—Smooth, trailing; flowers pink $\frac{9}{10}$ in. long; leaves triangular, halberd-shaped.

Calystegia soldanella, R. Br.—Loose sand.—Creeping by long rootstocks; flowers pink, $1\frac{1}{2}$ in. long; leaves kidney-shaped.—“Sea Convolvulus.”

Calystegia.....?—Gardens.—Twining; flowers pink, $1\frac{3}{4}$ in. long; leaves elongate oval, often lobed at base.

Cuscuta chinensis, Lam.—Sand flats.—Long interlacing yellow stems; flowers and buds white.—“Dodder.”

Cuscuta japonica, Choisy.—Eagle Rock.—Stems thicker, purplish-brown.

Solanaceae. Potato Family.

Solanum nigrum, L.—Gardens.—Low and branching; flowers white, drooping; berries black.—“Black Nightshade.”

Lycium chinese, Mill.—Waste places.—Shrubby, often spiny; flowers yellow or purple; berry ovoid, red.—“Tea Tree” “Matrimony Vine.”

Datura stramonium, L.—Waste heaps.—Rank weed, 2 ft.; flowers white 3 in. long.—“Thorn Apple” “Stramonium.”

Scrophulariaceae. Figwort Family.

Linaria vulgaris, Mill.—Sand flats.—Erect, 10 in.; smooth; flowers yellow; leaves linear.—“Toadflax”

Mazus stachidifolius, Maxim.—Banks.—Erect. 7 in.; flowers blue with two white, spotted streaks.

Limnophila sessiliflora, Blume.—Pond near Eagle Rock.—2½ in.; flowers blue, leaves divided into narrow segments.

Vandellia crustacea, Benth. Stream bed.—Sand flats.—Branching, 5 in.; flowers white; leaves entire, smooth, sessile.

Rehmannia glutinosa, Libosch.—Banks and walls.—Low, brown—hispid, 9 in.; flowers reddish-brown, 1 in. long.—“Ti-Huang.”

Veronica spuria, L.—Rocky banks.—Erect. 20 in.; flowers light blue, small, on a long terminal raceme.

Veronica anagallis, L.—Watery places.—Succulent; flowers light blue on opposite axillary racemes.—“Water Speedwell.”

Siphonostegia chinensis, Benth.—Open ground.—Erect, 4–20 in.; flowers yellow and brown ½ in. long; leaves pinnatifid.

Phtheirospermum chinense, Bge.—Banks.—Erect. 10 in.; flowers pink ½ in., long; leaves pinnatifid.

Orobanchaceae. Broom-rape Family.

Orobanche.....?—Banks.—Erect, fleshy, brownish, 6 in.; flowers blue.—“Broom-rape.”

Lentibulariaceae. Bladderwort Family.

Utricularia flexuosa, Vahl.—Submerged in ponds.—Flowers yellow; leaves many parted, bearing small bladder-like cells.

Verbanaceae. Verbena Family.

Vitex incisa, Lam.—Lotus Hills.—Bush, 4 ft.; flowers light blue odorous; leaves palmately divided.

Vitex ovata, Thunb.—Sandy shore.—Almost prostrate; flowers blue; leaves broadly ovate.

Labiatae. Mint Family.

- Plectranthus*.....?—Lotus Hills.—Erect, 16 in.; flowers deep-blue; leaves opposite, coarsely toothed.
- Mosla punctata*, Maxim.—Moist, open places.—Erect, 12 in.; flowers in terminal or axillary spikes.
- Mentha arvensis*, L.—Moist places.—Weak, freely branching odorous; flowers in axillary clusters.—“Field Mint.”
- Lycopus lucidus*, Turcz.—Sand flats.—Erect, 20 in.; flowers white, in axillary clusters; leaves coarsely serrate.
- Salvia miltiorrhiza*, Bge.—Lotus Hills.—Erect, 10 in.; flowers deep purple $\frac{3}{4}$ in. long; leaves pinnate.
- Salvia plebeia*, R. Br.—Moist places.—Erect 12 in.; flowers small; leaves crenate.
- Scutellaria scordifolia*, var. *pubescens*, Miq.—Sand flats—Flowers blue; leaves crenate, obtuse.
- Scutellaria macrantha*, Fisch.—Banks.—Flowers rich blue, Aug.; leaves narrow, entire pointed.
- Marrubium incisum*, Benth.—Fields.—8 in.; flowers white. April, in axillary whorls; leaves dark green, incised.
- Stachys aspera*, Michx.—Damp places.—Erect. 20 in.; flowers light pink in terminal spike; leaves linear-lanceolate.
- Leonurus macranthus*.—Maxim.—Lotus Hills, Erect. 22 in.; flowers white; leaves cut-lobed.
- Leonurus sibiricus*, L.—Waste heaps.—Erect, rank, branching, 30 in.; flowers reddish-purple, axillary; leaves 3 parted, divisions, cleft or deeply incised.—“Motherwort.”
- Amethystea coerulea*, L.—Lotus Hills.—Erect, slender, 15 in.; flowers light blue, on elongated pedicels; leaves 3 parted, divisions dentate.
- Ajuga genevensis*, L.—East Cliff.—Erect, 6 in.; soft pubescent; flowers, blue; leaves obovate.

Plantaginaceae. Plantago Family.

- Plantago major*, L.—Moist banks.—Stemless, flowers on elongated spikes; leaves broadly oval.—“Great Plantain.”
- Plantago depressa*, Willd.—Open ground.—Smaller, with leaves broadly lanceolate.

Amarantaceae. Amaranth Family.

Amarantus retroflexus, L.—Waste heaps.—Coarse, 18 in.; flowers inconspicuous, axillary or in terminal spiked clusters; leaves oval.—“Pigweed.”

Chenopodiaceae. Goosefoot Family.

Chenopodium album, L.—Gardens.—Erect, white mealy; leaves various.—“Lamb’s quarters.”

Chenopodium hybridum, L.—Weedy, damp places.—Branching, 3 ft.; basal leaves triangular, taper-pointed, sinuate, with a few prominent teeth.

Chenopodium.....?—East Cliff shore.—Erect, soon branching; leaves obtuse, tapering at base, with red margins.

Kochia Scoparia, Schrad.—Gardens.—Erect, 2 ft.; branching; flowers in axillary clusters; leaves lanceolate to linear.

Suaeda glauca, Bge.—Salt flats.—Fleshy, low; fertile branches ascending, 18 in.; leaves linear.—“Sea Blite.”

Salsola collina, Pall.—Banks near shore.—Leaves awl-shaped, prickly-pointed; fruit an axillary nutlet.—“Saltwort.”

Salicornia fruticosa, L.—Salt flats.—Erect, succulent, 5 in., branched, jointed, leafless.

Atriplex.....?—Sand flats.—Gray; fruit clusters sometimes with sharp spines; leaves linear, spiny pointed.

Polygonaceae. Buckwheat Family.

Polygonum arifolium, L.—Weedy sides of streams.—Stems grooved, angled, with reflexed prickles; leaves halberd-shaped, taper pointed.—“Halberd-leaved Tear-Thumb.”

Polygonum sagittatum, L.—Streams.—Stem 4 angled, with reflexed prickles; leaves oblong-ovate, arrow-shaped.—“Tear-Thumb.”

Polygonum alpinum, All.—Lotus Hills.—2 ft.; branching; flowers white, conspicuous, leaves willow-shaped.

Polygonum mite, Schrank.—Wet places.—1 ft.; flowers pink, in a terminal spike; leaves linear-lanceolate $\frac{1}{2}$ in. wide, sessile.

Polygonum orientale, L.—Moist ground.—Tall, 2 ft.; stout; flowers rose-colored on nodding spikes; leaves ovate, pointed, petioled; sheaths with spreading border.—“Prince’s Feather.”

Polygonum Persicaria, L.—Waste ground.—18 in.; flowers rose-colored on short cylindric spikes; leaves lanceolate, pointed.—“Lady’s Thumb.”

Polygonum Fagopyrum, L.—Near fields, escaped cultivation.—flowers white; leaves heart-shaped.—“Buckwheat.”

Polygonum plebeium. R. Br.—Roadsides.—Prostrate; flowers white or rose-colored; leaves lanceolate.

Polygonum.....?—Sand flats.—Erect. Branching; flowers white, in terminal spikes; leaves linear-lanceolate.

Rumex acetosa, L.?—Lotus Hills.—Erect. 2 ft.; flowers in many naked spikes; lower leaves hastate.

Rumex crispus, L.—Waste heaps.—Erect. 2 ft.; stout, smooth; leaves large, lanceolate with wavy-curved margins.—“Common Dock.”

Rumex.....? Wet places. Weak; flowers whorled, in axils of leaves; lanceolate, obtuse, on long petioles.

Eleagnaceae. Wolf-willow Family.

Eleagnus umbellata, Thunb.—Eagle Rock, Lighthouse Point.—Shrub, 5 ft.; flowers yellow; leaves ovate covered with silvery-scurfy scales.

Santalaceae. Sandalwood Family.

Thesium chinense, Turcz.—Banks.—12 in.; decumbent; flowers yellow; fruit, nut-like, in axils of leaves, covered by the persistent calyx. May.

Euphorbiaceae. Spurge Family.

Euphorbia Esula, L.—Shore.—6 in.; branching; leaves lanceolate to linear.

Euphorbia pekinensis, Rupr.—Banks.—Erect, stout, 11 in.; leaves ovate-lanceolate.

Euphorbia chamaesyce. Bge.—Sand flats.—Prostrate, branching; leaves oblong-ovate.

Securinega fluggeoides. Muell.—East Cliff.—Low branching shrub, 18 in.; male and female flowers on same plant; leaves oblong, tapering at base.

Acalypha australis, L.—Banks.—Erect, 16 in.; branched; leaves lanceolate, serrate, pointed; female flowers axillary, male flowers on terminal spikes.

Urticaceae. Nettle Family.

Ulmus pumila, L.—Planted.—The common Elm.

Hemiptelea (Zelkova) Davidii, Benth.—East Cliff.—Low bush, spreading, often with strong spines leaves ovate, evenly serrate.

Celtis Bungeana, Blume.—East Cliff.—Bush or tree. Bark smooth; leaves very variable, generally ovate-lanceolate.—“Hackberry.”

Humulus japonicus, Sieb and Zucc.—Waste places.—Climbing; stems prickly downwards; leaves deeply lobed.—“Japanese Hop.”

• *Cannabis sativa*, L.—Borders of fields.—Tall, strong; leaves palmately divided, leaflets coarsely toothed.—“Hemp.”

Morus alba, L.—Gardens.—Tree; leaves heart-shaped, serrate.—“White Mulberry.”

Broussonetia papyrifera, Vent.—Planted.—Tree; leaves irregularly lobed, pubescent.—“Paper Mulberry.”

Juglandaceae. Walnut Family.

Juglans regia, L.—Chinese village.—Tree; leaves pinnate; leaflets 5—7, large.—“Walnut.”

Cupuliferae. Oak Family.

Quercus dentata, Thunb.—Hills.—Tree; leaves wide, obovate, sinuate-lobed.

Quercus serrata, Thun.—Hills.—Tree; leaves oblong or obovate, serrate.

Castanea sativa, Mill.—Lotus Hills. Transplanted.—Tree; leaves oblong-lanceolate, serrate.—“Chestnut.”

Salicaceae. Willow Family.

Salix.....?—Sand flats; transplanted

Populus Simonii, Carr.—Sand flats.—Leaves obovate tapering to base.—“Poplar.”

Ceratophyllaceae. Hornwort Family.

Ceratophyllum demersum, L.—Ponds, submerged.—Stems, slender; leaves whorled, dissected into thread-like divisions.

SUB-DIVISION 2.—GYMNOSPERMAE.

Gnetaceae.

Ephedra equisetina, Bge.—East Cliff.—Stiff plant 8 in. jointed, without leaves; male catkins yellow; berries red.

Coniferae. Pine Family.

Pinus sinensis, Benth.—Thunbergii, Parl.—Lotus Hills. The common Pine.

Thuja orientalis, L.—Planted.—“Cedar.” “Arbor Vitae.”

Juniperus chinensis, L.—Planted.—Berries bluish-black. “Juniper.”

CLASS 2.—MONOCOTYLEDONES.

Hydrocharidaceae. Frog-bit Family.

Hydrilla verticillata, Royle.—Ponds, submerged.—
Slender, 10 inches; leaves whorled, undivided.

Orchidaceae.—Orchid Family.

Spiranthes australis, Lindl.—Sand flats.—Erect, 10
inches, flowers rosy, in a spirally twisted raceme.

Habenaria?—Sand flats.—Erect, 20 in.,
flowers white, spur 1 in. long.

Iridaceae. Iris Family.

Iris ventricosa, Pall.—East Cliff.—Solitary, 8 in.,
flowers in pairs, large, pinkish blue. May.

Iris ensata, Thunb.—East Cliff. Sands.—In clumps,
flowers blue.

Iris dichotoma, Pall.—Banks.—Erect, solitary. Stem
forking; flowers small, light purple. Aug.

Dioscoreaceae. Yam Family.

Dioscorea?—East Cliff.—Twining, smooth,
leaves cordate at base, pointed.

Liliaceae. Lily Family.

Asparagus davaricus, Fisch.—Banks.—Erect, leaves
linear, crowded.

Asparagus?—Sand flats. Leaves or bracts
few.

Polygonatum macropodium, Turcz.—Banks.—Flowers
many, on elongated peduncles.

Polygonatum officinale, All.—Banks.—Flowers on short
peduncles, single.—“Solomon's Seal.”

Polygonatum sibiricum, Red.—Banks.—Leaves narrow,
whorled.

Hemerocallis minor, Mill.—Banks.—Flowers yellow,
2 in. long. Common.

Anemarrhena asphodeloides, Bge.—Lotus Hills.—
Flowers inconspicuous on an elongated spike. 27 in.,
leaves grass-like, basal.

Allium odorum, L.—Eagle Rock.—16 in., flowers white,
fragrant.

Allium? Sand flats. Flowers rose-tinted.
“Garlic.”

Scilla chinensis, Benth.—Banks.—10 in., flowers pink,
on a crowded raceme.

Lilium tigrinum, Ker-Gawl.—Bulbs brought from
Mountains.—Flowers large, red with purple spots.
“Tiger lily.”

Lilium concolor, Salish.—Bulbs from Mountains.—
Flowers red or yellow, petals 1 in. long.

Pontedericeae. Water Hyacinth Family.

Monochoria korsakowii, Regel.—Ponds.—Flowers rich blue, leaves cordate.

Commelinaceae. Spiderwort Family.

Aneilema Keisak, Hassk.—Damp, weedy places.
Slender, 2 ft., flowers terminal, small, pale purple leaves narrow.

Commelina communis, L.—Shady places. Slender, 2 ft., flowers bright blue, leaves $3/5$ in. wide. "Day Flower."

Juncaceae. Rush Family.

Juncus bufonius, L.—Drying ponds.—Slender, 4 in. leafy, flowers remote, greenish.

Juncus effusus, L.—L.—Ponds.—Scape soft, 16 in., flowers in a cluster at side of naked scape. "Common rush."

Juncus lamprocarpus, L.—Dry stream bed. Leaves jointed.

Sparganiaceae. Bur-reed Family.

Sparganium affine, schnitzl.—Ponds.—Stem simple, 8 in., flowers white, fruit burlike, leaves erect.

Typhaceae. Cat-tail Family.

Typha minima, Hoppe.—Sand flats.—14 in. high.

Typha angustifolia, L.—Ponds in flats.—4 ft. high.

Aroideae. Arum Family.

Acorus gramineus, Ait.—Sides of stream.—Fruiting spadix on one side of leaf like scape, leaves sword-like, root aromatic.—"Chinese Calamus."

Lemnaceae. Duckweed Family.

Lemna polyrrhiza, L. Ponds.—Floating.—Leaves round-ovate $1/5$ in. wide, roots several.

Lemna minor, L. Ponds.—Floating.—Leaves $1/10$ in. wide. Root single.

Lemna trisulca, L.—Ponds, Submerged.—Leaves oblong, remaining connected.

Alismaceae. Arrow-head Family.

Alisma Plantago, Var. *Latifolium*, Kunth.—Ponds.—Leaves ovate-lanceolate—"Water Plantain."

Alisma Plantago, Var. *angustifolium*, Kunth.—Ponds. Leaves lanceolate.

Sagittaria sagittifolia, L.—Ponds.—Leaves large, always arrow-shaped but very variable.—"Arrow-head."

Naiadaceae. Pondweed Family.

Triglochin palustre, L.—Damp, weedy places.—Slender 1 ft., scape naked, with pedicellate flowers and elongated fruit, leaves linear.—“Arrow Grass.”

Potamogeton natans, L.—Ponds.—Leaves 3 in. long, 1 in. wide, narrowing to base.—“Pondweed.”

Potamogeton Tepperi, Arth-Benn.—Ponds.—Leaves 2 in. long, $\frac{3}{4}$ in. wide, obtuse at base.

Potamogeton Gaudichaudii, Cham.—Ponds.—Leaves 4 in. long, $\frac{3}{4}$ in. wide, midrib lighter green.

Potamogeton javanicus, Hassk.—Ponds.—Slender, floating leaves $\frac{3}{4}$ in. long, $\frac{3}{4}$ in. wide.

Potamogeton Pusillus, L.—Ponds.—Slender, all leaves narrow, linear.

Zannichellia pedicellata, L.—Ponds. Immersed.—Slender 5 in., leaves linear fruit $\frac{1}{5}$ in. long with prominent beak.

Zostera marina, L.—Marine.—Grass-like 2—6 ft., leaves linear $\frac{1}{5}$ in. wide, obtuse.—“Eel Grass,” “Wrack.”

Zostera marina, L. form.—Marine.—Smaller, leaves $\frac{1}{10}$ in. wide. *Najas marina*.—Ponds.—Slender, leaves linear, whorled coarsely toothed.

Eriocaulaceae. Pipewort Family.

Eriocaulon.....?—Sides of ponds.—Stemless, cellular, leaves as long as the peduncles.

Eriocaulon.....?—Same locality.—Peduncles much longer than the leaves.

Cyperaceae. Sedge Family.

Cyperus Monti, L.—Margin of ponds. Sand flats.

Cyperus globosus, All.—Margin of ponds. East Cliff.

Cyperus Iris, L.—Margin of ponds. East Cliff.

Kyllingia.....?—Springs.—Slender.

Eleocharis palustris, L.—Dry water courses.—Leafless.

Fimbristylis.....?—Dry water courses.

Scripus carinatus, Smith.—Ponds.—“Bulrush.”

Scripus triqueter, L.—Ponds.—“Triangular Bulrush.”

Scripus maritimus, L.—Brackish water.

Carex stenophylla, Wahlenb.—Open ground.—Stiff, 3 in. male and female flowers in a terminal head. April.

Carex pumila, Thunb.—Barren sand close to dunes.

Many other species of this family are not yet identified.

Gramineae—Grass Family.

Identified by Prof. A. S. Hitchcock of the United States Department of Agriculture.

- Eriochloa villosa* (Thunb). Kunth. Moist places.—Fruit, large, light-colored.
- Isachne australis* R. Br.—Shady, moist places.—(Syntherisma) *Digitaria* Henryi, Rendle.—Roadsides.—“Finger grass.”
- Panicum contractum*, Nees.—Sides of ponds.—Slender.
- Echinochloa Crus-Galli*, L. Seauv.—Damp places.—“Barnyard grass.”
- Chaetochloa italica*, (L.) Scribn.—Millet.
- Chaetochloa viridis*, Beauv.—Broken ground.—“Green Foxtail grass.”
- Pennisetum compressum*, R. Br.—Near pond.—Compressed at base. Awns stiff.
- Arundinella anomala*, Steud.—A very common grass on hillsides.
- Imperata cylindrica*, (L.) Beauv.—Heads white-woolly in May.
- Miscanthus sacchariflorus*, (Maxim.) Hack.—Damp places. Tall with long terminal racemes.
- Spodiopogon sibiricus*. Trin.—Greek Chapel.—Tall. Leaves with white midrib.
- Osterdamia japonica*, (Steud.)—Hitchc.—Open ground. 4 in., with spikelets in a close, purple, head.
- Arthraxon Langsdorfii*. (Trin.), Hochst.—Weedy Ditches.—Leaves very short and wide, fruiting in September.
- Manisuris compressa*. (St.) Kuntze.—Damp localities. Spikelets in excavations of the cylindrical axis.
- Andropogon brevifolius*, Sw.—Stream margins.—Basal leaves obtuse at tip.
- Capillipedium parviflorum*, R. Br.—Stapf—Ravine at Lotus Hills.
- Themeda triandra*, Forsk.—Hillsides.—Turning red in fall. Spikelets compressed.
- Hierochloa glabra*, Trin.—Margin of saline ponds.—“Holy grass.”
- Calamagrostis epigejos*, Roth.—Sand flats.—Very common.—“Small Reed.”
- Capriola dactylon*, (L.) Ktze.—Bermuds or “Scotch Grass.”
- Chloris virgata*, Sw.—Spike digitate. Common on Peking walls and roofs.
- Tripogon chinensis*. Hack.—Rock ledges, Shih T’ou Shan. Dense clumps.

- Beckmannia erucaeformis*. (L.)—Host.—Wet ground,
Side of R.R. track.
- Leptochloa fusca*. (L.) Kunth.—Sand flats.
- Phragmites communis*, Trin.—Damp places.—Common
"Reed."
- Koeleria cristata*. (L.) Pers.—Banks.
- Diplachne serotina chinensis*, Maxim.—Moist, weedy
ground.
- Eragrostis cilianensis*, (All.)—Link.—Roadsides.
- Melica Onoei*, Franch and Sav.—Eagle Rock.—Flower-
ing in May.
- Aeluropus littoralis* var. *sinensis*. Debeaux.—Saline
flats.
- Poa attenuata* Trin.—Clay banks.
- Puccinellia distans* (L.) Parl.—Moist ground.
- Agropyrum ciliare*. (Trin.) Franch.—Clay banks.—
"Couch Grass."
- Elymus pseudo-agropyron*. Trin.
- Elymus arenarius*. L.—On Sand-spit.—"Sea-Lyme
Grass."

DIVISION 2.—PTERIDOPHYTA.

Filices. Fern Family.

- Cheilanthes argentea*, Kook.—Sheltered ravines.—Fronds
triangular. 2 in. long, the three divisions bi-pinnately
cleft at base, white beneath.
- Pellaea geraniaefolia*, Fee.—Sheltered ravines.—Some-
what similar but lower surface almost same color as
the upper.
- Woodsia manchuriensis*, Hook.—Shih T'ou Shan. Rock
ledges.—Fronds lanceolate, nearly bi-pinnate, fruit
dots with white indusium.
- Cyclophorus* (*Polypodium*) *adnascens*, Sw.—Lotus
Hills. Rocks.—Fertile frond, 3 in., entire dark green
with white dots above, beneath red with the con-
fluent sori.
- Campylosorus sibiricus*, Rupr.—Shih T'ou Shan.—Mature
fronds auricled at base and tapering into a long,
slender tip which often forms a new plant.—"Walk-
ing leaf."
- Ophioglossum japonicum*, Prantl.—Sand flats.—Sterile
segment lanceolate 1/5 in. wide, 1 in. long.
- Equisetaceae*. Horsetail Family.
- Equisetum arvense*, L.—Sand flats.—Sterile stem, 10
in., with whorled, angled branches.

Equisetum ramosissimum, Desf.—Sand flats.—Stems simple or sparingly branched.

Selaginellaceae. *Selaginella* Family.

Selaginella involvens, Spring.—Lotus Hills.—Fronds in rosette form.

Selaginella caulescens, Spring.—Lotus Hills.—Stems 3 in. long, fronds 2 in., root stem matted.

Selaginella mongolica, Rupr.—Lotus Hills.—Prostrate and creeping, moss-like.

Rhizocarpeae.—*Salvia* Family.

Marsilea quadrifolia, L.—Sand flats near pond.—Leaves like "4-leaved clover."

DIVISION 3.—ALGAE.

Identified by Prof. Kintaro Okamura of Tokyo Imperial University.

Ulva pertusa, Kjellm.—Fron flat, expanded, green.

Ulva.....?—Fron flat, lanceolate, wavy at margin, green.

Enteromorpha.....?—Fron tubular, narrow green.

Leathecia difformis, (L.) Areach.—Fron globular, hollow, green

Codium mucronatum, Harv.—Fron dark green, cylindrical, branched.

Bryopsis plumosa, (Huds.) C. Ag.—Composed of many branching filaments, dark green.

Sargassum fuliginosum, Kg. ?—With many berry-like growths; color yellow. The common floating form.

Sargassum confusum, Ag. ?—Forming leaf-like expansions. The largest species seen.

Chorda filum, L.—Fron narrow cylindrical, tapering. 3 ft.

Scytosiphon lomentarius, (Lyngb.) J. Ag.—Fronds much smaller, 10 in.; growing generally in groups of few individuals.

Chordaria firma, Gepp.—A black, branching, form, 4 in.; in rock pools.

Chordaria cladsiphon, Ag.—A more slender species, lighter in color. Attached to *Chorda*.

Corallina officinarum, L.—The branching pectinate form. Encrusted and stony.

Rhodomela subfusca, C. Ag.—A black branching form with short linear branchlets.

- Dasya punicea*. Menegh. ?—Branching; 4 in. covered by a dense growth of minute rose-colored filaments.
Dictyota divaricata, Lmx.—Branching from base; fronds flat, dividing, red.

The following small Chefoo species can also, probably, be found with many others at East Cliff.

- Ceramium rubrum*, (Huds.) Ag.
Ceramium japonicum, Okam.
Ceramium Boydenii, Gepp.
Gelidium Amansii, Lmx.
Gelidium Amansii, Lmx. f. *radicans*, Okam. mscr.
Gloiopeltis coliformis, Harv.
Nemastoma.....?
Grateloupia filicina, (Wulf.) C. Ag.
Grateloupia tubulosa, Okam.
Laurencia.....?
Pterocladia capillacea, (Hmel.) Born and Thur.
Symphocladia gracilis (Mart.) Fkbg.
Gymnogongrus flabelliformis, Harv.
Haliseris divaricata, Okam.
Polysiphonia.....?
Lomentoria.....?—Allied to *L. articulata*
Endocladia complanata, Harv.
Cladophora.....? Green, filamentous, matted.

(For Index to this Paper see page 182.)

INDEX: PLANTS FROM PEITAIHO.

	PAGE
Abutilon 蜀葵屬 Meng Ma Shu	161
Acalypha 覆草屬 Chia T'sao Shu	173
Acorus 白芎屬 Pai Ch'ang Shu	176
Adenophora 齊萼屬 Chi Ni Shu	188
Aeluropus	179
Aeschynomene 合萌屬 Ho Meng Shu	182
Agrimonia 龍芽草屬 Lung Ya Ts'ao Shu	184
Agropyrum 鵝觀草屬 Kuan T'sao Shu	179
Ailanthus 樺屬 Ch'u Shu	181
Ajuga 金盞花屬 Chin Ch'uang Hsiao T'sao Shu	171
Albizia 合歡屬 Ho Huan Shu	163
Alisma 澤瀉屬 Tse Hsieh Shu	176
Alismaceae 澤瀉科 Tse Hsieh K'e	176
Allium 青蔥屬 Ch'ing Ts'ung Shu	175
Amarantaceae 莧科 Hsien K'e	177
Amarantus 莧屬 Hsien Shu	177
Amethystea	177
Ammannia 小花千屈菜 Hsiao Hua Ch'ien Ch'u Tsai	166
Ampelopsis 蛇葡萄屬 She P'u T'ao Shu	167
Andropogon 雄劉荳屬 Hsiung I Hsuan Shu	165
Androsace	168
Aneilema 水竹葉屬 Shui Chu Yen Shu	165
Anemarrhena 知母 Chih Mu	163
Anemone 白頭翁屬 Pai Tou Weng Shu	167
Antennaria	166
Apocynaceae 夾竹桃科 Chia Chu T'ao K'e	162
Apocynum	162
Aroideae	162
Artemisia 艾屬 Ai Shu	163
Arthraxon 蓬草屬 Chin T'sao Shu	163
Arundinella 戶田芝 Hu T'ien Chih	163
Asclepiadaceae 蘿藦科 Lo Mo K'e	164
Asparagus 天門冬屬 T'ien Men Tung Shu	164
Aster 紫菀屬 Tzu Wan Shu	166
Astragalus 紫雲英屬 Tzu Yun Ying Shu	166
Attractylis 蒼朮 Ts'ang Shu	167
Atriplex 濱藜 Pin Li	167
Beckmannia 蔞草 Jui Tsao	167
Bidens 鬼針草屬 Kuei Chen T'sao Shu	167
Beraginnaceae 紫草科 Tzu T'sao K'e	167
Bothriospermum	167
Brassica 芸薹屬 Yun Tai Shu	169
Broussonetia 椿屬 Ch'u Shu	169
Bryopsis 羽藻屬 Yu Tsao Shu	169
Bupleurum 北柴胡 Pei Chai Hu	169
Calamagrostis 野青茅屬 Yeh Ch'ing Mao Shu	169
Calystegia 蛇花屬 Hsuan Hua Shu	169
Campanulaceae 桔梗科 Ch'ien Keng K'e	169
Campoceros	169
Cannabis 大麻 Ta Ma	169

	PAGE
Capillipedium	178
Caprifoliaceae 忍冬科 Jen Tung K'e	165
Capriola	178
Capsella 薺屬 Chi Shu	160
Caragana 錦雞兒 Chin Chi Erh	162
Carex 白馬苔 Pai Ma Chien	177
Carum 旱芹菜屬 Han Ch'in T'sai Shu	165
Caryophyllaceae 石竹科 Shih Chu K'e	160
Cassia 山扁豆屬 Shan Ren Tou Shu	163
Castanea 栗屬 Li Shu	174
Celastraceae 衛矛科 Wei Mao K'e	161
Celastrus 慢性落霜紅屬 Man Hsing Lo Shuang Hung Shu	161
Celtis 朴樹屬 P'o Shu Shu	174
Ceranium 仙菜 Hsien T'sai	181
Ceratophyllaceae 金魚草科 Chin Yü Tsao K'e	174
Ceratophyllum 金魚屬 Chin Yü Tsao	174
Chaetochloa	178
Cheilanthes 蝦裏白 Chi Li Pai	179
Chenopodiaceae 藜科 Li K'e	172
Chenopodium 藜 Li	172
Chloris	178
Chorda	180
Chordaria 褐藻 Hè Tsao	180
Cicuta 芹葉鉤吻 Ch'in Yen Kou Wen	165
Cladophora 剛毛藻 Kang Mao Tsao	181
Clematis 鐵線連 T'ieh Hsien Lien	160
Cnicus	167
Cocculus 木防已 Mu Fang Chi Shu	160
Codium 水松屬 Shui Sung Shu	180
Commelina 鴨跖草屬 Ya Chih T'sao Chu	176
Commelinaceae 鴨跖草科 Ya Chih T'sao K'e	176
Compositae 菊科 Chu K'e	165
Coniferae 松柏科 Sung Po K'e	174
Convolvulaceae 旋花科 Hsuan Hua K'e	169
Corallina	180
Cotyledon 石蓮花屬 Shih Lien Hua Shu	164
Crassulaceae 景天科 Ching T'ien K'e	164
Crotalaria 野百合 Yeh Po Ho	162
Cruciferae 十字花科 Shih Tzu Hua K'e	160
Cupuliferae	174
Cuscuta 豆寄生 Tou Chi Sheng	169
Cyclophorus	179
Cynanchum 牛皮消屬 Niu P'i Hsiao Shu	168
Cyperaceae 莎草科 Sha T'sao K'e	177
Cyperus 莎草屬 Sha T'sao Shu	177
Dasya	181
Datura 曼陀羅花屬 Man T'o Lo Hua Shu	170
Deutzia 溲疏屬 Sou Shu Shu	164
Dianthus 崔麥屬 Chū Mai Shu	160
Dictyota 網藻屬 Kang Tsao Shu	181
Digitaria	178
Dioscorea 薯蕷屬 Shu Yü Shu	175
Dioscoreaceae 薯蕷科 Shu Yü K'e	175
Diplachne 朝鮮青茅 Ch'ao Hsien Ch'ing Mao	179
Echinochloa	178
Echinosperrum	169

	PAGE
Eclipta 鱧腸 <i>Li Ch'ang</i>	166
Eleagnaceae 胡頹子科 <i>Hu T'ui Tze K'e</i>	173
Eleagnus 胡頹子屬 <i>Hu T'ui Tze Shu</i>	173
Eleocharis	177
Elymus	179
Endocladia	181
Enteromorpha 乾苔屬 <i>Kan T'ai Shu</i>	180
Ephedra 麻黃屬 <i>Ma Huang Shu</i>	174
Epilobium 柳葉菜屬 <i>Liu Yeh T'sai Shu</i>	165
Equisetaceae 木賊科 <i>Mu Tsei K'e</i>	179
Equisetum 木賊屬 <i>Mu Tsei Shu</i>	179
Eragrostis 費別草屬 <i>Hua Mei T'sao Shu</i>	179
Eriocaulaceae 穀精草科 <i>Kou Ching T'sao K'e</i>	177
Eriocaulon 穀精草 <i>Kou Ching T'sao</i>	177
Eriochloa 鴨子稗 <i>Ming Tze Pai</i>	178
Erodium 牻牛兒苗屬 <i>Ming Niu Erh Shu</i>	161
Erythraea	168
Euonymus 衛矛屬 <i>Wei Mao Shu</i>	161
Eupatorium 蘭草屬 <i>Lan T'sao Shu</i>	165
Euphorbia 大戟屬 <i>Ta Chi Shu</i>	173
Euphorbiaceae 大戟科 <i>Ta Chi K'e</i>	173
Fimbristylis 飄拂草屬 <i>P'iao Fu T'sao Shu</i>	177
Galium 牻牛兒苗屬 <i>Chu Yang Yang Shu</i>	165
Gelidium 石花菜屬 <i>Shih Hua T'sai Shu</i>	181
Gentiana 龍膽屬 <i>Lung Tan Shu</i>	169
Gentianaceae 龍膽科 <i>Lung Tan K'e</i>	169
Geraniaceae 牻牛兒苗科 <i>Mao Niu Erh K'e</i>	161
Geranium 牻牛兒苗屬 <i>Mao Niu Erh Shu</i>	161
Gerbera 大丁草 <i>Ta Ting T'sao</i>	167
Glaux	168
Gloiopeltis 海難屬 <i>Hai Lo Shu</i>	181
Gnaphalium 鼠麴草 <i>Shu Ch'ü T'sao</i>	166
Gnetaceae 麻黃科 <i>Ma Huang K'e</i>	174
Gramineae 禾本科 <i>Mu Pen K'e</i>	177
Grateloupia 蜈蚣藻 <i>Wu Kung Tsao</i>	181
Gneldendaedtia	162
Gymnogongrus 絲草 <i>Ssu Tsao</i>	181
Gypsophila 線形墨麥屬 <i>Hsien Hsing Chü Mai Shu</i>	160
Habenaria 鵝毛玉鳳花屬 <i>O Mao Yu Feng Hua Shu</i>	175
Halimolobos	181
Haloragaceae	164
Hemerocallis 萱草屬 <i>Hsuan T'sao Shu</i>	175
Hemiptelea	173
Hibiscus 木槿屬 <i>Mu Chin Shu</i>	161
Hieraceum 水蘭 <i>Shui Lan</i>	167
Hierochloa 茅香屬 <i>Mao Hsiang Shu</i>	178
Humulus 唐花屬 <i>T'ang Hua Shu</i>	173
Hydrilla 黑草屬 <i>Hei Tsao Shu</i>	175
Hydrocharidaceae 水蘊科 <i>Shui Pieh K'e</i>	175
Hypochoeris	167
Imperata 印度白茅 <i>Yin Tu Pai Mao</i>	178
Indigofera 木藍屬 <i>Mu Lan Shu</i>	162
Inula 木香 <i>Mu Hsiang</i>	166
Ipomoea 甘藷屬 <i>Kan Shu Shu</i>	169
Iridaceae 鳶尾科 <i>Yuan Wei K'e</i>	175
Iris 鳶尾屬 <i>Yuan Wei Shu</i>	175

	PAGE
Isachne 柳葉若 Lieu Yeh Jo	178
Juglandaceae 胡桃科 Hu T'ao K'e	174
Juglans 胡桃 Hu T'ao	174
Jucaceae 燈心草科 Teng Hsin T'sao K'e	176
Juncus 燈心草 Teng Hsin T'sao	176
Juniperus 檜屬 Kuei Shu... ..	174
Jussiaea 水龍屬 Shui Lung Shu	165
Kalanchoe	164
Kochia 地膚屬 Ti Fu Shu	172
Koeleria	179
Kylingia 水蜈蚣屬 Shui Wu Kung Shu	177
Labiatae 唇形科 Ch'un Hsing K'e	171
Lactuca 黃瓜菜屬 Huang Kua T'sai Shu	167
Lathyrus 山鰲豆屬 Shan Li Tou Shu... ..	163
Laurencia	181
Leathesia	180
Leguminosae 豆科 Tou K'e	162
Lemna 品藻屬 Pin Tsao Shu	176
Lemnaceae 品字藻科 Pin Tze Tsao K'e	176
Lentibulariaceae 狸藻科 Li Tsao K'e	170
Leonurus 茺蔚屬 Chung Wei Shu	171
Lepidium 獨行菜屬 Tu Hsing T'sai Shu	160
Leptochloa 辟茅屬 Pan Mao Shu	179
Lespedeza 胡枝子屬 Hu Chih Tze Shu	162
Liliaceae 百合科 Po Ho K'e	175
Lilium 百合屬 Po Ho Shu	175
Limnanthemum 蔞菜屬 Hsing T'sai Shu	169
Limnophila 菊藻屬 Chu Tsao Shu	170
Linaria 柳穿魚屬 Liu Ch'uan Yu Shu	170
Linaceae 亞麻科 Ya Ma K'e	161
Linum 亞麻屬 Ya Ma Shu	161
Lithospermum 紫草屬 Tze Tsao Shu	169
Loganiaceae 馬錢科 Ma Ch'ien K'e	168
Lomentaria	181
Loniceria 忍冬屬 Jen Tung Shu	165
Lycium 枸杞屬 Kou Ch'i Shu	170
Lycopus 地瓜苗屬 T' Kua Miao Shu	171
Lysimachia 珍珠菜屬 Chen Chu T'sai Shu	168
Lythraceae 千屈菜科 Ch'ien Ch'ü T'sai K'e... ..	165
Lythrum 千屈菜屬 Ch'ien Ch'ü T'sai Shu	165
Malvaceae 錦葵科 Chin K'uei K'e	161
Manisuris	178
Marrubium	171
Marsilea	180
Mazus 通泉草屬 Tung Ch'uan Tsa'o Shu	170
Medicago 苜蓿屬 Mu Su Shu	162
Melica 米茅屬 Mi Mao Shu	179
Melilotus 草木樨屬 T'sao Mu Hsu Shu	162
Menispermaceae 防已科 Fang Chi K'e	160
Menispermum 蝙蝠葛屬 Pien Fu Ke Shu	160
Mentha 薄荷屬 Po Ho Shu	171
Metaplexis 蘿藦屬 Lo Mo Shu	168
Miscanthus 荻 Ti	178
Mitrasacme 姬苗屬 I Miao Shu	168
Monochoria 雨久花屬 Yu Chiu Hua Shu	176
Morus 桑屬 Sang Shu	174

	PAGE
Mosla 薺屬 Ch'i Ning Shu	171
Myriogyne 石 蕨 屬 Shih Hu Sui Shu	166
Myriophyllum 狐 尾 藻 屬 Hu Wei Tsao Shu	164
Naiadaceae 茨 藻 科 T'zu Tsao K'e	177
Najas 茨 藻 屬 T'zu Tsao Shu	177
Nastrutium 蔞 菜 屬 Han T'sai Shu	160
Nemastoma	181
Onagraceae 柳 菜 菜 科 Liu Yeh T'sai K'e	165
Ophioglossum 瓶 爾 小 草 屬 P'ing Erh Hsiao T'sao Shu	179
Orchidaceae 蘭 科 Lan K'e	175
Orobanchaceae 列 當 科 Lieh Tang K'e	170
Orobanche 列 當 屬 Lieh Tang Shu	170
Osterdamia	178
Oxytropis	162
Panicum 稷 屬 Chi Shu	178
Parthenocissus	162
Patrinia 敗 醬 屬 Pai Chiang Shu	165
Pallaea	179
Pennisetum	178
Penthorum 扯 根 菜 屬 Ch'e Ken T'sai Shu	164
Peaiploca	168
Phaseolus 菜 豆 屬 T'sai Tou Shu	163
Phellopteris 珊 瑚 菜 屬 Shan Hu T'sai Shu	165
Phragmites 蘆 屬 Lu Shu	179
Phtheirospermum 小 腹 庭 屬 Hsiao Yen Tsao Shu	170
Picris 毛 蓮 菜 屬 Mao Lien T'sai Shu	167
Pinus 松 屬 Sung Shu	174
Plantaginaceae 車 前 科 Ch'e Ch'ien K'e	171
Plantago 車 前 屬 Ch'e Ch'ien Thu	171
Platycodon 桔 梗 屬 Chien Keng Shu	167
Plectranthus 香 茶 菜 屬 Hsiang Ch'a T'sai Shu	171
Plumbaginaceae	168
Pao 蔞 菜 屬 Mu Hsi Shu	179
Polygala 遠 志 屬 Yuan Chih Shu	160
Polygalaceae 遠 志 科 Yuan Chih K'e	160
Polygonaceae 蓼 科 Liao K'e	172
Polygonatum 黃 精 屬 Huang Ching Shu	175
Polygonum 蓼 屬 Liao Shu	172
Polysiphonia	181
Pontederiaceae 雨 久 花 科 Yü Chiu Hua K'e	176
Populus 白 楊 屬 Pai Yang Shu	174
Portulaca 馬 齒 莧 屬 Ma Ch'ih Hsien Shu	161
Portulacaceae 馬 齒 莧 科 Ma Ch'ih Hsien K'e	161
Potamogeton 眼 子 菜 屬 Yen Tsu T'sai Shu	177
Potentilla 雉 子 蓮 屬 Chih Tzu Yen Shu	164
Poterium	164
Primulaceae 櫻 草 科 Ying T'sao K'e	168
Prunus 櫻 屬 Ying Shu	164
Pterocladia	181
Pueraria 葛 屬 Ke Shu	163
Puccinellia	179
Pycnostelma 徐 長 卿 屬 Hsü Ch'ang Ch'ing Shu	168
Pyrus 梨 屬 Li Shu	164
Quercus 栲 屬 Hu Shu	174
Ranunculaceae 毛 茛 科 Mao Ken K'e	159
Ranunculus 毛 茛 屬 Mao Ken Shu	160

	PAGE
Rehmannia 地黃屬 Ti Huang Shu	170
Rhamnaceae 鼠李科 Shu Li K'e	162
Rhizocarpeae	180
Rhodomela	180
Rosa 薔薇屬 Ch'iang Wei Shu	163
Rosaceae 薔薇科 Ch'iang Wei K'e	163
Rubia 茜草屬 Ch'ien T'sao Shu	165
Rubiaceae 茜草科 Ch'ien T'sao K'e	165
Rubus 懸鉤子屬 Hsuan Kou Tze Shu	164
Rumex 酸模屬 Suan Mo Shu	173
Rutaceae 芸香科 Yün Hsiang K'e	161
Sagittaria 慈姑屬 Tzu Ku Shu	176
Salicaceae 楊柳科 Yang Liu K'e	174
Salicornia	172
Salix 楊柳屬 Yang Liu Shu	174
Salsola 岡羊栖菜 Kang Yang Hsi T'sai	172
Salvia 鼠尾草屬 Shu Wei Ta'so Shu	171
Santalaceae 檀香科 Tan Hsiang K'e	173
Sargassum 馬尾藻屬 Ma Wei Tsao Shu	180
Saussurea 泥胡菜 Ni Hu T'sai	167
Saxifragaceae 虎耳草科 Hu Erh T'sao K'e	164
Scilla 綿棗兒屬 Mien Tsao Erh Shu	175
Scirpus 茭屬 Kuan Shu	177
Scorzonera 烏慈屬 Ya T'sung Shu	167
Scrophulariaceae 玄參科 Yuan Shen K'e	170
Scutellaria 黃芩屬 Huang Ch'in Shu	171
Scytosyphon 莖藻屬 Hsuan Tsao Shu	180
Securinega	173
Selaginella 卷柏屬 Chüan Po Shu	180
Selaginella ceae 卷柏科 Chüan Po K'e	180
Senecio 望江南屬 Wang Chiang Nan Shu	166
Silene 補苴麥屬 Pu Ch'ung Chü Mai Shu	161
Simarubaceae 苦木科 K'u Mu K'e	161
Siphonostegia 陰行草 Yin Hsing T'sao	170
Solanaceae 茄科 Ch'ieh K'e	170
Solanum 茄屬 Ch'ieh Shu	170
Sonchus 苦蕒屬 K'u Ts'ai Shu	167
Sophora 槐屬 Huai Shu	163
Sparganiaceae 黑三稜科 Hei San Leng K'e	176
Sparganium 黑三稜屬 Hei San Leng Shu	176
Spergularia 大蔞菜屬 Ta Kou Ts'ang Shu	161
Spiraea 珍珠梅屬 Chen Chu Mei Shu	164
Spiranthes 絞草屬 Shou T'sao Shu	175
Spodiopogon 大油芒屬 Ta Yu Mang Shu	178
Stachys 水蘇屬 Shui Su Shu	171
Statice 磯松屬 Chi Sung Shu	168
Suaeda 松菜屬 Sung Ts'ai Shu	172
Swertia 當藥屬 Tang Yao Shu	169
Symphocladia	181
Syntherisma	178
Tamariscineae 檉柳科 Ch'eng Liu K'e	161
Tamarix 檉柳屬 Ch'eng Liu Shu	161
Taraxacum 蒲公英屬 P'u Kung Ying Shu	167
Themeda 菅屬 Chien Shu	178
Thesium 百藥草屬 Po Jui T'sao Shu	173
Thuja 側柏屬 T'se Po Shu	174

	PAGE
Tournefortia 濱紫屬 Pin Tzu Shu	169
Tribulus 蒺藜屬 Chi Li Shu	161
Trifolium 車軸草屬 Ch'e Chou T'sao Shu	166
Triglochin 三尖草屬 San Chien T'sao Shu	177
Trigonotis 附地草屬 Fu Ti T'sai Shu	169
Tripogon	178
Typha 香蒲屬 Hsiang P'u shu	176
Typhaceae 香蒲科 Hsiang P'u K'e	176
Ulmus 榆屬 Yu Shu	173
Uva 石蓴屬 Shih Shun Shu	180
Umbelliferae 繖形科 Sen Hsing K'e	165
Urticaceae 蕁麻科 Man Ma K'e	173
Utricularia 狸藻屬 Li Tsao Shu	170
Valerianaceae 敗醬科 Pai Chiang K'e	165
Vandellia 公草母草屬 Kung T'sao Mu T'sao Shu	170
Verbenaceae 馬鞭草科 Ma Pien T'sao K'e	170
Veronica 草本威靈仙屬 T'sao Wei Ling Hsien Shu	170
Vicia 蠶豆屬 T'san Tou Shu	163
Viola 堇菜屬 Chin T'sai Shu	160
Violaceae 堇菜科 Chin T'sai K'e	160
Vitaceae 葡萄科 P'u T'ao K'e	162
Vitex 蔓荊屬 Man Ching Shu	170
Woodsia 袋蕨 Tai Chueh	178
Xanthin 橐耳 Hsi Erh	166
Zannichellia	177
Zanthoxylum 山椒屬 Shan Chiao Shu	161
Zelkova 樺屬 Tsoa Shu	173
Zizyphus 棗屬 Tsao Shu	162
Zostera 大葉藻屬 Ta Yeh Tsao Shu	177
Zygophyllaceae 蒺藜科 Chi Li K'e	161

NOTES ON THE AGRICULTURE, BOTANY AND ZOOLOGY OF CHINA

B. W. SKVORTZOW

XLVII.—ON THE PHYTOPLANKTON FROM THE PONDS OF TIENTSIN.

Being in Tientsin in March 17, 1919 a small collection of Algae was gathered by me in the ponds of the Russian Garden and near the brick-kilns.

In this collection were found the following species :

Dinobryon sociale Ehrenb.

Peridinium Marssonii Temm.

Ceratium herundinella (O.F.M.) Schrank.

Trachelomonas volvocina Ehrenb.

Trachelomonas planctonica Swir. var. *ornata* Skvortz
forma (see Fig. 5).

Trachelomonas acuminata (Schmarda) Stein var. *verrucosa*
Teodoresco (see Figs. 1, 2 and 3).

Trachelomonas piscatoris (Fisher) Stokes var. *granulata*
Skvortz.

Trachelomonas verrucosa Stokes var. *minor* Skvortz.

Trachelomonas sp. (see Fig. 7) a species very near to
T. conspersa Pascher.

Euglena acus Ehrenb.

Euglena viridis Ehrenb.

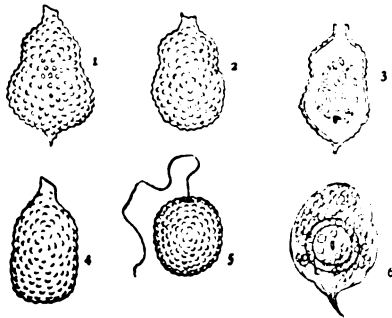
Euglena intermedia (Klebs) Schmidle.

Euglena tripteris (Duj.) Klebs.

Phacus pyrum (Ehrenb.) Stein.

Phacus caudata Hübner.

Phacus sp. (see Fig. 6) a species in size like *Phacus*.
caudata.



XLVII.—ON PHOTOPLANKTON FROM THE PONDS OF TIENTSIN.

Phacus orbicularis Hübner.
Phacus Nordstedtii Lemm.
Phacus acuminata Stokes.
Phacus oscillans Klebs.
Lepocinclis ovum (Ehrenb.) Lemm.
Lepocinclis texta Lemm.
Phacotus lenticularis (Ehrenb.) Stein.
Melosira islandica O. Müll. var. *helvetica* O. Müll.
Cymbella cuspidata Kütz.
Navicula cuspidata Kütz.
Surirella ovalis Bréb.
Oscillaria princeps Nauch.
Stigeoclonium tenue Kütz.

XLVIII.—ON THE WINTER PHYTOPLANKTON OF THE
FISH-PONDS OF FOCHOW.

Being in Fochow in 1918 some observations were made by me during the winter time on the life of the plankton of the fishponds.

The Fishponds at Fochow are very numerous; they are mostly small in size, but usually very deep. In summer time because of rain fall the water in these ponds has usually a dark muddy colour, only in winter the water was clean and in it were found a rich plankton. In the middle of December up to the end of March most of the ponds were green-blue in colour by an immense growth of Blue-Green Algal *Clathrocystis aeruginosa* Hen. or of a mixture *Euglenaceae* plankton, containing different forms. Only the water of one pond was full of *Euglena sanguinea*.

At Fochow also it was observed that the *Conjugateae* as *Spirogyra*, *Maugetia*, *Zygnuma* and various *Desmidiaceae*

were numerous only during the winter time. As it seems to me the heat and the rains of the summer in this district retard their growth.

Altogether in the plankton were found 92 forms, among which has been discovered new forms. The list of all the organisms is as follows:—

Trachelomonas oblonga Lemm. var. *subglobosa* Lemm.

Trachelemonas oblonga Lemm. var. *granulata* nov. var.
(see Fig. 8). Lorica brown, covered with small rounded knobs. Lorica is of 18 microns of length.

Trachelomonas volvocina Ehrenb.

Trachelomonas volvocina Ehrenb. var. *punctata* Skvortz.

Trachelomonas incerta Lemm. var. *punctata* Skvortz.
(see Fig. 9).

Trachelomonas Swirenko Skvortz.

Trachelomonas sp. (see Fig. 16) a form resembling the type of *Tr.* Swirenko.

Trachelomonas volgensis Lemm. var. *Treubei* (Wolosz.) Lemm.

Trachelomonas truncata (Lemm.) nob. (= *Trachelomonas oblonga* Lemm. var. *truncata* Lemm.).

Var. *punctata* nov. var. (see Fig. 4).



XLVIII.—ON THE WINTER PHOTOPLANKTON OF THE FISHPONDS OF FOOCOW.

EXPLANATION OF THE PLATE.

Fig. 1. *Phacus orbicularis* Hübner var. *undulata* Skvortz.; Fig. 2. *Trachelomonas Stanleii* Skvortz.; Fig. 3. *Lepocinclis Geei* Skvortz.; Fig. 4. *Trachelomonas truncata* (Lemm) Skvortz.; var. *punctata* Skvortz.; Fig. 5. *Phacus curvicauda* Swir. var. *undulata* Skvortz.; Fig. 6. *Phacus longicauda* (Ehrenb.) Duj. var. *Crevicauda* Skvortz.; Fig. 7. *Phacus caudata* Hübner. var. *undulata* Skvortz.; Fig. 8. *Trachelomonas oblonga* Lemm. var. *granulata* Skvortz.; Fig. 9. *Trachelomonas incerta* Lemm. var. *punctata* Skvortz.; Fig. 10. *Trachelomonas regularis* (Lemm.) Skvortz.; var. *asperum* Skvortz.; forma.; Fig. 11. *Trachelomonas Kelloggii* Skvortz.; var. *punctata* nov. var.; Fig. 12. *Trachelomonas Myersii* Skvortz.; Fig. 13. *Trachelomonas minuta* Skvortz.; Fig. 14. var. *gradulata* Skvortz.; Fig. 15. *Trachelomonas fukiensis* Skvortz.; Fig. 16. *Trachelomonas* sp.; Fig. 17. *Trachelomonas proximus* Skvortz.; Fig. 18. *Trachelomonas hexangulata* Swir. var. *sinica* Skvortz.; Fig. 19. *Trachelomonas elongata* Skvortz.

Lorica elongate, brown, dotted, of 14 microns length
Trachelomonas hispida (Perty) Stein.

Trachelomonas hispida (Perty) Stein. var. *punctata* Lemm.
*Trachelomonas Stanleii*¹ nov. sp. (see Fig. 2).

Lorica of the type of *Tz. Westii* Wolosz., brown, smooth, flat, broad, oval, compressed, with the upper part pressed inside, Chlorotophores 8-10. Lorica is of 20 microns.

Trachelomonas fukiensis nov. sp. (see Fig. 15).

Lorica very elongate, brown, covered with little knobs. The lower part is little contracted. The tube-like neck is large, serrated. Chlorophorus numerous, round, discoideis. Lorica is of 75 microns in length.

*Trachelomonas Myersii*² nov. sp. (see Fig. 12).

Lorica brown, roughened, contracted at both ends with a long neck and with a long prickle in the end. Chlorophoris numerous oblong and discoideis. Lorica is 85 microns in length.

Trachelomonas depressa Swir.

Trachelomonas Kelloggii Skvortz. var. *punctata* nov. var. (see Fig. 11).

Lorica brown, dotted, of 32 microns in length.

Trachelomonas proximus nov. sp. (see Fig. 17).

Lorica brown, dotted of the type *Tz. obtuse*. Lorica elongate; the upper part is flattened, the lower is contracted and rounded.

¹Named in honour of Dr. A. Stanley, a well known naturalist in China.

²Named in honour of the late Dr. R. Myers, well known in China and the first investigator of protozoa in China and Formosa.

Trachelomonas hexangulata Swir. var. *sinica* nov. var. (see Fig. 18).

Lorica brown, dotted, in the lower part covered with spines. The tube-like neck is serrated. Lorica is 85 microns in length.

Trachelomonas acuminata (Schmarde) Stein.

Trachelomonas ornburgika Swir. var. *punctata* nov. var. (see Fig. 9).

Lorica brown, dotted, of 28 Microns in length.

Trachelomonas irregularis Swir. var. *minor* Swir.

Trachelomonas regularis (Lemm.) Skvortz. var. *asperum* Skvortz. forma. (see Fig. 10).

Trachelomonas fluviatilis Lemm. var. *levis* (Lemm.) nob. (=Jr. *affinis* var. *levis* Lemm.)

Trachelomonas elongata nov. sp. (see Fig. 19).

Lorica brown, covered with knobs or dots, elongate, with the rounded end. The upper part is contracted and passes directly into the neck. The tube-like neck is serrated.

Trachelomonas minuta nov. sp. (see Fig. 13).

Lorica brown, smooth, oval, contracted at the end. *Trachelomonas valvocina*, subglobosa Lemm. differs from this form by its broad round end. Lorica is of 10-15 microns in length and 8-13 microns in breadth.

Trachelomonas minuta nov. sp. var. *granulata* nov. var. (see Fig. 17).

Lorica brown, dotted and covered with round knobs. *Phacus caudata* Hübner. var. *undulata* nov. var. (see Fig. 7). The form with hollow sides, of 73-77 microns in length and 20-23 microns in breadth.

Phacus curvicaude Swir. var. *undulata* nov. var. (see Fig. 5). Cellule flat broad with hollows in the sides and with one paramilon.

Phacus longicauda (Ehrenb.) Duj. var. *Crevicauda* nov. var. (see Fig. 6).

A variety which differs from the typical form by a short tail.

Phacus orbicularis Hübner, var. *undulata* Skvortz. (see Fig. 1).

Phacus longicauda (Ehrenb.) Duj.

Phacus longicauda (Ehrenb.) Duj. var. *torta* Lemm.

Phacus oscillans Klebs.

Phacus pyrum (Ehrenb.) Stein.

Phacus parvula Klebs.

Phacus pleuronectes (O.F.M.) Duj.

Phacus acuminata Stokes.

Phacus alata Klebs var. *Lemmermanni* Swir.

*Lepocinclis Geei*¹ nov. sp. (see Fig. 5).

Cellule oblong contracted from the middle up to the upper part, the lower part is rounded with a short spine in the end. The surface is longitudinally striated. Chlorophoris small, numerous, discoiders. The length—32 microns.

Lepocinclis fusiformis (Carter) Lemm.

Lepocinclis ovum (Ehrenb.) Lemm.

Lepocinclis ovum (Ehrenb.) Lemm var. *palatina* Lemm.

Lepocinclis Steinii Lemm.

Lepocinclis Marssonii Lemm.

Euglena oxyuris Schmarda.

Euglena acutissima Lemm.

Euglena sanguinea Ehrenb.

Euglena fusca. (Klebs) Lemm.

Euglena acus Ehrenb.

Euglena caudata Hübner.

Euglena tripteris (Duj.) Klebs.

Glenodinium pulvisculus.

Peridium inconspicuum Lemm. var. *armatum* Lemm.

Vacuolaria virescens Cienk.

Eudorina elegans Ehrenb.

Pandorina morum Bory.

Chlamidomonas sp.

Phacotus lenticularis (Ehrenb.) Stein.

Melosira italica Kütz.

Melosira islandica O. Müll subsp. *helvetica* O. Müll.

Cyclotella Meneghiana Kütz.

Synedra actinastroides Lemm. var. *opalinensis* Lemm.

Scenedesmus bijugatus. (Turp.) Kütz.

Scenedesmus opalinensis Richter.

Scenedesmus quadricuada (Turp.) Bréb.

Scenedesmus quadricuada (Turp.) Bréb. var. *horridus* Kirchn.

Scenedesmus acuminatus (Tagerh.) Chod.

Scenedesmus denticulatus Lagerh.

Sphaerocystis Schroeteri Chodat.

Pediastrum Simplex (Meyen) Lemm. var. *radiatus* Lemm.

Pediastrum Boryanum (Turp.) Menegh.

var. *longicorne* Rensch.

var. *cruciatum* Kütz.

Pediastrum duplex Meyen var. *genuinum* A. Br.

Actinastrum Hantzschii Lagerh.

¹Named in honour of Mr. N. Gist Gee, a well known naturalist in China.

Tetraedron regulorte Kütz.
Kirchneriella contorta (Schmidle) Bohlin.
Crucigenia triangularis Chodet.
Ankistrodesmus falcatus (Corda) Ralfs.
 var. *aciculare* (Corda) Ralfs.
 var. *fusiforme* (Corda) Ralfs.
Clathrocystis aeruginosa Hen.
Merismopedia tenuissima Lemm.

XLIX.—ON SOME FRESHWATER ALGAE, COLLECTED BY
 MR. C. R. KELLOGG IN HOKCHIANG, FUKIEN.

Mr. C. R. Kellogg, who was at the end of February 1919 in Kokchiang, 70 miles from Foochow, kindly gathered for me a collection of Algae from the rice fields. When examined in the laboratory of the Anglo-Chinese College at Foochow this collection was found to contain the following species:

Melosica varians Ag.
Tabellaria fenestrata (Lynb.) Kütz.
Synedra acus Kütz.
Cocconeis pediculus Ehrenb.
Cymbella lanceolata Ehrenb.
Tetracyclus lacusbris Ralfs.
Merismopedia glauca (Ehrenb.) Näg.
Trachelomonas volvocina Ehrenb.
Peridinium tabulatum (Ehrenb.) Clap. et Lachnv.
Pandorina morum Bory.
Eudouna elegans Ehrenb.
Desmidium Swartzii Ag.
Hyalotheca dissiliens Bréb.
Gymnozyga Brebissonii Nordst.
Closterium moniliferum (Bory) Ehrenb.
Microthamnium Kützingerianum Näg.
Bulbochacte sp.
Oedogonium sp.
Pediastrum Boryanum (Turp.) Menegh. var. *granulatum*
 (Kütz.) A. Br.
Scenedesmus quadricauda (Turp.) Bréb. *typicus*.
Maueotia genuflexa (Dil.) Ag.

A PARTIAL BIBLIOGRAPHY OF CHINESE BIRDS.

By J. H. RILEY AND Dr. C. W. RICHMOND
of the SMITHSONIAN INSTITUTION. .

This partial bibliography of Chinese Birds was largely compiled by Mr. Riley, for personal convenience, without any attempt at bibliographical style, and supplemented by Dr. Charles W. Richmond, who says, "This bibliography is doubtless quite incomplete, but it contains much that has been written on the birds of China and countries bordering it. Some of the titles, such as 'New Species of Bulbuls,' do not indicate any relationships to China, but they contain descriptions of Chinese species or discuss Chinese species. Some of the general works, like the 'British Museum Catalogue of Birds,' have been omitted." Mr. A. de C. Sowerby thinks it will be of the greatest value, and so we publish it for the benefit of our readers.—*Editor*.

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CHRIST IN THE "LI TAI SHEN HSIEN T'UNG CHIEN."

A Letter from Dr. H. A. Giles

Mr. Werner finishes off an interesting paper in the *Journal* for 1921, pp. 186—188, with a note on "Christ and Two Nestorian Priests," a picture which I reproduced several years ago in "An Introduction to the History of Chinese Pictorial Art," and again in *Adversaria Sinica*, Series I, p. 27, with further arguments, pp. 215 and 300, to support my views. Mr. Werner declares that he has "no wish to revive the controversy;" and then, consenting like Donna Julia, proceeds to fill more than two closely-printed pages with "the following reasons," which are about as controversial as he could make them. Personally, I am quite pleased to revive the controversy, in the hope that the question may possibly be settled once and for all, as the balance of evidence may determine.

Mr. Werner says "there is no record showing that Christ was partially bald." What he mistakes for baldness, and also for the *ushnīsha* is the tonsure which was a characteristic of Nestorian priests, as well as the beard. This we learn from no lesser authority than the Nestorian Tablet: 存髮削頂 they grow the beard and shave the crown. As to the curly beard which Mr. Werner says "does resemble that shown in portraits of the Buddha," I have dealt with that in *Adversaria Sinica*, p. 300, and it is tiresome to have to repeat old statements which have not been refuted. So with "essential points of resemblance to Buddhist originals," considering how the Nestorians tried to embody Buddhism in the special form of Christianity which they offered to the Chinese. As to the dissimilarity of other "portraits of Christ," I presume that Mr. Werner refers to western examples, which are quite dissimilar among themselves and have no bearing on the point at issue. The oldest known portrait of Christ, barring the present bone of contention which could hardly profess to be a likeness, is here at

Cambridge, in the library of Trinity College, and is attributed to the 8th century. Mr. Werner gives many reasons why the shorter priest (or Lao Tzū) should not be kneeling. If not, he would be a mere dwarf compared with the over topping figure behind him. As to the toe-points, I will retire incontinently from the fray, and leave Mr. Werner to fight it out with one of the most distinguished archaeologists in the United Kingdom, Miss Jane Harrison, Hon. LL.D. Hon. D. Litt., Lecturer in Classical Archaeology, etc., who favoured me with the following opinion:—"The kneeling attitude of the lower figure convinces me. I took the figure as kneeling before I read the text, or noticed the visible toes."

All the the above details, however, weigh like chaff in the balance compared with the real *crux* of the question, which has been studiously burked, shirked, or evaded, by every previous disputant, and now by Mr. Werner himself. This *crux* is the accurate translation of the descriptive label attached to the picture: 圖三爲一. Opponents say that these words simply mean that *the three Religions*, that is, Buddhism, Confucianism, and Taoism, *are one*,—in their ultimate aim, the regeneration of man kind. In reply to this it may be stated, not for the first time, that there is a stock phrase covering exactly the sense required which has been used for many centuries and might well have been applied here, had the composition of the picture allowed of such a meaning. This of course is the well known sentence, 三教爲一 in which there is no difficulty as regards the subject of "are one;" whereas we search in vain for any subject of 圖, beyond something we find in the picture itself, namely, the segregation of one of the three figures, in striking contrast with the aggregation of the other two. For me, that isolated figure becomes the subject of 圖; and for me, therefore, the true translation is that the said figure "Envelopes Three, being One." Who could the person be, of whom such a statement could be made? This view seems to me to be fully borne out by a sentence in a 後序 postscript to the work in which the picture appears. The writer of this enlarges on the wonderful variety of pictures brought together; and among these he particularly mentions, as something out of the way, the very illustration now in question: 有一圖三者, which can only mean, "There is a One who envelopes Three" with no suggestion whatever of three religions having the same aim.

Mr. Werner ended his paper with "hilarious" laughter at my expense in reference to the "toe-points touched in." I have a presentiment that I shall laugh last. Discoveries

are always rightly received with caution; e.g. the Ireland and Shapira forgeries. Sometimes the caution is overdone: e.g. the Nestorian Tablet, with the denunciations of Voltaire, Renan, and of several distinguished Chinese scholars. Meanwhile, I may be allowed a little friendly giggle at the amazing suggestion by Mr. Werner that, with reference to the isolation of one of the three figures, "Buddha is given precedence out of ceremonial deference, because his religion is foreign to China and he occupies in the picture the position of a 'guest' or 'stranger' in China." *Solvuntur tabulae!*

HERBERT A. GILES.

21 March, 1922.

MR. WERNER'S REPLY.

It is true that I had, and have, "no wish to revive the controversy." When I stated in my paper in the *Journal* for 1921 that the picture of Christ I reproduced from the *Li tai shên hsien t'ung chien* "added another to the existing portraits of Christ," it would, in default of reference to Professor H. A. Giles' alleged "figure," "picture," or "early portrait," have been supposed that I agreed with the theory he has been so laboriously trying to substantiate. Had I not appended to my statement my reasons for making it, these would only have been called for later. My action was therefore quite consistent with the absence of a wish to revive the controversy. It was purely a defensive measure, intended to preclude the mistake of including me among the few who have adopted Professor Giles' view.

The absence of the wish has a further cause. I prefer to have the supreme joy of residence and research in Peking disturbed by controversy only when it is likely to lead to some positive and useful result, without marring friendship with fellow workers in the same field. Discussions of the kind which occurred in the pages of the old *China Review* detract, in my experience, from the pleasure of perusing that interesting if now somewhat antiquated periodical. For toilers in the most fascinating realm of sinology I have always entertained a feeling of brotherly lovingkindness, holding that "rival" (I prefer the adjective "co-operating" as long as no socialistic meaning is attached to it) sinologists should be regarded as friends to be cherished, not as enemies to be killed. After all—unless our work is indifferent or we are destructionists or exterminationists—we are all builders,

not completers, and, however good the building, the work of every one of us is destined to seem antiquated, perhaps even quaint, in time. Even now the *Tzū êrh chi* of our sinological childhood must be regarded rather as an interesting historical relic than as a useful text-book by those who, from the vantage-ground of residence in China, can see with their own eyes the progress that has been made. A kaiserly attitude or manner (objectionable in any case) would therefore be particularly inappropriate in a domain of which we have as yet explored only the merest fringe and are never likely to conquer the whole territory.

A recent writer in the *New China Review*, not the first to do so, refers to the "assurance" (the more colloquial term "cocksureness" has also been used) of Professor Giles, and this assurance seems to me to be a serious if not insuperable obstacle to any final and satisfactory agreement on this matter. The impression left on my mind by perusal of his articles was that, having broached a theory which had excited keen opposition and even ridicule, he had determined to carry his point somehow or other, and in so doing had only got deeper and deeper into the mire. First, it was simply "a figure of Christ." Now, it is Christ disguised as a Nestorian priest. First, it was "a Nestorian priest kneeling at his feet." Now, after the toe-points have been pointed out, these have been "touched in," because he, who resembles Lao Tzū, "was mistaken for Confucius" (!), when someone much more like Confucius was standing just behind him! (Would any Chinese, alive or dead, make the very tall Confucius into a dwarf?) Terms, also, are strained in favour of Professor Giles' view and against that of his opponents. For instance, the use of the word "dwarf" as compared with the "overtopping" figure is quite unjustifiable in relation to the figures of Lao Tzū (or the "Nestorian priest" in front) and Confucius (or the "Nestorian priest" behind). The three figures in the picture differ from each other in height only by one-eighth of an inch; they measure exactly one inch and four—, one inch and five—, and one inch and six-eighths respectively. The difference between the shortest and the tallest figure is one quarter of an inch. It was evidently therefore the intention of the artist, engraver, or moulder to indicate only a slight discrepancy in stature, though, of course, the question of relative height may have nothing to do with the matter at all. Now it is well known that Confucius, the son of an unusually tall father, was, in modern measurement, about seven feet in height. This would make the shorter figure 6 feet 6 inches in height—by

no means a dwarf! As I hold the figure in the background to be that of Confucius, I am entitled to regard the "dwarf" as being of this height. But taking (to be perfectly fair) the middle figure as being of the average Chinese height of say 5 feet 4 inches, the three figures would be 5 feet 9 inches, 5 feet 4 inches, and 4 feet 11 inches in height respectively. A difference of five inches from the average height does not warrant the application of the term "dwarf" to the shorter one. Further, the proportionate difference between Buddha (or Christ) and Confucius (or the taller of the two Nestorian priests) is exactly the same as between the latter and Lao Tzū (or the shorter of the two Nestorian priests); yet it is not therefore correct to describe Confucius as a dwarf in comparison with Buddha. Moreover, if the shorter figure is kneeling and is still just about five feet in height, he would indeed be a gaint when he stood up! If he were a Westerner he might be even still more of a giant. If Professor Giles, *more suo*, should allege that his Nestorian priest *was* a giant—say seven feet or more in height—or that, having no lower legs, he could not do anything but kneel, that would not surprise me: it would only add another to the straws he has been clutching at to save his theory!

My acquaintance, though slight, with Miss Jane Harrison, impressed me with the fact—a fact which has impressed the scientific and literary world—of her profound knowledge of the Greek language, literature, and art, but it did not impress me with the idea that she was an authority on little Nestorian or Chinese toe-points. (By what perverted law of chivalry Professor Giles acquires a right thus incontinently to sidetrack himself and leave the lonely lady to assume the gloves in order to protect, against a man, his little toepoints, is not altogether clear.) Her statement, made in reply to Professor Giles' query, that she "took the figure as kneeling," made before more careful scrutiny disclosed her mistake, seems to indicate a want of careful observation which vitiates her conclusion. Perhaps a further impartial inspection would have impressed her with the striking resemblance of the three figures to Buddha, Confucius, and Lao Tzū. But neither she nor Professor Giles has attempted to explain the absence of the lower legs (a point in my paper which Professor Giles burkes), or why both figures are not kneeling in the presence of Christ, or whether the toe-point of the other "Nestorian priest" has also been touched in, or why, if Christ is dressed as a Nestorian priest, his clothing does not resemble that of the other two "Nes-

torian priests," or whether, anyhow, it was or is the custom of Nestorian priests to kneel when they deliver blessings, holding a Taoist scroll in one hand and putting the other in the characteristic attitude of Lao Tzū with his two straightened fingers, symbolical of the Taoist art of the magical two-edged sword (劍訣), or whether, when they knelt to bless, they kept their knees a foot and a half to two feet or more apart. It seems to me that if that amputated, kneeling figure were to adopt that extremely uncomfortable and irreverent attitude in order to deliver a blessing, he would—either before, during, or after (probably before) the delivery—topple over on to his nose, carrying Professor Giles' theory with him!

If, as seems unquestionable, Lao Tzū is thus identified, that would, apart from all other considerations, settle the whole issue.

As regards the emphasis I laid on the main characteristics of the portraits or pictures of Christ, it is a little difficult to compare satisfactorily with them what was at first said to be "one more early portrait of Christ," but is now said to be "hardly a likeness" and Christ in the dress of a Nestorian priest. Had not this been an afterthought as a result of the criticism of foreign and native scholars it surely would have been wise to have saved much writing by mentioning it in the first instance. As it is, if Professor Giles sees in this picture a Nestorian coiffure on the head of Christ and I and others see the *ushnīsha* on the head of Buddha, there is no hope of agreement. Nor do I agree with the view he takes regarding the "similarity" between the "Christ" on p. 27 and the "barbarian of the West" on p. 301 (note that the *lo-han* is "replying to," not "blessing," the "barbarian"), nor regarding the existing portraits of Christ, especially the points I referred to of the thick head of hair of Christ with the parting down the middle, the curly beard, and the general dissimilarity between such collections of pictures as those in *The Christ Face in Art* and this old engraving. If the "bone of contention" were intended to be "an early portrait of Christ" these characteristics would surely have been indicated, if not emphasized. It was at least unfortunate that the artist, if he intended to depict Christ and two Nestorian priests, should have made them so unmistakably like Buddha, Lao Tzū, and Confucius! If every characteristic of Christ is omitted or disguised in a picture which "can hardly profess to be a likeness," there is nothing left of Christ at all! Professor Giles having now completely dechristified Christ by taking

from him his essential thick Nazarite hair and characteristic beard and clothing him in Nestorian garments, I am forced to ask what remains by which to identify this figure as Christ? Is it the shape of the eyes, the nose, the feet, or the toes? Again I see no hope of agreement.

Coming now to the motto 圖三爲一 on the back of the ink-tablet, it is quite unthinkable that the word 三 "three" in the motto should not be considered as referring to the three figures in the picture. The three who are 圖-ed into one are these three persons or what they represent. To admit Professor Giles' contention would involve the conclusion that the Holy Trinity is or was composed of Christ and two Nestorian priests! The usual phrase for the Trinity is 三位一體 and this meaning does not seem to be conveyed by 圖三爲一. As to the subject of 圖, the gist of a long, elaborate explanation by a native scholar is that the two circles surrounding the picture (representing respectively heaven and earth—all that is comprehended in the term 世界) are to be taken as embracing and unifying the three doctrines personified in it. (This view derives support from the sentence in the 後序 referred to by Professor Giles, which evidently refers to the illustration itself.) According to this explanation, the picture is composed of 天, 地, 人, 日, and 月, and these, when personified (the human figures standing for the religions or doctrines they represent), fall naturally into the places assigned them in the picture, those places corresponding to the positions in the well-known 陰陽 diagram (sometimes called the "duplex fishes") composed of the two concentric circles representing 天(乾) and 地(坤), and of 月(僧 Buddhism), 日(道 Taoism), and 人(儒 Confucianism). The order is determined by the priority (of origin, not of arrival in China) of Buddhism to the other two, 儒出於道 道出於佛 (Note also that the order is 僧道儒 not 儒道僧 or 道儒僧 etc. It is also obvious that Confucius in the picture is listening to Lao Tzŭ, not worshipping Christ—or Buddha—as maintained by Professor Giles). This diagram was evidently the ground-plan of the picture in question, and the above explanation (which also shows the *raison d'être* of the two concentric circles—not hitherto explained—instead of a single-line rectangular border) would seem to be the most reasonable and probable solution of the problem.

This explanation differs somewhat from the one (also founded on discussions with learned native scholars) given in my paper, but it does not differ in the essential facts, namely, that the figure in question is one of Buddha, and that

Buddha (standing for Buddhism) is here rightly placed in a position of prominence. All my Chinese friends strenuously insist that the 三 "three" cannot refer to one of the figures only, that the figures are those of Lao Tzū, Confucius, and Buddha, and none will admit that the "Buddha" is "Christ."

Professor Giles' *solruntur tabulæ* is useless, for there is no "President" to decide the issue. But, if any *suffragium* were possible, the majority of China's four hundred millions (who may be supposed to know their own sages and gods when they see them—perhaps more intimately than many Western peoples know theirs) would certainly not be on Professor Giles' side. As far as I can see, the majority of Western scholars would not be on his side either. The matter, in any case, surely does not possess the importance which Professor Giles seems to attach to it. Even if he had discovered a Chinese outline drawing of Christ so ill-disguised as a Nestorian priest as to be mistaken by most people for Buddha and attended by two Nestorian priests closely resembling Lao Tzū and Confucius, that could hardly warrant so much ado. All the Chinese and Western scholars I have consulted are dead against him. The "hilarious laughter," by the way, to which Professor Giles replies with his *tu quoque* "friendly giggle," was theirs, not mine, and though hilarious laughter might effectually drown a giggle, I have no desire to engage in so childish a competition as striving for the "last word" or the "last laugh." I would prefer to smile and shake hands, if there were any prospect of agreement. If it is to be a matter of laughter rather than giggles, surely the sentence on p. 36: "No Chinese artist could have painted such a picture without infinite risk to his valued skin," etc., is enough to excite it in no small degree! But I can discern no profitable future for the discussion, and have no wish to spend further time in continuing it with a stiffnecked controversialist who dubs as "absurd" an explanation supported by many Chinese and Western scholars, who have given their opinions independently, unless (which seems extremely unlikely) any useful object is to be attained, and unless, there being a reasonable prospect of agreement, the discussion is carried on in a spirit of sweet reasonableness and constructive lovingkindness. As it is, nothing which Professor Giles has said hitherto, and nothing which he says here, causes me to change my conviction that he is mistaken in his interpretation of the picture and its motto. While I hold that there can rightly be none but a negative answer to his question, "Art Thou the Christ?"

I yet prefer to agree to differ from so eminent a sinologist in a friendly manner: there is no occasion (following the historical precedent) to "draw a line on the ground" (畫地絕交)!

E. T. C. WERNER.

RECORDS OF THE GEOLOGICAL COMMITTEE OF THE RUSSIAN FAR EAST.

No. 16. *P. P. Goudkoff*. A scheme of instructions for the sampling and registration of materials relative to ore deposits. No. 14. *E. E. Ahnert*. Annual report on geological research in 1919. No. 11. *A. N. Kryshstofovich*. Some tertiary plants of Possiet-Bay. No. 15. *A. N. Kryshstofovich*. Tertiary plants from Amagu river in Primorsky Province. No. 12. *I. Hayasaka*. On a collection of the cretaceous fauna from Russian Sakhalin. No. 13. *A. N. Kryshstofovich*. Report on the results of studies in Japan:—

The Geological Committee of the Russian Far East, residing in Vladivostok, in spite of the very difficult conditions in which the Russian scientists have to work at present, endeavours to promote by all ways and means a scientific gathering of materials concerning geology and useful minerals of the Russian Far East and embraces in its explorations the Island Sakhalin and Japan. The collected materials are being published by the Committee and 24 books have appeared up to the present moment. The titles of some of them are given in the beginning of this article.

P. P. Goudkoff designed a scheme of instructions for recording of materials relative to ore deposits. For valuation of probable stocks of a mineral it is necessary to have an idea in which way the formation of this ore deposit took place and what were the conditions which caused the appearance of special geological and chemical properties being typical for the said deposit. In consideration of the above, besides a detailed description of an ore deposit itself, information regarding a general geological structure of the district, in which the ore deposits have been discovered, should be obtained and these practical data will indicate the signs, facilitating the task of a new search for minerals in this district. The author has worked out a series of questions, the answers to which must be especially collected by the members of the Geological Committee and published periodically. The realization of such a scheme would be, without doubt, very useful as much to the practical mining men as to the scientists.

E. E. Ahnert in his annual report of geological research in 1919 gives a circumstantial account of the results of

geological explorations in the district of the Possiet-Bay, near Novo-Kievsk. He describes large deposits of brown coal, and mentions some silver lead ore and gold placer deposits. In order to show the quality of the coal, he gives its analysis, showing also the heating value of this mineral fuel. E. E. Ahnert has collected here some well preserved impressions of fossil flora, belonging to Tertiary geological period and A. N. Kryshstofovich has defined them and gives us a detailed description of them in the book "Some Tertiary plants of Possiet-Bay." In addition he draws a historical sketch of the study of the fossil flora found on the Pacific Coast and in the Russian Far East and quotes the literature referring to this question. A. N. Kryshstofovich has also studied and described some petrified tertiary plants from the river Amagu in Primorsky Province, and found a collection of fossil fauna in the Russian Sakhalin, near the mouth of the river Hoya. These petrified mollusks have been investigated by Dr. Hayasaka and the results published by the Committee in the book: "On a collection of the cretaceous fauna from Russian Sakhalin." The discovery of these representatives of the Chalk stratum is of an interest, as their presence discloses the age of some doubtful layers.

A. N. Kryshstofovich undertook during his visit to Japan some geological studies of the fossils of this country and gives some information about this subject in his "Report on the results of studies in Japan in 1919-1920."

All the said editions represent a valuable donation to the scientific literature about geology of the Far East, having also a practical interest for the mining men. The books are neatly printed and furnished with tables containing excellently executed photographs of the fossil remains.

Bearing in mind that practically the vast area of the Russian Far East has not been systematically explored from a geological standpoint of view and the discoveries, which have been of benefit to the development of mining enterprise, have been mostly of an accidental character, we must admit that any explorations, being led according to a plan by specialists, are of a particular value and it should not be forgotten that the work of the Geological Committee of the Russian Far East must be done under specially grave conditions.

A. B.

OBITUARIES

SIR E. D. H. FRASER, K.C.M.G.

The Society has suffered a great loss by the death of Sir Everard Fraser, its President for many years. The Officers and those who were more intimately connected with him deeply mourn the death of such a scholar and friend. The Resolution passed at the Public Meeting and recorded in the Proceedings give a token of the respect and affection with which he was regarded by his fellow members.

Everard Duncan Home Fraser was born on February 17, 1859, at Protobello, near Edinburgh, being the son of Lieut.-Col. R. W. Fraser, and he was educated at Aberdeen. Passing a competitive examination, he was appointed a student interpreter in China on March 10, 1880, being promoted Acting Consul at Foochow in 1886 and at Kiukiang in 1889. In June of the latter year he went to Ichang as Acting Consul, remaining there until January 11, 1891, when he was appointed Acting Vice-Consul at Chemulpo, Korea, holding that post until 1892 when he went, in July, to Chungking as Acting Consul. On December 1, 1893 he was promoted First Assistant, and was Vice-Consul at Canton from December 13, 1895 to October 26, 1897, and Acting Consul there from December 14, 1895 to May 27, 1897. He was promoted to the H.M. Vice-Consul at Pagoda Island on September 27, 1897, and Consul at Chinkiang on May 13, 1899. In 1898 and 1899 he was Acting Consul at Foochow. On January 1, 1901, he was honoured with a C.M.G., and became Acting Consul-General at Hankow on January 24, 1900, being promoted Consul-General at that port on July 1, 1901.

On January 20, 1911, he was transferred to Shanghai as Consul-General, which post he held with honour up to his death. In 1911 he received the Coronation Medal and was created a Knight Commander of the Order of St. Michael and St. George on June 14, 1912. At the time of his death Sir Everard Fraser was Senior Consul in Shanghai and, therefore, Chairman of the Consular Body.

At the memorial service Bishop Molony said, "Sir Everard Fraser was a noble man and a great Consul. He was straight and tall as the pine trees of his native land, his will and purpose were as strong as the granite of the

Grampians, his companionship was as fragrant as the heather on the moors of Scotland. What made him such a man as he was? In his youth high ideals and hardness of circumstances framed his character. In manhood he set before him at all times devotion to his duty and the years of his later life were fortified by a strong religious faith.

He was one of the best and most accomplished students of the Chinese language. His knowledge of this literature was wide and his researches many. It is unfortunate for students that Sir Everard Fraser did not publish more than he did. Possibly his modesty and reserve on the one hand and his high standard of scholarship on the other hand prevented this.

SAMUEL COULING, M.A.

Samuel Couling was born in London in 1859, the youngest child of a Nonconformist minister who, though of scholarly tastes, could not give his children many early advantages, through straitened circumstances. The lad was put into an Insurance Office at fifteen or sixteen; but after two or three years, having decided to follow his father's calling, he was entered at Bristol Baptist College. Here he took a five years' Divinity course, with Arts classes at Bristol University College (now Bristol University); here too, he first became interested in Mission work in China.

In January 1883, he became minister of the Baptist Church at Totnes, Devon. His brief but happy ministry there came to an end in June 1884, owing to the fact that the Baptists Missionary Society had asked for fourteen volunteers for China. The young minister offered himself and was accepted: his people regretfully acknowledged the prior claims of the Mission field, learned to regard him as their representative in *partibus infidelium*, and lovingly kept his name on the church roll all his life.

He arrived in China in December 1884, and was designated to Ch'ing Chow foo in Shantung, where—after studying the language—he was put in charge of a newly-established Boarding-School. The boys were picked boys and all from Christian families; all instruction was in Chinese, English not being taught at all: for those were early days.

He soon realised that for his work's sake as well as his own, he ought to have a degree; and after using any leisure he could get from other work and other studies in the field, and utilizing two furloughs in the necessary preparation,

he graduated M.A. of Edinburgh in 1902. As far as the University syllabus permitted, he chose the subjects suitable for his work in China; and he also did a good deal towards his B.Sc. and LL.B. degrees, one or both of which he intended to take on his third furlough. Circumstances however, prevented this. About 1904, important changes were made in the educational policy of the Mission, which did not commend themselves to him; and after two or three years' work under the new conditions, he felt it wise to resign. It was about this time that he was twice offered the Principalship of Shansi University, which honour he declined on the ground that he wished if possible to remain with his Mission. He resigned finally from the B.M.S. in 1908; and this was one of the greatest sorrows of his life.

He then removed to Shanghai, where he was for some years tutor in a well-known family. In 1914-16 he was Hon. Sec. of the Royal Asiatic Society, (North China Branch) and editor of its Journal. During this period he perceived the lack of a general book of reference as to things Chinese in the R.A.S. or any other library, and set to work to collect material for such a book. The result was the *Encyclopaedia Sinica* which was published in 1917, and was awarded the Prix Stanislas Julien in 1919. In the Preface it is said, "It is the framework on which a more complete and worthier encyclopaedia may be elaborated," and the Editor always hoped to bring out a second edition, for which he had considerable material in hand.

In 1919, though in poor health, he accepted the Acting Principalship of Medhurst College, Shanghai (L.M.S.) and rejoiced at being back in Mission work; but at the close of the year, a severe illness compelled him to resign. In the same year he started the *New China Review*, a bi-monthly periodical devoted to sinology in all its branches.

In 1920, he accepted the invitation of the Shanghai Municipal Council to complete the History of Shanghai (in 3 vols.) left unfinished by the late Mr. George Lanning. Unfortunately only the second volume was completed at Mr. Couling's death. This took place at Shanghai on June 15th, 1922 at the age of 62.

He became a member of the R.A.S. in 1894; was, as we have said, Secretary and Editor of the Journal for several years; was made a Honorary Member in 1918, and was one of the Society's Vice-Presidents at the time of his death.

He was by nature retiring and reserved; and those traits were accentuated by the nature of the rare and dis-

troubling complaint—an oesophageal diverticulum, which after many years of increasing misery at last caused his death,—so that he was not widely known in a social sense; but one of his greatest joys in later years was the fellowship of the learned and generous men of many lands who helped in the *Encyclopaedia*, and made the *New China Review* possible.

Ever modest about his own abilities and attainments, one of his latest wishes—oft-repeated—was that there might be “no eulogies,” and this wish his friends feel bound to respect.

It may be said however, that by his courageous fight with physical weakness, and his determination to work as long as any strength was left, those who knew were often reminded of Robert Louis Stevenson, whom in features also he strongly resembled.

Most people will know him as the versatile compiler of the *Encyclopaedia Sinica*: sinologues will remember the plucky editor of the *New China Review*, (which seems likely to close its career at the end of 1922 for lack of any one to take his place): but his best memorial is in the characters and lives of certain Chinese whom he taught and guided unostentatiously but thoroughly during the best time of his life,—the twenty odd years he spent in a sleepy, sweet old city in the interior of Shantung.

He is survived by his wife (who at his desire, writes this brief sketch) and by one son and one daughter.

REVIEWS OF RECENT BOOKS.

Histoire Général de la Chine Et de ses Relations avec les pays Étrangers Depuis les Temps les Plus Anciens Jusqu'à la Chute de la Dynastie Mandchou. Par Henri Cordier, Membre de l'institut. Paris.—Librairie Paul Geuthner. 1920.

Like Confucius, M. Cordier is a great annalist, if not a great creator. He is a great student as well as a busy one. His past works show him to be the supreme authority on the bibliography relating to China, and consequently he must know things Chinese better than any one living. Students have been greatly indebted to his past works, and by this new history, he has placed readers under further obligation to his industry and knowledge. Here they have a compendium of the vast amount of material contributed by many scholars in past times, arranged in a consecutive narrative, forming a most readable history of this vast empire from the most ancient times to the present. And as though the long internal records of the people were not enough, we have thrown in, the country's relations with adjoining races and peoples both near and distant. But this may be at one and the same time, its strength and weakness. For "Ses Relation Avec Les Pays Étrangers" may have been an allurements to be shunned, rather than an opportunity to be grasped. For it is a certainty that no history of China could be adequately recorded in the four volumes, before us, containing though they do about three quarters of a million words. And when it is found that the best part of two volumes are given to "Strangers," it will be readily concluded that the history of the country itself will be that much shorter in consequence. It is a remarkable fact how the magnet of the circumference has attracted the foreign historian. We think of Mr. E. H. Parker and M. Cordier in particular, not to mention others, who have gone beyond the rich pastures of Hua Hsia, the homeland, to browse on the wide territories beyond with their poor pasturage. Have they been allured by the great names and bloody deeds of Mongol warriors? It is not implied that these outward attractions should be altogether neglected, since the Tartar pressure, and the virility of the Eleuthes, did affect the internal history of

the State; but the tendency is to occupy too much space with these Etrangers. Here it seems appropriate to mention another defect in all foreign histories of China. The reader gets the impression that the whole history of the country consists of wars and conflicts. In his history of the English People, J. R. Green, mentions that it is a great mistake to think that the main elements of a people's history consists of wars. This at most only forms a side issue. The main concern of a people's history lies in the growth of its institutions, in its administration, in its laws, its home life and social conditions, its agriculture and business pursuits, its educational opportunities, and in the conditions of its art and literature. And we think that the present work is lacking in these respects. Too much has been made of wars, too little of the life of the people. The excuse may be advanced that things must be taken as they are. That if there is the defect, it lies with the sources in the Chinese histories themselves. To a great extent this may be true. For we remember that in the long history of Ssü Ma Kuang, after an excellent exordium dealing with the meaning of history, the author proceeds to give the annals, seriatim of the successive reigns. These become lifeless and wearisome. Still it was the noble desire of another historian, Ssü Ma Ch'ien to supplement mere chronological annals by monographs on art, religion and economics, treating of these round some central figure. To some extent this is true of other Chinese historians as well. If more such ideas had been extracted by foreign and modern Chinese historians, who have written in English or other language, the result would have been of much more value and entertainment. In this way too we should have a far better apprehension of the nature of the Chinese people and their survival through the long succession of the centuries. Certainly the author of *Dictionnaire Bibliographique* was well equipped for such a task, at least as far as the works of foreign writers are concerned; for no one can be so well acquainted with them as he.

We therefore think the learned author of this work has fallen under the allurements of "Les pays étrangers" and given undue prominence to this phase of a history of China. This side is overweighted so no true proportion is found and an equal balance is wanting. We need only refer to the section dealing with Kang Hsi. Very little pertaining to that remarkable man is inserted. Foreign relations constitute the major part of the narrative and even individuals who had to do with China as early as the 1584 and 1604 are introduced into a reign that began only in 1662. If a summary of the dynastic history, the Tung Hua Luh, had been incorporated, it would be most valuable and illuminating of that remarkable reign. But as

it is, the general reader is left in the dark as to how the emperor proceeded to put into execution his great ideal of "governing for the welfare of the people alone." Indirectly too we should have an insight into the economic life of the people, and, the ruler's constant anxiety lest the Treasury should impoverish the people, by its frequent demands on provincial funds. This defect goes on to the end of the work. Under present conditions this may have been inevitable, and, before the defect can be remedied much work will have to be done on the original sources and fresh material extracted for a complete history of the Chinese people.

We do not wish by these suggestions to underrate this valuable and monumental work. It will prove a mine of reference and a handy compendium of Chinese history. We heartily congratulate the author on the end of his laborious task. A few of its more detailed excellencies may be mentioned. The dynastic lists of reigns with the "nien hao" at the end of each section will be valuable. It is remarkable how thorough the author has been in his work in giving exact days and years. *Tables des Matières* are also useful. At the end of the 4th volume there is an *Index Alphabétique*. We could wish that this were more complete, for many names and references are omitted.

We have only noticed a few errors in this long book. But amongst these, the following may be mentioned. Vol. 2, page 58, *P'ing Yang fu* is in *Chan Si* and not in *Chen Si* as given. Vol. 2, page 184, *T'ai Ping* should come under *T'ai Tsou* and not under *Tai Tsoung* as given. Vol. 4, page 239, *James Huberty* should be *Huberty James*.

We think also more space should have been given to extra-Metropolitan history of the Boxer. There is no adequate mention, that we can find, of the massacres in Shansi, Chekiang, and Manchuria. And the Shansi settlement, by the establishment of a University for the enlightenment of the people, was a signal mark of foreign goodwill, and should have a place in any record. The work of Protestant Societies should also have found a longer account.

Our last word is one of congratulation to Author and Publishers for these attractive volumes. M.

A Little Garland from Cathay. Being a Translation, with Notes, of some Poems of the Tang Dynasty (Cent. VII-IX). By T. Gaunt, M.A., Shanghai: printed at the Presbyterian Mission Press: 1919. pp. 64.

Among the multitude of translations of Chinese poems, this little volume surely has a place. There are fourteen poems, from eight

Chinese authors, translated, and it is a delight to have the Chinese text of the poems printed in the appendix. The translator chose the poems from a small Chinese anthology of the T'ang dynasty, which contains about three hundred. Most of the poets are well known, especially Li Po, Tu Fu and Han Yü.

The result is not "Chinese poetry in English verse," but early Victorian verse, with Chinese subjects. The author puts the Chinese into an ultra-English form; albeit, most of his verse is musical and very well done. We forbear to enter the discussion on what form is the most suitable for translating Chinese poetry. But the excellent and careful introductions and notes to each poem supply much that the verse cannot supply, and leave us wondering whether this somewhat cumbersome result is not the best that we clumsy westerners can hope to make out of the spiritual, spirited and sententious poetry of the China of more than a millenium ago.

H. K. W.

Colloquial Sentences With New Terms. Chinese and English texts.

By Evan Morgan. Shanghai: Kelly & Walsh, Ltd.: 1922.
pp. 170.

In his introduction the author states that "the work is not meant for beginners, but for more advanced students." This should be emphasized, for the beginner will find himself sadly at sea, if he attempts to master this work. But for the advanced student it will prove an excellent help, especially as a preparation for reading the productions of the returned student in any of the numerous periodicals that are put forth by Chinese schools at the present time. Indeed the Chinese is often so difficult and the English so clear that it plainly appears that the original sentence was literally and clumsily translated from English. A little practice under Mr. Morgan's guidance, and the student will begin to see light through the turgid periods of "The Renaissance," "La Jeunesse," "The Eastern Miscellany," and the editorial columns of some of our daily papers. How one who knows only Chinese can make head or tail of them remains a mystery.

The book is in no sense a dictionary. It is true that the sentences are arranged under eleven heads (Economics, Education, Labour, Philosophy, Politics, Religion, Science, etc.) but the division is not strictly observed, since the topics overlap; and there is no special order within the division itself. The student should take a topic and read it through carefully; even where he differs from the translator as to the exact meaning of a phrase, he will find the variant reading stimulating to thought. But in most cases he will not differ, but admire a very

painstaking piece of work. It was decidedly worth doing, and will add to Mr. Morgan's fame as the author of a very serviceable series of helps to the student of the Chinese language and literature.

H. K. W.

The Chinese Drama. R. F. Johnston, C.B.E., M.A. Shanghai: Kelly & Walsh, Ltd.

Although well worthy of investigation, students of Chinese have paid but little attention to the Chinese Drama, and therefore this book is all the more welcome. It was evidently intended as a gift book, and hence was published in an attractive form, with brilliantly colored binding, and with striking hand painted illustrations by C. F. Winzer.

It is not, however, written altogether in a popular style. Perhaps it was expecting too much of a scholar like Mr. Johnston to produce a book that would merely be popular.

Judged as a work to interest the uninitiated, it is not a complete success, for only Sinologues would appreciate some of the chapters, especially the one on the Historical Development of the Chinese Drama. To the ordinary reader there is much that will appear to be *as dry as dust*, but to the serious student there is much that will prove interesting.

We believe a much more popular book could have been written, one that would have given, for instance, some examples of the stories and plots used in the Chinese Drama, and anecdotes connected with the theatrical profession.

It would appear as if the material for the book had been gathered from Chinese writings on the drama, and there is not a great deal of evidence of first hand knowledge. It may be difficult for a westerner to write sympathetically, but one cannot escape being struck by the difference between the spirit of Mr. Johnston's book and the lectures on the same subject by Prof. Soong Tsung-faung.

The writer begins with some introductory remarks, calling attention to the small amount of literature on his subject, produced by western writers, and then gives a brief account of the village theatre, and the troops of travelling actors. This is followed by a description of the city theatre. According to the author "at the present time Peking still maintains its place as the dramatic capital, and as the best training ground for actors. Shanghai comes second, while Tientsin and Hankow rank as third and fourth." The next Section on Historical development, as we have said, is somewhat too scholarly for the ordinary reader. It is based largely upon a book recently published in Chinese called 宋元戲曲史. The author points out

the sudden development of the Chinese Drama when we come to the Mongol Period in the thirteenth century, and holds that this was "in large measure due to the fact that in the ancestral home of the Mongols the drama had already arrived at a higher stage of development than it had reached in China."

After a short section on the drama in the Manchu Dynasty, there follows a section on some characteristics and weaknesses of the Chinese Drama. This is perhaps the most interesting part of the book, but the author fails to do justice to some of the strong points such as the remarkable acting of women's parts by men, and the extraordinary ability in pantomime. The good Chinese actor without the aid of scenery or elaborate theatrical properties, by bodily and facial expression, accomplishes wonderful things. We are brought back to the Shakespearian period where the effect produced on the audience depended so largely upon the actors themselves.

In the chapter, "The Drama under the Republic," the author states that modern plays dealing with modern political and social problems have not proved a great success and have not appealed to the ordinary Chinese audience. Judged by the success of some of these modern plays in Shanghai theatres, this statement seems somewhat exaggerated. It may be true that adaptations from Ibsen and Bernard Shaw may not be acceptable to the Chinese playgoers at present, but at the same time there is a movement on foot to introduce in the modern drama the new social problems in China in regard to marriage and the relation between children and parents. The New Thought movement is exerting an influence on the drama, and in time the drama will be used more and more as a vehicle for influencing Chinese public opinion in regard to social reform.

A section might have been added on the drama in schools and colleges. Students have become amateur actors and playwrights and from the plays produced by them one can see something of the ferment going on in the mind of New China. Prof. Soong Tsung-faung calls attention to the importance of these student plays in one of his articles on the Chinese drama.

There is one misprint which might be corrected in future editions. On page 17, eighteenth line, we have "wastful" for "wasteful."

We could wish that this able writer could find time to give this subject a more thorough study and a larger treatment.

There is still much to be said in regard to the origin of the drama, the varieties of the drama, the construction of the play, the training of the actors, the influence in the past and the present and the outlook for further development.

F. L. H. P.

Korea's Fight for Freedom. By F. A. McKenzie. New York : Fleming H. Revell Co., 1920. pp. 320.

After a brief reference to earlier centuries, the author begins at 1866 and gives a fairly complete history of the attempt of the forward-looking and democratic elements in Korea to obtain independence for their nation; and provides a detailed description of the Japanese atrocities which were only too widely known, some two or three years since. Much of the suffering from these atrocities came under the eye of the author himself, and while he was evidently quite strongly biassed against Japan from the beginning, nevertheless his tale, told in straight-forward journalese, is a moving and convincing one. How one can defend Japan for the actual course of her oppressions in Korea passes belief. The book will be a useful finger to warn the Japanese in time to come.

We note one error; on p. 270 there is a quotation from Mr. D. V. Hudson, of the Southern Presbyterian University at Shanghai. There is no Southern Presbyterian University in Shanghai, or elsewhere in China. Does the author mean the Hangchow Christian College in which the Southern Presbyterians have a share?

H. K. W.

Li Duke of Ch'ien. Translated by J. A. Jackson.

This is a chapter from a well known work in Chinese, the *Ku Chin Ch'i Kuan*. The Chinese is given on one side, having the English translation on the opposite page. The little volume is daintily got up. Both types are clear. Neither the publisher nor the price is given. We give a hearty welcome to this fresh student of Chinese and hope that he will pursue the study of the language and produce other things in future. The work of translation is by no means an easy matter, especially when the attempt is made of giving a fairly literal interpretation, such as would help students to unravel the significance of each word as well as complete sentences. This is the aim of the author of this book. The main purport is quite clear. But it is evident that the translation is immature. Mr. Jackson would have been well advised to have submitted it to an older hand before publishing it. There are many imperfect renderings. We need only mention a few. On page 1 a "torn cap" is rendered as a "skin cap": *Ta kua*, a summer jacket, is made into an *overcoat*. On page 2 we have *T'a hsin li cheng shih fen ti pu kao hsing liao* rendered as "Her affections were genuine, but would never flourish"

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which is quite wrong. The phrase is a very common one, meaning "She was very depressed." In pointing out these mistranslations we hope the translator will not be depressed and be deterred from pursuing his efforts at mastering the language.

Japan's Financial Relations with the United States. By Gyoju Odate, PH. D. New York.—Columbia University.

This work deals with the trade between the United States and Japan, principally during the years of the war. How the trade was financed and the developments of the banking systems of both countries are set forth in much detail. The dislocation in the discount facilities of the world occasioned by the war is clearly shown. The financial centre of exchange shifted from London to New York. It is pointed out at the same time that the machinery was very inadequate. London's long experience and unrivalled opportunities could not be replaced. We doubt whether the statement regarding the transfer of centre from London to New York will hold good to-day. In fact we think that London is rapidly regaining the position that it temporarily lost, and that it still will be the financial centre for the world's exchange. The pound sterling may still come to be the great medium of economic speech and practice. This is a book for the expert in trade and banking.

Chinese Grammar Self-Taught. By John Darroch, Litt. D., O.B.E. London: E. Marlborough. pp. 152.

This excellent little volume is a companion to "Chinese Self-taught," a work that is well-known. The design of the earlier book was to help the student to learn to speak Chinese; the present volume attacks the problem of instructing him to read. The method of presentation is that of an English grammar, so that the form of the instruction will at least be familiar to the student who proposes to himself the difficult task of acquiring the written language by the aid of a book only. It goes without saying that if Dr. Darroch could be successful with his first book, he should be so with this. The proof of that pudding will have to be in the eating; but we are inclined to believe that a determined student with a talent for languages will get a long start by mastering what he will find here. The size of the book makes it very sententious; but if the student determines to *omit nothing*, he will make steady progress. There are twenty-four lessons; which reminds one of the educational correspondence agency that advertised an infallible method for learning a

language in twenty-four hours:—"Divide the language into twenty-four parts and learn one each hour." In the case of Chinese, the student will be well-advised to make it twenty-four months; but he should master the material in this manual in much less time than that. A useful dictionary of three thousand characters, most of them defined with a single English word, is provided. Dr. Darroch has a gift of making the salient features of a linguistic problem stand out, and of expressing the facts he wishes to convey in language that is racy and clear. Many an old student will find much that is new and interesting and useful to him, if he will spend an hour or two looking through these lessons.

H. K. W.

The Economic History of China with Special Reference to Agriculture. By Mabel Ting-hua Lee, Ph. D., New York, Columbia University.

In a recent article in a well-known American magazine a writer pointed out that ambitious American students were "Ph. D. mad." Everybody of this class was so bent on obtaining this coveted degree that evidently the Chinese students of brilliance who study in America are smitten with the same desire, and in order to obtain it produce Theses of various degrees of value. Ph. D. reminds them so of the old Hanlin doctorate, and they wish to be able to add "Po Shih" after their names on their return. The present volume is, however, peculiar in that it is the Thesis prepared by a Chinese lady at Columbia University. She is to be congratulated on the choice of her subject for the thesis, viz:—*The Agriculture of China*. Chinese have always looked upon agriculture as the backbone of their Country's prosperity. It may be said that the majority of her scholars were brought up on the farm. The young lady shows an interest in the condition of her own people. She reminds us that political storms pass serenely over the heads of the people while the farmers still go on with their work.

The first portion of the volume is a running account in a somewhat sketchy way of the fortunes of the farmers during the various dynasties down to the present time. This is followed by a note-book account of source material derived entirely from a copy of the Chinese Encyclopaedia which apparently the University library could boast of. Of course, the material for her study was exceedingly scanty. This criticism applies with equal force to everything that Chinese students have produced in the way of theses for this same degree.

Miss Lee refers to the paradox of Chinese Agriculture, viz:— That the Chinese have been successful farmers for forty centuries, and yet the soil appears to be as productive as ever. She claims that whereas in Western countries the yield is only fifteen bushels to the acre it is in China on the average twenty-five bushels to the acre, and yet this is not enough to supply the food needs of the people. The reason, of course, is that there are too many people and too little land. She says that China's soil is maintaining her four hundred millions but in a desperate way. Notwithstanding every device which has been drawn to their aid, their farmers barely eke out an existence. China is indeed known as the "special home of hunger." What is the solution? Our author says more land is the only solution. But where is it to be got? Probably only by more intensive cultivation of the actual amount of land which exists, supplemented by a reclamation of marshes, especially near the sea. If any nation could be justified in having earth-hunger, surely China is, but, alas, there seems so little to satisfy her hunger. Other nations are erecting barriers against her even in portions of the earth that are practically virgin soil. In the early days there was plenty of land, as for example, was the case in Canada. This land is becoming gradually filled up. Unfortunately the land in China has become more than filled, and the population is simply spilling over into other countries.

Our author gives due credit to the Manchus for the improvements which they introduced in agriculture in the early days although towards the end these things were, of course, sadly neglected. She is also impartial enough to give credit to the Japanese for having immensely improved agriculture in Korea. When she comes to speak of the Republic she says that the Republic has introduced no improvement in the condition of the farmers. She refers at length to the great famine of recent date in North China, and dwells upon the miserable condition of the farming population. She is able to introduce some interesting parallels with the Roman Empire, especially in its decadence, and to show that agrarian discontent had very much to do with changes of dynasty in her own Country. She claims that in China the latifundia which were the curse of Rome were put down by the Government with a strong hand. The result is that we have small farmers owning their own land all over the Country. She concludes her work as follows:—"All that improvements in methods of cultivation and the counteracting of the effect of natural disasters can accomplish is of a palliative character, simply postponing the evil day, unless we solve the problem of over-population or provide through the development of manufactures or otherwise a needed

outlet for our surplus population." Mr. J. O. P. Bland has recently asserted that it is impossible for China to produce more and support more people. What answer would be given to Mr. Bland by Dr. Lee is not very clear from her thesis. D. M. G.

Travels of a Consular Officer in North-West China. By Eric Teichman, B.A. Cambridge University Press. 24/-.

There are two ways of travelling. One is to do so and say nothing about it. The other is to record experiences and publish them for the instruction of the public. Mr. Teichman has chosen the latter, much to the benefit of the public. Not much has hitherto been published on the routes taken by Mr. Teichman into distant Shensi, Kansu and Ssüchuan. Colonel Bruce published an account of his journey from India to China, but the route described by him is different from the journeys related in this work. Two excellent maps accompany the volume which are of great help in following the traveller in his long and devious ways. The journeys are marked in red lines and a glance at the maps will show the extensive regions covered by Mr. Teichman in his arduous journeys. Any future traveller will consult this work and find it of much service. It is almost needless to mention that these districts have often been trodden by missionary travellers but they have not left such minute record of their journey and experiences. If Mr. Teichman errs at all it is in a too minute and detailed record of his daily stages. Indeed we think that the book would not be less valuable if there had been less account of the day's routine—of when the day was begun and where they stopped for lunch and so on. A little of such experience is good but it tends to become monotonous when often repeated, as it is in this work. And again the book is full of such descriptions as the following. "The track climbs out of the gorge to the top of a plateau of a similar height on the other side, and then runs across the undulating uplands for fifteen *li* to the village of Kao Ts'un in the district of Pin Chou, 90 *li* from Yung-shou." A little of this is interesting but becomes wearying when most of the book is taken up with the record of such details. It could have been wished that Mr. Teichman had given rein to his imagination occasionally and described in vivid language the *toute en semble* of some great plateau or given us the impression created on his mind by the lofty mountains that he crossed. The people too might have formed more the subject of the narrative. He must have mixed with all sorts and conditions of men as he moved on from place to place, and his experiences of the people could not but be varied and curious. Yet the narrative does not leave any distinct colour on the

mind of the reader about the people. We think that if the author had taken Whitman's *Salut au Monde* with him and read it occasionally we should have a record more deeply tinged with the life of the people. So there is a certain lack of inspiration and warmth and colour in the book. It must not be thought however that these things have been wholly neglected. Indeed most useful information and interesting facts are frequently offered. And lest our remark as to the lack of colour and enthusiasm be taken, too literally, and rob the book of some of its great merits, we would call special attention to many of the impressions of the traveller on such, and many other subjects that cannot but create a deepened knowledge of these regions and of the Chinese people generally. For instance the depredations of the White Wolf bandits are brought to our view anew with new facts, especially from the point of the suffering such outbreaks occasion the patient people of China. Many incidents of economics are given us and the possibility of the growth of trade, which things are of great importance to the world to-day. Many local customs too, as they were met, are written down. Little bits of history and an insight of how the country is undergoing change under the pressure of revolutions and new thought are supplied. It will be news to some to read of the factories and bridges of distant Lanchou. Much information is given on the Mohamedan in Kansu and the nomad life of the Thibetans. And we are reminded of the rich supply of wheat in Shensi and Kansu, whose fertile and wide fields form the granaries of China. The population of Kansu is mixed, the Mohamedens forming the third part. But we think that Mr. Teichman is quite mistaken in the observation he makes in the comparison of the relative success of conversions to that religion and that of the Christian religion. He thinks that the latter has been very slow in comparison with the propaganda of Mohamedanism. But he has surely forgotten that Mohamedanism has made but few converts from the Chinese. Its church is composed of the descendants of those who came in early days to China. That is to say they are not Chinese at all. Only a few Chinese have ever become Mohamedans. Really the comparison is in favour of the Christian propaganda.

By such historical references and incidents of the journey, and such amusing experiences as that recorded, on page 156, where the authorities took one of the traveller's own mules to supply the place of a wornout mule the narrative is much enlivened and the monotony of the journey is broken for the reader as it must have been to the traveller.

Besides incidental references Mr. Teichman devotes a whole chapter to the Missionary question. The criticisms made are offered in a friendly spirit and we have no doubt they will be so taken. As to their value that is another matter, and no doubt they will be weighed with all care and attention by those most concerned. In our own opinion we think they are somewhat immature, but must leave the final decision to those most competent to judge. In any case the opinion of the passing traveller are worthy of attention.

The work is handsomely illustrated with good photographs, which add greatly to the interest and the value of the book. Indeed it is a most excellently got up volume and worthy of the great Publishing House which has issued it. Therefore both within and without it is a fine addition to the books on China. M.

Tzū-chin shan, an alkali-synite area in Western Shansi. By E. Norin, B.Sc.

This is the first contribution from The Nyström Institute For Scientific Research In Shansi, associated with the Shansi Government University, Tai Yuan fu. In the first place we should like to congratulate Professor Nyström on the establishment which bears his name. It shows great enterprise and promises to do work that was much needed. Mr. Nyström was able to elicit the interest of members of the Stockholm University in the work, who have undertaken some of the financial burden. As a result it has been possible to secure the services of an expert to come out to investigate into the nature of the rocks and soil of Shansi. A small mountain near Lin Hsien has been marked for preliminary examination. Mr. Norin has lost no time. We have the result of his first year's work in Contribution 1 now before us. Its scientific value must be considerable, and we congratulate the author most heartily on his work as described in this pamphlet. We desire to call the attention of all scientists to this important contribution. M.

Peking. A Historical and Intimate Description of its Chief Places of Interest. By Juliet Bredon. 2nd Edition fully revised and enlarged. With 6 maps and plans and 24 illustrations. Shanghai: Kelly & Walsh, Ltd., \$10.

The Publishers, in presenting the second edition, state that, "the Author has received from the National Geographical Society, Washington, D.C., an award from the Grant Squire Fund, intended by

the Founder to mark the recognition of unusually meritorious publications relating to the Far East." In making the award the President stated the "Society desired in this way to express their appreciation of the Literary and Scholastic Eminence of Your Recent Book on Peking." The readers of this Journal will not be surprised to hear of this token of appreciation. In the review of the first edition which appeared in the 1920 volume, the fifty-first, we gave our estimate of the high value of the work in question.

In reviewing this new edition there is no need for us to enlarge on what was said in the former review, except to confirm our very favourable opinion of this beautiful book. Since then it has grown considerably, nearly 50 pages having been added to it. Chapters 9 and 10 in the first edition, being expanded in the second, into chapters 9, 10, 11, and 12. There is also added Appendix 11: *The principal festivals and fairs in Peking*. The number of illustrations have also been increased. In this new and enlarged form it will find a still larger number of readers, who will delight to learn of Peking from this fascinating work. We venture to repeat what we said before: "The authoress becomes an excellent guide, conducting the traveller over much unfamiliar ground: directing his thoughts to unobserved objects of art and historic interest, and, as the process advances, a canvas of a vast and beautiful panorama is unfolded before the reader, leaving the impression of splendid creations."

The work of the Publishers is excellently done. They have given an outward form worthy of the inward art. M.

Dogs of China and Japan in Nature and Art. By V. W. F. Collier. London: Willian Heinemann, 1921, £2/2/-.

The dogs of China and Japan have at last come into their own. In this handsome, and well-illustrated volume, their history is worthily recorded. To those who have only been accustomed to see the street dogs full of sores and every other malady it will be a very pleasant surprise to find that there is another side to the picture, and, that dogs of various kinds occupy a definite place in the social life of the people. They have played a part in international relations. Indeed there is hardly a phase of life in which they have not figured. They have even been dressed as a man, and carried in state, in sedan chairs, like his Excellency. It is common knowledge that they have been used for food, but it may not be equally known that they have been the object of worship, in rare cases; and often used as sacrificial

animals. In every country dogs have been the object of superstition, sometimes of a good omen, sometimes of a bad one. Residents in China are well acquainted with the beating and clanging of the *kangs*, during an eclipse, to drive away the dog which threatens to eat the luminary. Hence the word eclipse is made of *eat* and a *quadruped*. Dogs are intimately connected with lions for there are dog-lions, and the word *lion* in Chinese is formed of the radical *dog* and the sound *shih*. So no work treating of dogs can avoid the allied creature the lion. And author of this work devotes considerable space to this noble animal. Indeed it would be fitting if the word lion had been added to the title.

The dog equally with the dragon, and other beasts, finds an important place in the mythology of the human race: the dragon remain a myth still, but the dog has passed from that sphere of our thinking, since he is with us daily in a concrete form. Nevertheless he has played a part in the myths of the past too. A myth of dog ancestry is not uncommon as in Alaska, in Madagascar and even in Europe. He figures too in Creation myths: and Cerberus guards the gates of the Infernal Regions. Yama had two dogs who were sent to bring in wandering souls. The dog in many mythologies is held as a sacred animal, being under the special protection of the gods, and its sanctity is also seen in the art of many peoples. Hence it has been used in sacrifice, and, was often considered as of good omen. Not only so but he has found a place in magic: for in Dahomey the carcass of a dog is hung up to ward off sorcery. On the other hand he has been held by many as an unclean animal. And it has not infrequently been used as a term of abuse: "Is thy servant a dog?" And even in England where the dog has been most highly esteemed this is not unknown. Potentates and paupers have found comfort in the companionship of dogs. Now whether man first tamed dogs and thus domesticated them, or, whether the dog felt out of place in the company of the wolf is a matter still undecided, but the fact is indisputable that man and dog are great friends. Not all these facts however are to be found within the covers of this book, but he who would know much about all dogs, and particularly about the special breeds of Chinese dogs, and how varieties and special marks, such as the short nose have been produced will find much information in this excellent book.

There is a serious error in the Table Of Dates. The last item states: "1862 Chinese Emperor Kuang Su came to the throne." This should be T'ung Chih. Kuang Hsü came to the throne in 1875. T'ung Chih is omitted altogether.

Some of the explanations are not clear, such as the word *chow* on page 53. The reader does not gather what is meant to be conveyed nor get a clear idea of the origin of *chow*.

It is a pleasure to handle this fine volume and the publisher and author are to be heartily congratulated. M.

Les Grottes de Touen-Houang. Tome quatrième Grottes 111 à 120 N. Paris, Librairie Paul Geuthner, 1921. Price 75 fr.

The first three volumes of this handsome work were reviewed in Vol. 52 of this Journal, pp. 226-227. The high praise accorded by the reviewer to those volumes may equally be given to the fourth. Apart from its historical interest, its production is a work of art. When we think of the difficulties that had to be overcome in getting these photographs the results are marvellous! The Publisher has done his work well and the volume will be a constant testimony to the craftsmanship of those who produced this work. The letterpress is very eagerly awaited, for without the exposition and the explanations of M. Pelliot, the full benefit of these representations of Buddhist art will not be available to the public. When this does appear many promise themselves the pleasure of a serious study of these pictures. Tome Quatrième contains Table des Planches 193-256.

Arts and Art Crafts of Ancient China. By the Literary Department of the American Woman's Club, Shanghai. Printed by the Presbyterian Mission Press.

The Literary Department of the American Woman's Club under the able Chairmanship of Mrs. H. A. Wilbur arranged a most interesting program for the Season 1920-1921. The papers read before the Department have now been printed, and thus preserved, for future reference, a very wise proceeding when one considers their scope, and the amount of serious study which, of necessity, preceded their compilation.

A glance at the index shows that the study has been well directed and the subjects thoroughly divided. A delightful little Introduction, by the Chairman, opens the book and is followed by "The Cowherd and the Weaving Maiden," a well known Chinese legend translated by Mr. Charles Kliene, F.R.C.S. and then the papers appear. These comprise; six on painting, covering the period from early T'ang to early Ming; five on Architecture, treating of the temples on Omei Shan, T'ai Shan, and Pu Tu Shan, of Guild-halls and Domestic architecture;

and eleven on Art-Crafts, dealing with bronzes, rugs, procelains and carvings. The closing article, by the Chairman, on "Notable Local Collections of Chinese Art Objects" is of unusual value, as the enthusiastic appreciation of the Literary Dept. A.W.C. has undoubtedly proved the key which has opened the doors of all the principal collectors in Shanghai to its members. Mrs. Wilbur's closing words deserve quotation and hearty endorsement.

"If the Municipality were to maintain an Art Museum, commensurate with its Public Orchestra and its Parks, it could easily display a collection of Chinese antiquities which would give it rank with the art centres of the world. No other city could command the willing services of such a jury of experts, as reside here, trained in the capacity of private buyers. Loan collections no doubt would be available for long or short periods, if a fire-proof building were provided, with bonded custodians, and a curator of such unassailable rectitude as to insure the confidence of owners. The culture of a city is gauged by such collective enterprises as this. A public spirit for art in Shanghai, is revealed by the maintenance, at public expense, of a symphony orchestra and band to give free concerts throughout the year. The Royal Asiatic Society, with its fine library on China and the Orient, and the ripe research of its annual Journal, is further tribute to the culture of Shanghai. Why not also an Art Museum?"

There is yet time before Tokio, New York and London absorb all the antiquities : but not time to lose. The antiquities of Japan slipped away almost before that people knew their value, so that she now recoups from China, the source of her art. The increasing collections of Chinese art treasures are known, to every visitor of the Tokio Museums. The ebb-tide of China's treasures away from her shores is cause for alarm. Why allow these incomparable relics of a noble art to slip away to other lands, without reserving one grand collection for Shanghai?"

There is no space to discuss the papers in detail. "Chinese Homes and Gardens" by Miss Tuttle is most sympathetic; "Polychrome Porcelains" by Mrs. B. A. Edwards shows extremely careful and accurate preparation, as do many, but not *all*, the other papers. Mr. Abraham's contribution on "Sung Painting," a subject he has thoroughly at heart, is quite delightful, and Mr. Evan Morgan who has made a deep study of early ritual provides a most valuable chapter on "Bronze Sacrificial Vessels used in the Sacrifice to Heaven."

One might beg that, in future compilations—and we sincerely hope that the Literary Dept. A.W.C. will continue to publish the result of its studies—the editors will insist on a uniform system of transliteration at any rate within the confines of one article. Chinese names are admittedly difficult, no system of transliteration is perfect, but the one adopted should be adhered to, thus avoiding an immensity of confusion. May we also beg that the proof-reading be more carefully attended to, there are some quite unforgivable mistakes as the printing of “Kouling” for the name of our deeply regretted local Sinologue, on p. 44.

The publication, of which a few copies *may* still be available, is enriched by excellent illustrations from the collections of Mr. and Mrs. Bulow-Ravens and Mr. Strehlneek. It forms a delightful handbook and should prove stimulating to all interested in China and its past. It proves, moreover, that even busy women—and men—may, if they so choose help to build up the store of knowledge regarding this marvellous country in which we sojourn.

F. A.

Chinese Shadows. By Juliet Bredon.

In “Chinese Shadows” Miss Bredon has given us glimpses of Chinese life on its intensely human side. She has drawn, from her extensive knowledge of the people, shadow pictures which give the Occidental new ideas ; ideas that bring the Chinese into the company of “folks,” with the passions, the joys and aspirations, the sorrows and disappointments common to all members of the human family.

The poems are of great variety and uneven merit. The “Child Songs” with which the book opens are interesting and appealing. The “Peasant’s Prayer” is distinctly Chinese in tone and some of the “Temple Sketches” bring vividly to mind those ancient enclosures, once the centres of the spiritual life of a great people, but now falling rapidly into decay. He who has seen the Altar of Heaven and been impressed by its simply grandeur will agree that Miss Bredon has caught the true spirit of the place and the people.

The best wine has been reserved for the last, however, and the reader revels in “The Story Teller,” “The Letter Writer,” “The Blind Singer,” “The Statue,” and above all “The Sweeper of Shadows.”

One could wish that the author had seen fit to provide a preface or short introduction. It would be easier to form a just estimate of

the work if one could know how much was translation, how much paraphrase, and how much the creation of the writer.

Except for occasional jarring lines the versification is good and is usually well suited in rhythm and metre to the subject.

All lovers of the poetic in life will rejoice in the possession of this book and all true lovers of China and her children will welcome the additional light that it throws upon a great people.

G. C. S.

"O Mei" Moon and Other Poems By Alan W. Simms Lee. Published by Erskine Macdonald Ltd. London.

There is daily evidence that the Far Far West is becoming more and more interested in the Far Far East, and that this interest demands accurate and truthful information regarding an alien civilization.

This is one of the reasons, but not the only one, for welcoming the book of poems by Mr. Sims Lee. In spite of the sinister illustration on the title page, reminiscent of all the theatrical and artificial representation of China to which we are all too accustomed, the compilation shows keen insight, close observation, deep understanding and quick sympathy with Chinese life.

That this insight concerns largely the life of the "stupid people" is inevitable. "Men From Without the State" are seldom privileged to know intimately the retired life of educated Chinese. Mr. Simms Lee concerns himself with every day village happenings and describes them with keen poignancy. "Recalling the Soul" p. 28; "In Time of Plague" p. 43; "Kwei" p. 44; "The Amulet" p. 66; "Slave Girl" p. 59; and many other poems are records of life—purely Chinese. "T'oh Wang and the Doctor" p. 63 is a quaintly humorous tale, and "Evening" p. 23, a picture full of colour. Colour appeals immensely to Mr. Simms Lee and he has a wonderful sense of its variation. It is a pity that he uses inversion as often as he does, one may say that it is his besetting sin, and in "Autumn Afternoon" p. 30 it is especially annoying. Simply direct sentences are infinitely more convincing than those in which one must search for the subject and predicate. It is impossible to feel that the exigencies of rhythm call for the misplacing of words. There are a few paraphrases of Chinese poetry in the volume, but for the most part the poems are original and are strikingly vivid pictures of Chinese life in the Yangtze Valley. Although he occasionally uses rhyme and meter Mr. Simms Lee is more apt to employ *vers libre*. The book is full of lovely pictures, one of the most exquisite being the little poem

BEFORE SUNSET.

NEAR WUSIH.

The rain has ceased, the fields of young green rice become bright fields of living gold.

The mirroring canals and ponds gleam like polished silver.

From the two horizons springs the full clear curve of a brilliant rainbow.

Near one end of the rainbow a bronze fisherman, clad in a turquoise cloth, stands in his ebony boat.

About his head he slowly whirls a net, woven of gold and flame;

It falls with a hissing sound into the cool still waters disturbing for a moment the dreaming image of a ruined pagoda.

From the further bank, two herons, glistening white, rise up into the pale green sky where the evening star burns for ever before the high altar of God.

F. A.

The British in China and Far Eastern Trade. By C. A. Middleton Smith, M.Sc. London: Constable and Co., Ltd. 1920. pp. ix—295.

This work is a very British production, by a Britisher, for Britishers, and chiefly about Britishers. If the writer possesses an international mind, he puts it aside for the most part, and gives free play to his frank admiration for his countrymen, and his serene assurance that the British first, and next the Anglo-Saxon, are the salt of the earth, whose savor the Chinese need if they are to be preserved. The reader will be inclined to wonder whether the saw is right which says that "An Englishman is conceited but not boastful; an American is boastful but not conceited."

The author begins by stating as his problem, the responsibilities and opportunities of Anglo-Saxons in China, in view of the awakening there. Taking trade as his text, he gives a short history of trade relations between China and other nations, and a view of the outlook; then he takes up particular problems, such trade difficulties, chambers of commerce, banks and exchange, the machinery market. Then he expands in interesting, if somewhat irregular fashion, and gives brief biographies of Britons who have served China, and of a Chinese captain of industry; describes Hong Kong (which he always hyphenates), Canton and South China, Shanghai and the Yangtze valley, shipping, railways, mines, and some British Hong. A brief chapter on all forms of mission work except the form which missionaries themselves regard as the most important is provided under the title "Philanthropic Efforts." But that is doubtless due to the

self-imposed limits of the book. Then chapters on the other nations, on the new Chinese, Chinese personalities, newspapers, and the China of the future.

The style is never dry, and the author is full of instances and illustrations that make good reading. He has an admirable appreciation of the excellent qualities of the Chinese, and is not blind to their defects. He indulges in a good deal of repetition; we are told repeatedly that every little town and almost every little village wants to instal an electricity plant (which may be true in South China, but hardly elsewhere); that two Britishers founded the Maritime Customs and the Salt Gabelle; that Anglo-Saxons in the Far East should co-operate. This leads us to note that to him most of China wears the look of Canton and South China; "When millions of motor-cars run over the roads of China, which are still unfortunately non-existent, and when aeroplanes are as common as steamers on the China coast, the drivers and mechanics will be Cantonese." (p. 125). To that we can only say that we will back a driver or mechanic from Ningpo or Hangchow; but this giving of a Cantonese tinge to all China makes the book a useful antidote to the earlier works of a certain other Smith, whose deft touch makes all China bear the complexion of Chihli and Shantung!

Where we take serious issue with the writer, is on the point of China's need of the Anglo-Saxon. That she needs his presence and help we cheerfully grant; all of us need each other. But we question whether China needs help just as Mr. Middleton Smith would provide it. "The only hope for immediate improvement in China is the emplotment of foreigners in administrative and advisory capacities." (p. 84.) "If only the whole of South China could be given the amount of law and order that confers such a blessing upon India or Egypt" (p. 126). If the melon were to be divided then indeed China might be *given* law and order. But if she is to remain self-governing, then far better let her win, slowly and painfully, order and good government, for herself. Foreign officials can doubtless teach her much, but they cannot give her character. Mr. Middleton Smith's ideal is thoroughly aristocratic; so much so that he simply *assumes* that the salvation of the land lies in the importation of a foreign aristocracy, and does not consider whether democratic ideals and methods will not be found to be healthiest and best in the long run. As an American would say, his middle name is *Chauvin*; and that fact makes it impossible to agree with the main argument of the book. But we can thank him heartily for his detailed and picturesque statement of trade conditions and trade prospects in China.

H. K. W.

Letters from China and Japan. By John and Alice Chipman Dewey.

New York. E. P. Dutton and Company.

Dr. and Mrs. Dewey spent a year in China and Japan. These letters were written to their children at home. We who are strangers to them can enjoy them too. They are well worth reading. The experience of trained minds are always of value. The observations of these sojourners in the East, coming as they did from the New World, and recording the things that impressed them, as they came in contact with the most ancient civilization, are full of charm and interest. We recommend this book to all our readers.

The Court Painters of the Grand Moguls. By Laurence Binyon.

London. Oxford University Press.

The Historical Introduction and Notes to this elegant volume have been written by T. W. Arnold. The work contains XL plates, and the letterpress runs to forty-three pages. The whole work is beautifully executed. The Plates deal with a variety of subjects. The Frontispiece is Jahangir drinking wine under a canopy, done in colour. Every phase of life is depicted and the style of Indian art is clearly shown in these illustrations. Mr. Arnold's historical explanation and his various notes add greatly to the value and interest of the book. The common man will gain much help from his writing, and the illustrations will help him to life his eyes to the scenes of the past, and enlarge his vision of the pleasures and pursuits of people in other lands, during a fascinating period of history.

Must We Fight Japan? By Walter B. Pitkin. New York. The Century Co.

This is the question propounded by Mr. Pitkin and which he discusses in about 500 pages. The Washington Conference answered NO and Japan assented to that verdict and is making it clear that she meant what she then said. The book therefore is already somewhat out of date. The author's final word is "Nothing will aggravate the yellow peril so much as the sanitation of Asia. If that comes, carried out in a thorough and effective way, it will inevitably lead to very important developments. What course they may take, no one can say." Though the title is out of date, the book contains a vast amount of useful information which is of permanent value.

Peking, A Social Survey. By Sidney D. Gamble, M.A., assisted by John Stewart Burgess, M.A. New York, George H. Doran Co., 1921.

Of the making of books on Peking there is no end. To the student of things Chinese, the artist, the poet, the traveller, Peking has ever been a source of inspiration. Practically every list of new books on China contains another effort on Peking. The cause for this is found in the charm and appeal of the ancient seat of Chinese culture.

In the book before us; however, we have something different. Not the art, history, poetry, politics of Peking confront us but the humble facts that portray the nature of the society within the five cities. This time the people themselves, their community, their social organization, their ideals and efforts, their vices and failures are presented in a simple straightforward manner. A picture of Peking as it is, apart from its glory and its glamor.

It is well sponsored, for it comes to us foreworded by G. Sherwood Eddy, who represents the Christian forces and their modern attitude toward the social problems of an ancient society, and Robert A. Woods, author and social worker of Boston. The apparent aim of the undertaking is well represented in the activities of these two men, for Gamble's effort discloses no other more definite objective than that of arousing the consciousness of the Christian missionary forces to the need of providing for the Christian church a social service program as an outlet for religious zeal. This aim is frankly stated both in the early parts of the work as well as in the concluding chapter that sets forth certain achievements of a group of Christians who faced the social facts and the challenge of them,—the Peking Community Service Group.

The work must therefore, be judged from this point of view and not on a professional or technical basis. Evaluating the results in terms of their aim, they certainly have done well when one considers the limitations of their staff of investigators and the amount of time allotted to the discovery of the facts. They have put in 300 pages a great mass of facts that give one certain rather definite impressions of social conditions in the capital. These facts were not secured by the usual professional methods of survey, for one hesitates to accept as altogether reliable the census figures of the police when after years of experience in census taking the United States government has not yet solved the problem of reliability in census results. They did, however, collect all the gatherable facts, analysed them and in text and graph set them forth.

More rigid selection and some cutting might have reduced the size of the volume to good advantage, for one wants facts interpreted and related either to the discovery of a definite problem with a suggested solution, if possible, or to an aim. There is many a paragraph that would never be missed had it been omitted.

The more or less formal presentation of these masses of facts, although illuminated by photographs, maps and graphs, together with not as much interpretation and problem—stating as one expects in such a work, together, also, with a lack of completeness due to the limitations involved, suggest that the name of the book is misleading. Instead of "Peking, A Social Survey," "A Social Handbook of Peking" would describe the contents. A title should suggest the contents rather than describe an hope.

The first chapter in these three hundred pages provides the *raison d'être* for the work and sets forth the general conclusions of the study. They represent not so much conclusions as brief summary descriptions of the conditions regarding geography, government, population, health, education, commercial life, recreation, the social evil, poverty and philanthropy, and prisons. Then, introduced by an historical account of Peking, rather dry because necessarily brief, each of these topics is given such detailed treatment as could be afforded by the facts that were discoverable. These chapters, in spite of certain deficiencies of completeness and analytical interpretation, contain some very interesting sections, such as, an account of the growth of the Renaissance Movement and a description of an annual meeting of the Gild of the Blind.

In the long and arduous task of setting up these details, it is hardly surprising that a number of traditional attitudes should find expression. A careful student of things Chinese hesitates to accept what would find only too ready an acceptance, at least in America, in references to China as a country of "an excess population." Careful treatment in the interests of accuracy would have called this "centers of congested population." To dispose of a race by reference to "phlegmatic temperament"; to assert degeneracy in country villages as "75 per cent. morons or worse"; to account for prostitution by an insistence upon a Chinese "low estimate of women"; and to consider a "low standard of living" more fundamental than poverty,—are inaccuracies that might well be excused but remain inaccuracies, nevertheless, at least unless substantial proof be presented therewith.

The next section presents about one hundred pages of the results of some real survey work as conducted in two or three limited districts. Technically the best part of the book is Chapter XV, *Church Survey*.

The graphs are well made, the method is clearly set forth, and the topics are well selected in view of the special object of the enquiry.

The last hundred pages are appendices containing tables of statistics, clippings, source materials of various kinds, regulations, etc. that supplement the data embodied in the text. A good workable index enriches the volume.

Taking the work as a whole, a patient reader will find much of interest, because he will see Peking as he never saw it before; a literary style, sacrificed somewhat for a handbook presentation of findings; but hardly a model for a social survey. This the authors themselves freely admit pleading their limitations; we would hesitatingly suggest a plea of inadequate objective as well.

Nevertheless, in trying to stimulate surveys in China and in attempting to arouse certain social forces that may make for reconstruction, the authors have produced a work which no one interested in social progress can fail to possess.

D. H. K.

A Diplomat in Japan. The inner history of the critical years in the evolution of Japan, when the ports were opened and the monarchy restored, recorded by a diplomatist who took an active part in the events of the time, with an account of his personal experiences during that period, by the Right Honorable Sir Ernest Satow, G.C.M.G., LL.D., D.C.L.

In this interesting record a mature mind and seasoned diplomat describes a period of his early service when the buoyancy of youth and the glamor of adventure were coupled with the ambition to serve his country and to add to her prestige in international affairs. It covers the period from November 1861, when he secured appointment as Student Interpreter of the British Legation to Japan, to February, 1869, when his first home leave occurred. The daily journal of the author and his home letters are the material of the book. The manuscript was prepared just after the termination in 1882 of his service as Japanese Secretary of the British Legation, and then laid aside with no thought of publication, until 1919. Then, as a result of the great interest in Anglo-Japanese relations, younger members of his family induced him to complete the story of the period when these relations began. A double interest is given by the fact that this period was also the one in which the direct rule of Japan was restored to the ancient line of sovereigns which had been in abeyance for over six hundred years.

The process by which the feudal barons of Japan came to power, and through successive conflicts between them the Shogunate arose, and the resulting withdrawal of governmental power from the imperial family, until the Mikado became the spiritual head and the Shogun (called by the Europeans "Tycoon"), became the political head of the state,—this has been presented at length by other authors and is very briefly summarized by Sir Ernest Satow..

The treaties had been negotiated by the Shogun. No foreigner was allowed to see, much less to negotiate, with the divine head of the state, the Mikado. These treaties, secured first by the United States, then by England and France, and a little later by Holland and Russia, were strongly opposed by the imperial party and by many of the provincial chiefs,—the daimios. This fact led to divergent policies of the British and French legations. The French took the position that the Shogun's rule must be strengthened. The treaties had been made with him. The Mikado and daimios were strongly for seclusion; they wanted the foreigners to be expelled. The British legation, however, held that the Shogun had acted only for the Mikado, that the Mikado would certainly be restored some day and that anything which might properly be done by the legations to hasten the restoration would make foreign intercourse more secure and would bring uniform stable government more speedily. Much of Sir Ernest Satow's narrative is concerned with the process of bringing the legation's view favorably before those Japanese officials and men of influence with whom members of the legation staff were thrown, either officially or socially.

Herein we have recounted the early experiences of the author and the dangers encountered by foreign residents from the anti-foreign spirit that existed in the country resulting in the murder of Richardson by the followers of Satsuma and the attempt by the Choshu clan to close the Straits of Shimonosheki, resulting in the reduction of the forts by the allied ships of England and France.

Sir Rutherford Alcock, the British Minister, having left Japan was succeeded by Sir Harry Parkes, July, 1865. With him Satow served intimately through the succeeding years and came to have great regard for his integrity and courage. In this period the ratification of the treaties by the Mikado was secured. This required long, vigorous negotiation because it was opposed by the Tycoon and his party.

From this time Satow carried out a number of commissions for his chief, to bear messages to various parts of the country or to secure information on important political tendencies. Thus occurred

his first visit to Osaka. Here the foreign ministers were received by the Shogun in his palace. The reception was carried out in European style, after long debate as to how it should be done. Arrangements were completed for the opening of the ports of Osaka and Kobe. The British minister bore the brunt of these negotiations, Satow being his interpreter. The people of these cities welcomed the opening of the ports, but the conservative officials very strongly opposed.

The growing opposition to the Shogun culminated in his resignation on November 8th, 1867. The plan was to govern by a council of daimios, with decision by the Shogun, subject to the approval of the Mikado. A representative told Sir Harry Parkes that the cause of the internal troubles was the renewal of intercourse with foreign nations. The Shogun did not give up the leadership of the Tokugawa clan, and civil war threatened. The storm broke early in 1868 with fighting at Osaka, Fushimi and Kyoto. The Shogun's party suffered repeated defeat. Troops from the west passing through Kobe fired on foreigners and precipitated the "Bizen affairs." As a result of this the Mikado was required to accept the responsibility for attacks on foreigners. In an edict of February 3rd, 1868 the Mikado accepted the resignation of the Shogun and assumed responsibility for the treaties.

On March 23rd the first audience of the Mikado at Kyoto was to be given to the foreign ministers in a body. Elaborate preparations had been made for the entry into his sacred presence. As Sir Harry Parkes and his escort were riding to the palace they were assaulted by two desperados who dashed at the line and hacked at the horses and men with their swords. No serious injury was done to the foreigners. Several Japanese were badly hurt before the two assailants were disposed of, one captured and the other killed. It was impossible for the minister to go on to the audience. Very soon messengers were sent to him with the apology of the Mikado and his ministers, to whom he replied that a graver outrage had been committed on the Mikado than on himself, and he felt assured that the government would vindicate the honor of their sovereign. An audience was arranged three days later at which the minister said "Your Majesty is taking the best measures to place the foreign relations of Japan upon a permanent footing by establishing a strong general government, throughout Your Majesty's dominions, and by adopting the system of international law universally recognized by other states."

Again on May 15th an audience was accorded the British minister to present his credentials for which he had made application im-

mediately upon the abdication of the Shogun. This took place in Osaka in a temple arranged for the purpose, the Osaka palace having been burned in the civil war. The simplicity of the setting was accounted for on the ground that the Mikado was in the field conducting military operations.

The last of the Shogun's adherents having been overcome in the east by the imperial forces, the Mikado entered Tokyo on November 26th. The procession was observed by the legation's staff. The Mikado's black lacquered palanquin was surrounded by retainers and soldiers, this was followed by his Prime Minister, Date, well known to Satow, and then in a closed chair the Mikado himself. On January 5th 1869 the Mikado gave audience to the British minister and his staff in Tokyo. They were ushered into a dark room where the Mikado sat under a canopy. His dress could hardly be distinguished, but his face artificially whitened shone out brightly from the obscurity. The Prime Minister stood below on the right and read the Mikado's speech. Shortly after this audience Satow returned to England for his first home leave.

There are catalogues of the names of men whom the author met, that mean little to the reader, except as he recognizes now and again one who became known later in the public life of Japan. There are details of feasts and drinking that weary the reader. There is sometimes obscurity of sequence; but one feels that Sir Ernest Satow has earned the right to tell us, in any way that he wishes, of this interesting period of Japanese history, and that he has presented rather modestly his part in the forming of official opinion that led Japan to her present form of government.

H. A. W.

Shanghai, August 1, 1922.

Hinduism and Buddhism. An Historical Sketch. By Sir Charles Eliot, H. M. Ambassador at Tokyo. 3 vols. London, Edward Arnold & Co. 1921. pp. civ. 343, 322, 513. £4 4s.

To call a learned three volume work of this sort a mere "historical sketch" seems a trifle absurd, until one thinks of the vast area, in time and space, that is to be covered; so that it is impossible to give more than a sketch for any one country or period. For example, the mighty movement of Chinese Buddhism is described in some 113 pages (about 40,000 words). Buddhism, in one form or another has made itself a home in all the countries of Central and Eastern Asia, and is a living religion after a history of 2,500 years. Hinduism, while more confined in space, has an even longer history. This

confinement in space, as well as the fact that "there is often great similarity under superficial differences" of Indian beliefs and practices, makes possible a more succinct treatment of Hinduism. A few chapters in volume 1, together with the specific discussion of Hinduism in the second half of volume 2, are sufficient for its whole treatment.

The scholarship required to assemble and order the array of facts presented in the work is vast indeed, and one knows not whether to admire most the author's acquisitive and classifying powers, or the admirable sanity of judgment that permits him so well to evaluate the varying national forms of so Protean a religion as Buddhism. It is true that the rationalist sympathies of Sir Charles Eliot cause him to lean rather heavily, in his introductory essay, on the side of Buddhism, as contrasted with Christianity. A contributing cause is also, doubtless, the remarkable fascination which the refined forms of Buddhism exercise over more than one scholarly mind. (In the main body of the work, this feeling is less evident). On the pages beginning with LI. for example, he argues persuasively for the truth of some form of metempsychosis. Or p. lxxxiv, "The practice of arranging the congregation in seats for which they pay seems to me more irreligious than the slovenliness of the heathen, and makes the whole performance resemble a dull concert." Putting aside the fact that in every Christian house of worship there are free seats for the poor, the stranger and the casual worshipper, we can only say that it is a matter of taste to prefer slovenly spontaneity in worship to orderly spontaneity. Or p. xcii, in speaking of Buddhism as tolerant, and noting the exception of Tibetan Buddhism, he says (note), "The Tibetan church has acquired and holds power by political methods. It is an exact parallel to the Papacy, but it has never burnt people." Here again, it is a matter of taste. Which is the worse torture, to burn a heretic, or to expose him to the Tibetan sun sewed up in a wet yak's skin? Or p. xevi, "In fact European civilisation is not satisfying, and Asia can still offer something more attractive to many who are from Asiatic in spirit." Surely then the "something more attractive" will itself not be Asiatic, but universal, in spirit. Yet in many ways, this introductory essay is the most satisfying and useful part of the whole work. The average reader will do well to read it last, and view the author's judgments in the light of the whole material that he has amassed. He will then be able to add the suitable number of grains of salt. For the whole essay reveals an acute and scholarly mind strongly affected by years of Eastern contacts, and inclined in his summing up to approve and defend Eastern ways of thinking, more than when dealing in detail with those ways. For we repeat that he is in general very sane and

trustworthy in judgment. Only a mind deeply interested in religion would have undertaken this lengthy study, and one of the best evidences of his fitness to do so appears in the fact that while he tends to favor the religion he is describing at the moment, he seems to feel no temptation to use satiric or cheap wit at the expense of Western religion; a temptation to which too many writers have succumbed.

Beginning with a general view of early Indian religion, the work ploughs steadily on. The learned author has acquired (laborious task!) many of the original languages concerned, and has then gone to the original documents for his material. It is sometimes difficult to tell whether he is making an independent study, or whether he is following some standard writer or translator. The references in the notes are so numerous that it would seem that every standard work had been consulted, and it is probably safe to presume that where no credit is given elsewhere the whole is independent. There is no space in a review of this sort to give, even in outline, the course of the whole tale. We have already indicated the amount of treatment given to Hinduism. The story of the rise and spread of Buddhism is followed through India, Ceylon and Farther India, Central Asia, the isles of the sea, China, Korea and Tibet. Unfortunately Japan had to be omitted, since before publication the author was appointed ambassador to Tokyo, and thought it the part of wisdom to say nothing, to "refrain from public comments on the institutions of the country to which he is accredited." But although there are omissions, the account is extraordinarily complete for the amount of space used, and the student who consults the work for information will rarely need to go elsewhere except for details. Incidentally, the index, which alone occupies 51 pages of fine type, will be found to be most useful. We regret, however, that there is no index to the Chinese characters used in the notes to the section on China.

It is this section on China that will be of most interest to readers of the Journal. In the first place it has the great virtue, too often lacking in works of this sort, of quoting names and technical terms by their Chinese character. This will prove a great convenience to the serious student. Two incorrect characters should, however, be noted; p. 269 季 should be 李; p. 309 眠 should be 眼 (unless the Romanisation is incorrect). Again, in China (as elsewhere) to get the proper setting for Buddhism it is necessary to take account of other religions, and as a result we get an excellent little handbook of Chinese religions together with the account of Buddhism. For authorities, the author acknowledges

himself chiefly indebted to Johnston, and he could hardly have a better dependence. But he consults all the important authors, and maintains his own independence of judgment. It is impossible to tell, however, where his independence begins and where it ends; in particular, his knowledge of Chinese, and the extent to which he bases his judgment on original investigation of the Chinese canon, remains a mystery, so that in praising the work, we are not sure just what sort of credit to assign to the author. But of the excellence of his product there can be no question. The account, within the limits of its space is complete and well-balanced. The special student will find it an excellent summary; the general student a reliable guide.

In conclusion we are furnished with an essay on the "Mutual Influence of Eastern and Western Religions." The author treats of Christianity in India, Indian Influence in the West, Persian Influence in India, and Mohammedanism in India. Naturally the part which most interests us is the discussion of Indian influence in the West, in which he examines the Buddhist and Christian parallels which different scholars have collected, and makes an estimate of possible Christian dependence on Buddhism. His conclusions are again marked with essential sanity; for example he says that the majority of parallels collected by Edmunds and Anesaki are fairly obvious thoughts which occurred to two writers in different times and countries and suggested similar expressions. In no case will Sir Charles's explanations be found necessarily repugnant to Christian scholars, and the conjecture that two of the parallels are pieces of folk-lore which circulated in Asia and Eastern Europe is especially attractive. In short this concluding essay is marked with the virtues which are prominent throughout the work. With the trifling exceptions noted earlier, the whole is admirable beyond words; such a combination of scholarship and wise judgment in assigning values is rare enough in the world of students. We trust that it may be found possible, in a future edition, to include the three chapters on Japan which diplomatic necessities have excluded from the present work.

H. K. W.

NOTES AND QUERIES.

A West China Research Society is being formed in Cheng-tu by Union professors and others for geological and anthropological research.

Mr. J. H. Edgar and a picked party propose to start in July for a journey in the Upper Kin Chuan. The expedition will have as its object the investigation of local anthropology.

Mr. Norman Shaw, Customs, Canton, writes:—

Notes on Chinese Cash.—"Those of your readers who were stimulated to collect Chinese cash by the issue, under the auspices of the Society, of the volume on the "Stewart Lockhart Collection," may be interested to have some information on collecting. During a recent residence in Swatow the writer went through 12,000 cash bought on the street, and the following analysis of these cash—each of which was individually examined, appears to be worth recording.

Cash at Swatow have sadly deteriorated, as at present one tael (Haikwan) will purchase from 2,300 to 2,400, against 1,500 to 1,600 twenty years ago. The depreciation is due to the introduction of cash from Annam, of which 1,000 weigh only 47 taels, as against the standard in the seventeenth century of 1,000 cash = 100 taels by weight. In 100 cash at Swatow the following percentages were found—a fairly constant percentage in 12,000 counted:—

1. Annam cash	79—80%
2. Manchu cash	15—16%
3. Kuan Yung (Japanese)	3%
4. Older than Manchu	2%
	100

1. The Annam cash are principally Kuang Chung (光中) circa 1790; Chia Lung (嘉隆) circa 1810; and Ching Shêng (景盛) circa 1800.

2. Among cash issued by the Ch'ing Emperors about 30—35% are those of Ch'ien Lung, Chia Ch'ing 26—27%, Tao Kuang 25%, and others represent the balance, Shun Chih and Yung Cheng being very rare, and almost all Kuang Hsü found being those of Fukien province.

3. The K'uan Yung (寬永) cash are interesting. They were minted in Japan from A.D. 1624 to 1643, and as, in the middle of the following century, they were found to be flooding the market; it was directed that they were to be bought up and sent to Peking to be re-melted.

4. It is a remarkable fact that in every string of 1,000 cash in current use at Swatow, one may find 8 or 9 specimens of great age *e.g.* K'ai Yuan (開元) 7th century A.D.; Yüan Fêng (元豐) A.D. 1078—1085; (of the latter almost inevitably several are found); Huang Sung (皇宋) A.D. 1038—40; Shao Shêng (紹聖) A.D. 1094—98 etc., etc.

A curious fact is the scarcity of Southern Sung coin and the presence of many Northern Sung coins. Ming cash are rather scarce. The cash are usually in good condition and the inscription quite legible.

A recent examination of 1,500 cash from Kaifêng, Honan, reveals that about 95 per cent. are of the Ch'ing dynasty, with 3 per cent. pre-Manchu, from 2 to 3 per cent. K'uan Yung. Of the Ch'ing cash over 4 per cent. belong to Ch'ing Lung, something over 25 per cent. Chia Ch'ing, and something under 25 per cent. Tao Kuang, with a few Kang Hsi and Kuang Hsü, and hardly any of the other Emperors' mintage.

It would be interesting to the writer to know in what part of China the Southern Sung and Ming cash are to be found in current use, and also those of the smaller dynasties, such as the Liao, Liang (Posterior) and Ts'in (Posterior) and why those of the Yüan are scarce. The above-mentioned coins are of course small, not including any 重寶 "

N. S.

The London University has conferred the Doctorate degree on the Rev. J. P. Bruce M.A. one of our members. The thesis presented by Dr. Bruce was on the Sung philosophers, which will soon be published. Dr. Bruce has worked for many years in Shantung as a missionary in connection with the Baptist Missionary Society. Another member of the same Mission, Rev. H. R. Williamson has just passed the M.A. degree with distinction in the same University.

ADDITIONS TO THE LIBRARY.

JULY 1921—JUNE 1922.

(P)—Indicates Books presented.

		<i>Authors, etc.</i>	
054—G 20.1	Bulletin Archeologique du Musee Guimet.	<i>Fasc. I & II.</i>	(P)
059.22—J 32.1	Programma voor het Congres van het Java-Institut.		(P)
059.22—J 32.11	Catalogus van de Houtsnijwenk Tentoonstelling.		(P)
180—C 11.1	Chinese Thought.	<i>Carus, P.</i>	
249—H 85	Ancestor-Worship and Japanese Law.	<i>Hozumi, N.</i>	
275.1—M 59	The Political Obstacles to Missionary Success in China.	<i>Michie, A.</i>	
275.4—P 22	Sādhu Sundar Singh, The Called of God.	<i>Parker, Mrs.</i>	(P)
294—L 22.13	Rigveda Brahmanas. Harvard Oriental Series. Vol. 25.	<i>Keith, A. B.</i>	(P)
294.1—D 53	The Thirty-Seven Principles of Bodhi Enlightenment.	<i>Dharmapala, A.</i>	(P)
294.1—L 13	Buddha: His Part In Human Evolution.	<i>Laffitte, M.</i>	
297—Z 9.1	A Moslem Seeker after God.	<i>Zweimer, S. M.</i>	(P)
299.51—K 84	Suuri Oppi Johdatus Kungfutselaiseen Elämäntatsumukseen.	<i>Korhonen, K.</i>	(P)
299.51—P 11.12	China and Religion.	<i>Parker, E. H.</i>	
354.4—An 2	British Administration in India.	<i>Anderson, G.</i>	(P)
378—In 1	The Institute of International Education Guide book for foreign Students in the United States.		(P)
378.52—T 57	The Tokyo Imperial University Calendar 2580-2587 (1920-1921).		(P)
380.51—Sm 4	The British in China and Far Eastern Trade.	<i>Smith, C. A. M.</i>	(P)
398.3—Si 1	The White Elephant.		(P)
427.91—Yu 1	Hobson-Jobson a Glossary of Anglo-Indian Colloquial Words and Phrases.	<i>Yule, H. and Burnell, A. C.</i>	
491.3—D 28	The Pali Text Society's Pali-English Dictionary Part I (A).	<i>David, T. W. B. & Stede, W.</i>	(P)
495.1—D 25	Chinese Grammar Self-taught.	<i>Darrock, J.</i>	(P)
495.1—M 82.1	Colloquial Sentences with New Terms.	<i>Morgan, E.</i>	(P)
495.11—K 12	A Mandarin Phonetic Reader in the Pekinese Dialect.	<i>Karlgren, B.</i>	(P)
495.6—B 41	English-Tibetan Colloquial Dictionary.	<i>Bell, C. A.</i>	(P)
495.6—B 41.1	Grammar of Colloquial Tibetan.	<i>Bell, C. A.</i>	(P)
499—B 72.14	Wir Menschen der indonesischen Erde I. Die indonesische und die indogermanische Volksseele.	<i>Brandstetter, R.</i>	(P)
551.22—G 34	Note Sismologie Le Tremblement de Terre du Kan-Sou (Chine) 16 Déc. 1920.	<i>Gherzi, E.</i>	(P)
552.32—N 75	Tzu-chin-shan, and alkali-syenite-area in Western Shansi.	<i>Norin, E.</i>	(P)
572.967—L 64	The Akamba An ethnological Monograph.	<i>Lindblom, G.</i>	(P)
630—L 63	Some Economic Features of Chinese Agriculture.	<i>Lin, D. Y.</i>	(P)
630.951—L 51	The Economic History of China with Special Reference to Agriculture.	<i>Lee, M. P. H.</i>	(P)
709.51—Am 3	Arts and Art Crafts of Ancient China.		(P)
709.54—B 51	The Court Painters of the Great Moguls with Historical Introduction and Notes by T. W. Arnold.	<i>Binyon, L.</i>	(P)

- 709.54—R 61 Sculptures Civaïtes de l'Inde. *Rodin, A.,
Coomaraswamy, A.,
Havell, E. B.,
et Goloubew, V.* (P)
- 737—L 11 Catalogue of Chinese Coins from the VIIth Cent. B.C. to A.D. 621. *Lacouperie, T. de*
- 738.51—H 47 The Pottery and Porcelain Factories of China. *Hetherington, A. I.*
- 759.9—M 12 Pictures from the Land of Sina. *Macbeth, A.* (P)
- 780.51—L 15 La Musique Chinoise. *Laloy, L.*
- 895.11—Ay 3.11 Fir-Flower Tablets Poems from the Chinese. *Ayscough, F., and
Lowell, A.* (P)
- 895.11—B 74 Chinese Shadows. *Bredon, J.* (P)
- 895.11—G 23 A Little Garland from Cathay. *Gaunt, T.* (P)
- 895.11—L 15 "O Mei" Moon and other Poems. *Lee, A. W. Simms* (P)
- 895.11—St 1.11 Entombed Alive and other Songs and Ballads from the Chinese. *Stent, G. C.*
- 895.13—J 12 Li, Duke of Ch'ien and the poor Scholar who met a chivalrous man. *Jackson, J. A.* (P)
- 895.23—D 55 The Loyal League. *Dickins, F. V.*
- 895.23—I 26 The Loyal Retainers of Akao. *Izumo, T.*
- 913.59—Bu 88 Amended List of Ancient Monuments in Burma. (P)
- 913.59—D 93 A List of Inscriptions found in Burma Part. I. *Duroiselle, C.* (P)
- 915—P 75.14 Ser Marco Polo Notes and Addenda to Sir Henry Yule's Edition containing the Results of Recent Research and Discovery. *Cordier, H.*
- 915.1—B 48 A Year in China 1899-1900. *Bigham, C.*
- 915.1—D 72 Social Life of the Chinese. *Doolittle, J.*
- 915.1—M 46 The Foreigner in Far Cathay. *Medhurst, W. H.*
- 915.1—P 69 The Cities and Towns of China. *Playfair, G. M. H.*
- 915.1—Sci 1 China the Long-Lived Empire. *Scidmore, E. R.*
- 915.11—Ay 3 Notes on the Symbolism of the Purple Forbidden City. *Ayscough, F.* (P)
- 915.11—G 14 Peking a Social Survey. *Gamble, S. D. and
Burgess, J. S.* (P)
- 915.11—G 28 The Great Wall of China. *Geil, W. E.*
- 915.11—G 77 Pencil Speakings from Peking. *Grantham, A. E.* (P)
- 915.11—L 19 Peking Dust. *La Motte, E. N.* (P)
- 915.11—T 32 Travels of a Consular Officer in North-West China. *Teichman, E.* (P)
- 915.13—P 41 The Land of the Dragon my boating and shooting excursions to the Gorges of the Upper Yangtze. *Percival, W. S.*
- 915.15—L 29 Chinese Central Asia a ride to Little Tibet. *Lansdell, H.*
- 915.15—Ol 4 In Forbidden China the d'Ollone Mission 1906-1909 China-Tibet-Mongolia. *D'Ollone, Vicomte*
- 915.15—W 44 Through Unknown Tibet. *Wellby, M. S.*
- 915.2—Ar 1 Seas and Lands. *Arnold, E. Sir*
- 915.2—H 36 Kokoro Hints and Echoes of Japanese inner life. *Hearn, L.*
- 915.2—In 7 Sketches of Tokyo Life. *Inouye, Jukichi*
- 915.2—K 72 Feudal and Modern Japan. *Knapp, A. M.*
- 915.2—St 3 Japan and her People. *Steinmetz, A.*
- 915.4—B 45 Travels in the Mogul Empire A.D. 1656-1668. *Bernier, F.*

- 915.7—At 1.1 Oriental and Western Siberia : a narrative of seven years Explorations and Adventures in Siberia, Mongolia, the Kirghis Steppes, Chinese Tartary and Parts of Central Asia. *Atkinson, T. W.*
- 922.3—M 86 Half a Century in China. *Moule, A. E.*
- 923.5—B 26 Charles George Gordon a Sketch. *Barnes, R. H., and Brown, C. E.*
- 923.5—F 74 Chinese Gordon a Succinct Record of His Life. *Forbes, A.*
- 939.4—Mc 17 The Dawn of a New Era in Syria. *McGilvary, M. (P)*
- 951—D 51 Letters from China and Japan. *Dewey, J. & A. P. (P)*
- 951.8—So 9 The Exploration of Manchuria. *Sowerby, A. de C. (P)*
- 951.9—B 56.12 China Japan and Korea. *Bland, J. O. P. (P)*
- 951.9—H 25 The Peking Legation : A National Up-rising and International Episode. *Hart, R. Sir*
- 951.9—M 13 The Flowery Republic. *McCormick, F.*
- 951.9—W 37.1 The Truth about China and Japan. *Weale, P. (P)*
- 951.99—M 61.1 The A.B.C.'s of the Twenty-one Demands. *Millard, T. F. (P)*
- 951.99—M 61.11 The A.B.C.'s of the Manchuria Question. *Millard, T. F. (P)*
- 951.99—M 61.12 China America and International Financial Readjustment. *Millard, T. F. (P)*
- 951.99—Sh 1 America's Position on the Shantung Question. *(P)*
- 952—Ad 1 The Original Letters of the English Pilot William Adams written from Japan between A.D. 1611 and 1617.
- 952—H 83 Japanese Memories. *Howard, E.*
- 952—L 44 Empire of the Far East. *Lawton, L.*
- 952—M 14 Japan : an account Geographical and Historical from the Earliest period at which the Islands composing this Empire were Known to Europeans, down to the present time. *McFarlane, C.*
- 952—M 61 Japan and the Irrepressible Expansion Doctrine. *Millard, M. F. (P)*
- 952—Od 1 Japan's Financial Relations with the United States. *Odete, G. (P)*
- 952—Os 1 Japanese Fragments. *Osborn, S.*
- 952—P 68 Must We Fight Japan? *Pitkin, W. B. (P)*
- 952—Sa 8 A Diplomat in Japan. *Satow, E. Sir (P)*
- 952.1—H 81 The Japanese Expedition to Formosa. *House, E. H.*
- 952.1—Mc 19 Korea's Fight for Freedom. *McKenzie, F. A. (P)*
- 954—B 53 Sva. *Birdwood, G. C. M. Sir (P)*
- 954.03—Ag 1 India in Transition a Study in Political Evolution. *Aga Khan, H. H. (P)*
- 959.3—C 85 The Crawford Papers. *Crawford, J. (P)*
- 959.3—D 95 Dutch Papers Extracts from the "Dagh Register" 1624-1642. *(P)*
- 959.3—L 95 The Keddah Annals (translated from the Malay). *Low, J. (P)*
- 959.3—T 84 Turpin's History of Siam. *Cartwright, B. O. trans. (P)*
- 959.3—V 21 Records of the Relations between Siam and Foreign Countries in the 17th Century. *(P)*
- 988—C 59 The Chinese in British Guiana. *Clementi, C. (P)*

NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS, 1922

Members changing address are earnestly requested to inform
the Secretary at once.

Name	Address	Year of Election
HONORARY MEMBERS.		
Ayscough, Mrs. F.	20 Gordon Road, Shanghai	1906
Cordier, Prof. Henri	Ecole speciale des Languages orientales vivantes, Paris	1886
De Groot, Dr. J. J. M.	Leyden, Holland	1887
Ferguson, Dr. John C.	Peking	1896
Fryer, Prof. John	University of California, Berkely, California	1886
Giles, Prof. Herbert Allen	Selwyn Gardens, Cambridge... ..	1880
Hirth, Prof. F.	Columbia University, New York City	1877
Hosie, Sir Alexander	Foreign Office, London	1877
Lanman, Prof. Charles B.	Harvard University, Cambridge, Massachusetts	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	England	1835
Morse, H. B. LL.D.	Arden, Camberly, England	1833
Parke, Prof. E. H.	14 Gambier Terrace, Liverpool	1877
Pelliot, Paul	52 Boulevard Edgar-Quinet, XIV, Paris	1901
Putnam, Herbert	Library of Congress, Washington	1903
Sampat Rao, H. H. the Prince	Gackwar of Baroda, India	1838
Satow, Rt. Hon. Sir E., G.C.M.G.	Beaumont, Ottery St. Mary, Devon	1906
Warren, Sir Pelham, K.C.M.G.	Woodhead & Co., 44 Charing Cross, London	1904
Little, Mrs. Archibald	155 St. James' Court, London	1906

Name	Address	Year of Election
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CORRESPONDING MEMBERS.

Williams, E. T.	Washington	1889
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut	1896

MEMBERS.

(The asterisk denotes Life Membership).

*Abraham, R. D.	3a Peking Road, Shanghai	1914
Adam, Miss Edith M.	510 Avenue Foch, Shanghai	1920
Adolph, W. H., PH.D.	Shantung Christian University, Tsinanfu	1917
Albertsen, K.	Telegraph Administration, Peking	1920
Allen, E. L.	Revenue Dept. S.M.C., Shanghai ..	1921
Allen, K. E.	Jardine Mathison & Co., Hankow	1922
Alway, Mrs. C.	c/o Butterfield & Swire, Tsingtao	1917
American Women's Club,	c/o Mrs. H. A. Wilbur, 124 Dix- well Road, Shanghai	1922
Literary Dept.		
Ancell, Rev. B. L.	Am. Church Mission, Yangchow ...	1911
Andersson, Dr. J. G.	Ta Tsao Chang, Peking	1919
Archer, Allan	British Legation, Peking	1915
Arlington, L. C.	Chinese Post Office, Peking	1917
Arnold, Julean H.	American Legation, Peking	1904
Bahnsen, J. J.	G. N. Telegraph Co., Shanghai ...	1909
Bahr, P. J.	165A N. Szechuen Road, Shanghai	1909
Bahr, A. W.	Montross Gallery, 599 Fifth Avenue, New York City	1909
Bailey, J. A.	89 Range Road, Shanghai	1920
Baillie, Thos. G. B.Sc.	Elgin Road Public School, Shanghai	1920
Baldwin, Mrs. J. W.	4 Ezra Road, Shanghai	1920
Barrie, Dr. Howard	Kuling General Hospital, Kuling	1920
Bartlett, W. W.	American School, Shanghai	1921
Barton, S., C.M.C.	British Legation, Peking	1906
Bates, J. A. E.	3a Yu Yuen Road, Shanghai	1919
*Bayne, Parker M.	West China Union University, Chengtu	1911
Beaman, W. F.	Shanghai College, Shanghai	1921
*Beauvais, J.	Consul de France, Canton	1900
Beebe, Dr. R. C.	5 Quinsan Gardens, Shanghai	1889
Belcher, H. B.	Foochow	1917
Belchenko, A. T.	Russian Consulate, Hankow	1918
Bendixsen, N. P.	G. N. Telegraph Co., Shanghai ...	1913

Name	Address	Year of Election
*Bessell, F. L.	C. M. Customs, Canton	1905
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Bierens de Haan, D.	<i>c/o</i> Holland-China Trading Co., Hankow	1920
Binet, Marcel	Credit foncier d'Extreme-Orient, Tientsin	1920
Birdwood, Christopher	Ilbert & Co., Shanghai	1921
Billinghurst, Dr. W. B.	14 Kiukiang Road, Shanghai	1908
Black, S.	G. N. Telegraph Co., Peking	1910
Blackburn, A. D.	H.B.M.'s Consulate-Gen., S'hai	1917
Blume, W. W.	18 Quinsan Road, Shanghai	1921
Boezi, Dr. Guilo	C. M. Customs, Harbin	1920
Bondfield, Rev. Dr. G. H.	B. and F. Bible Society, Shanghai	1900
Boode, E. P.	17 Museum Road, Shanghai	1920
Borrett, Mrs.		1921
Bosworth, Miss S. M.	13 North Szechuen Road, Shanghai	1919
Botham, Rev. Mark E.	China Inland Mission, Shanghai...	1921
Bournonville, C. de		1920
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
Bowser, Miss H. C.	3 Cleveland Gardens, Ealing, London W.	1914
*Box, Rev. Ernest	Medhurst College, Shanghai	1897
Brace, Capt. A. J.	Y.M.C.A., Chengtu	1921
Brandt, Carl T.	<i>c/o</i> Sweetmeat Castle, Shanghai	1896
Brenan, J. F.	British Legation, Peking	1922
Brennerman, Mrs. J. J.	97 Rue Massenet, Shanghai	1922
Brett, Mrs. J. H.	Int. Banking Co., Shanghai	1920
Brisker, M. G.	Lever Bros., The Bund, Hankow	1921
Bristow, H. B.	H. H. Bristow, British Consulate Kiangchow	1897
Bristow, H. H.	British Consulate, Kiangchow	1909
Bristow, J. A.	Standard Oil Co., Shanghai	1914
Brooke, J. T. W.	Davies & Brooke, Shanghai	1915
Browett, Harold	8 Museum 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, Edward B.	20 Wall St., New York, U.S.A.	1918
Bruce, Rev. J. P.	Tsingchowfu, Shantung	1916
Brune, H. Prideaux	British Legation, Peking	1914
Bryant, P. L.	40 Avenue Dubail, Shanghai	1917
*Buckens, Dr. F.	Musée du Cinquantenaire, Brus- selles	1915
*Buma, C. W. A.	28 Rue Galilée, Paris (16e)	1921
Burdick, Miss S. M.	Baptist Mission, West Gate, S'hai	1909
Burkill, A. W.	<i>c/o</i> A. W. Burkill & Sons, Shanghai	1912
Burkill, Mrs. A. W.	<i>c/o</i> A. W. Burkill & Sons, Shanghai	1912
Burns, Mrs.	<i>c/o</i> Am. Trading Co., 319 Avenue Joffre, Shanghai	1916
Butland, C. A.	Asiatic Petroleum Co., Chinkiang	1920

Name	Address	Year of Election
Cladwell, Rev. H. R.	Yenping Fu, Fukien	1920
Campbell, A. S.	Canton Christian College, Canton	1922
Cardeillac, P.	Russo-Asiatic Bank, Shanghai	1920
Carl, Francis A.	16 Santiao Hutung, Peking	1906
*Carpenter, G. B.	Shewan Tomes & Co., Yunnan Fu	1920
Carter, J. C.	Mactavish & Co., Shanghai	1912
Casati, A.	C. M. Customs, Szemao	1919
Cassels, W. C.	H.B.M. Consulate Gen., Hankow	1921
Caudron, R. M.	C. P. O., Nanchang, Kiangsi	1920
Challoner, Mrs. G. T.	224 Avenue du Roi Albert, S'hai	1921
Chatley, Herbert, D.Sc.	8 Route Francis Garnier, Shanghai	1916
Ch'ên Kuo-ch'uan	c/o Wan Chu Garden, Nanking... ..	1913
Chieri, V.	Postal Supply Dept., C.P.O., S'hai	1922
Christiansen, J. P.	G. N. Telegraph Co., Peking... ..	1913
Claiborne, Miss Elizabeth	4 Thibet Road, Shanghai	1903
Clark, J. D.	Shanghai	1895
Clark, John W.	Shanghai	1921
Clark, T. B.	American Consulate, Shanghai	1922
*Clementi, C.	4 Laurel Road, Wimbledon, London, S.W.	1905
Clennell, W. J.	British Consulate, Foochow	1921
Coals, O. R.	British Consulate, Teng Yueh, Yunnan	1906
Cole, Rev. W. B.	M. E. M. Hinghwa	1917
Columbia University	New York City, U.S.A.	1921
Cook, Rev. Thos.	Kwan Hsien, Szechuen	1921
Cooper, Miss A. B.	25 Nanking Road, Shanghai	1921
Commis, A. J.	Custom House, Shanghai	1919
Cornell University Library	Ithaca, New York	1922
Couling, Mrs. S.	5 Shantung Road, Shanghai	1916
Couling, Miss	5 Shantung Road, Shanghai	1922
*Cousland, Dr. P. B.	16 Bluff, Yokohama, Japan	1903
Craig, A.	The University, Manila	1914
Crofts, Geo.	c/o Geo. Crofts & Co., Tientsin	1921
Crow, C.	21 Whangpoo Road, Shanghai	1913
Cupeli, M.	Shanghai	1918
Danner, Mrs.	Shanghai	1920
Danton, G. H.	Tsing Hua College, Peking	1918
*Darch, O. W.	c/o A.P.C., Canton	1922
Davey, T. J.	Shanghai Mercury, Shanghai	1920
*Davidson, R.	c/o Mrs. Frew, 66 Leamington Terrace, Edinburgh	1914
Davis, Miss Emily	St. Luke's Hospital, Shanghai	1921
Davis, Dr. Noel	Municipal Offices, Shanghai	1910
Dent, V.	203 Avenue de Roi Albert, S'hai	1912
*Deas, Stuart	Butterfield & Swire, Hankow	1919
Denham, Mrs. J. E.	Shanghai	1919
Dick, L. S.	Collins & Co., Shanghai	1920
Dingle, Edwin J.	Far Eastern Geographical Establishment, Shanghai	1917

Name	Address	Year of Election
Dingle, Lilian M.	Box 323, B. P. O., Shanghai ...	1917
Dodson, Miss S. L.	St. Mary's Hall, Jessfield, S'hai	1917
Dome, Earl ...	Y.M.C.A., Chengtu ...	1920
Donald, William H.	25 Tsungpu Hutung : East, Peking	1911
Dorsey, W. Roderick ...	U.S.A. Consular Service, Florence, Italy	1911
Douglas, Miss L.	4 Quinsan Gardens, Shanghai ...	1922
Dovey, J. W.	Mission Book Co., Shanghai...	1918
Doyle, J. E.	China Press, Shanghai ...	1921
Drago, G. D.	350 Park Avenue, New York ...	1918
*Drake, Noah F.	Fayetteville, Arkansas ...	1911
*Drew, E. B.	Cambridge, Massachusetts ...	1832
Du Monceau, Comte L.	Russo-Asiatic Bank, Shanghai ...	1909
Dumon, F.	Ecole Municipal Francaise S'hai...	1910
Duncan, A. McL.	C. M. Customs, Shanghai ...	1922
Edgar, Rev. J. H.	c/o China Inland Mission, Kwan Hsien	1910
Edmondston, David C.	Hongkong and Shanghai Bank, 9 Grace Church St., London E.C.	1917
Edmunds, Dr. C. K.	Canton ...	1916
Eliot, Sir Charles, K.C.M.G.	British Embassy, Tokyo ...	1913
Ely, John A.	St. John's University, Shanghai ...	1917
Ely, Mrs. J. A.	St. John's University, Shanghai ...	1917
Enders, Mrs. Gordon B.	3 Canton Road, Shanghai ...	1922
Engel, Max. M.	105 Avenue Road, Shanghai ...	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking	1915
Essex Institute, Librarian ...	Salem, Massachusetts ...	1906
Evans, Edward ...	2 Quinsan Gardens, Shanghai ...	1917
Evans, Joseph J.	Evans & Sons, 30 North Szechuen Road, Shanghai	1916
Exter, Bertus van ...	Netherlands Harbour Works, Chefoo	1916
Fardel, H. L.	Municipal School for Boys, S'hai	1918
Fauterau-Vassel, Mms. P. de ...		1921
*Fearn, Mrs. J. B.	30 Route Pichon, Shanghai ...	1911
Ferguson, J. W. H.	Inspectorate General of Customs, Statistical Department, S'hai	1910
Ferguson, T. T. H.	c/o Mrs. H. E. Ferguson, 4 Addison Way, Golders Green, London, N.W. 4	1900
Ferrajolo, Capt. R.	Italian Consulate, Shanghai ...	1920
Firth, Miss M.	Boone Road Public School, S'hai	1920
Fischer, Emil, S.	Tientsin ...	1894
Fisk, G. W.	Kailan Mining Co., Chingwantao...	1919
Fitch, George A.	Y.M.C.A., Shanghai ...	1921
Fitch, Robert F., D.D.	Hangchow ...	1918

Name	Address	Year of Election
Flemons, Sidney	48, Rue Amiral Bayle, Shanghai...	1917
Fletcher, W. J. B.	Nam Wu College, Canton	1916
Fox, Harry H., C.M.G.	British Consulate-General, S'hai	1907
Franck, Rev. G. M.	British & Foreign Bible Society, Chengtu	1922
Freeman, Mrs. Z. S.	Chinese-American Bank of Commerce, Peking	1922
Fryer, George B.	4 Edinburgh Road, Shanghai...	1901
Gage, Rev. Brownell	Changsha	1915
Gale, Esson M.	Chinese Salt Rev. Administration, Hankow	1911
Gardner, H. G.	c/o Hongkong & Shanghai Bank, 9 Gracechurch St., London, E.C.	1906
Garner, Dr. Emily		1911
*Garritt, Rev. J. C.	Nanking	1907
Gaunt, Percy	S.M.C. Chief Sanitation Chemist, Shanghai	1921
Gaunt, Rev. T.	C.M.S., Ningpo	1921
*Gerken, Chas.	c/o Dodwell & Co., Hongkong	1922
Getty, Miss Alice	73 Avenue des Champs Elysées, Paris	1921
Ghisi, E.	Via Kuintino, Salla No. 4, Milano, Italy	1893
Gibson, H. E.	12 Weihaiwei Road, Shanghai	1915
Gilchrist, Edward	C. M. Customs, Ningpo	1918
Giles, W. R.	P. & T. Times, Peking	1920
Gilliam, J.	c/o British Cigarette Co., Hankow	1915
Gills, Captain J. H.	American Legation, Peking	1911
Gish, Rev. E. P.	Nanking	1919
Godfrey, C. H.	Municipal Offices, Shanghai	1909
Goldring, P. W.	21 Yuen Ming Yuen Road, S'hai	1919
Goldring, Mrs. P. W.	231 Palace Hotel, Shanghai	1920
Grant, J. B.	11 Wayside Road, Shanghai	1916
Graves, Bp. F. R., D.D.	St. John's University, Shanghai	1913
Gray, C. Norman	20 Nanking Road, Shanghai	1919
Green, Paymaster Commr., E. T. M., R.N.	Senior Naval Office, Shanghai	1922
Grierson, R. C.	Chinese Maritime Customs, S'hai	1918
*Grodtmann, Johans	Shanghai	1898
Grosbois, Ch., M.A.	Ecole Municipale Française, 247 Avenue Joffre, Shanghai	1922
Grosse, V.	Bureau of Russian Affairs, S'hai	1912
Gull, E. Manico	British Chamber of Commerce, Shanghai	1915
*Gunsberg, Baron G. de	9 Rue Pommere (XVI), Paris	1908
Gwynne, T. H.	Directorate General of Posts, Peking	1913
Gyles, H. A. D. J., Commr.	Hongkong	1919

Name	Address	Year of Election
*Hackmann, H.		1903
Hail, Rev. W. J., PH.D.	Yale-in-China, Changsha ...	1922
*Hall, J. C.	49 Broadhurst Gardens, Hampstead, N.W.	1888
Hamilton, A. de C.	7A Kiangse Road, Shanghai ...	1918
Hammond, Miss Louisa	A.C.M., Wusih ...	1917
Hampson, Cyril W.	"Shipping and Engineering," S'hai	1920
Hancock, H. T.	Standard Oil Co., Shanghai ...	1914
Hancox, Lieut. H. R., R.N.	British Legation, Peking ...	1922
Handley-Derry, H. F.	British Consulate, Tientsin ...	1903
*Harding, H. I.	British Legation, Peking ...	1914
Hardy, Dr. W. M.	Batang, via Atentze, West China...	1912
Harpur, C.	Municipal Offices, Shanghai ...	1901
Harvey, C. W.	20 Museum Road, Shanghai ...	1922
Hawkings, W. J.	30 Gordon Road, Shanghai ...	1920
Heacock, Mrs. H. E.	537A Avenue Joffre, Shanghai ...	1921
Healey, Leonard C.	S.M.C. Polytechnic School, S'hai	1913
Heaton-Smith, E. B.	Gibb, Livingston & Co., Shanghai	1922
Heeren, Rev. J. J., PH.D.	Shantung Christian University, Tsinan	1915
Heidenstam, H. von	6 Kiukiang Road, Shanghai ...	1916
Helde, G. G.	Y.M.C.A., Chengtu ...	1922
Hemingway, B.	Asiatic Petroleum Co., Hangchow	1922
Henke, Frederick G., PH.D.	643 William Street, Meadville, Pennsylvania, U.S.A.	1912
Hers, Joseph	Lunghai Railway, Peking ...	1907
Hickling, N. W.	134 Weihaiwei Road, Shanghai ...	1922
*Hilderbrandt, Adolf	Berlin-Lichterfeld West, Albrechtstr 8a	1907
Hill, Dr. R. A. P.	1 Honan Road, Shanghai ...	1921
Hiltner, Mrs. W. G.	114 Dixwell Road, Shanghai ...	1920
Hinckley, F. E., PH.D.	Merchants Exchange Building, San Francisco	1907
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hobson, H. E.	Marnwood Hall, Iron Bridge, Shropshire, England	1868
Hodges, Mrs. F. E.	69 Route de Say Zoong, Shanghai	1915
*Hodous, Rev. L.	Kennedy School, Hartford Conn., U.S.A.	1913
Hoettler, A.	6 Siking Road (2nd floor) Shanghai	1910
Houghton, Charles	S.M.C. Health Office, Shanghai ...	1908
Howell, E. B.	Native Customs, Tientsin ...	1909
Hudson, Mrs. Alfred	Ningpo ...	1909
Hughes, A. J.	China United Assurance Society, Shanghai	1909
Hughes, E. R.	London Mission, Tingchow, via Amoy	1918
Hughes, W. E.	A.P.C., Zahkow, Hangchow ...	1921
Hume, E. H., M.D.	36 Lincoln St. Newhaven, Conn., U.S.A.	1922
Hummel, A. W.	Fenchow, Shansi ...	1919

Name	Address	Year of Election
Hunter, Miss	Public School for Girls, Shanghai	1920
Huston, J. C.	American Legation, Hankow... ..	1917
Hutson, Rev. J.	c/o China Inland Mission, Chengtu	1914
Hynd, R. R.	Hongkong & Shanghai Bank, S'hai	1913
Hynes, A. C.	Hongkong & Shanghai Bank, S'hai	1919
India Office Library	Whitehall, London, S.W.	1922
Irvine, Miss Elizabeth... ..	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irving, D. A.	Asiatic Petroleum Co., Chungking	1913
Irvine, Mrs. H. G.	85 Yu Yuen Road, Shanghai... ..	1920
Islef, J. P.	G. N. Telegraph Co., Shanghai ...	1917
Jacobs, J. E.	American Consulate, Shanghai ...	1922
Jamieson, J. W.	H.B.M. Consul-General, Canton...	1838
Jenks, Prof. J. W.	13 Astor Place, New York	1903
Jensen, C. A.	G. N. Telegraph Co., Tientsin ...	1918
Johnson, N. T.	c/o Department of State, Washing- ton, D.C.	1912
Johnston, R. F.	Peking	1907
Joly, P. B.	c/o Mrs. H. B. Joly, Legation Street, Seoul.	1913
Jones, G. S.	Brunner Mond & Co., Shanghai ...	1920
Jong, Th. de J.	Netherlands Legation, Peking ...	1914
Jordan, Dr. J. H., M.C.	Health Office, Shanghai	1922
Jorgensen, O.	G. N. Telegraph Co., Copenhagen, Denmark	1913
Joseph, S. M.	Palace Hotel, Shanghai	1920
*Jost, A.	Sulzer, Rudolf & Co., Shanghai ...	1912
*Justesen, M. L.	c/o L. V. Lang, 8 French Bund, Shanghai	1913
Karlbeck, O.	Peng Pu	1914
Kashiwada, T.	112 Range Road, Shanghai	1918
Kellogg, C. R.	Foochow	1919
Kemp, G. S. Foster	Public School for Chinese, S'hai	1908
Kennett, W. B.	British Cigarette Co., Shanghai ...	1918
Kent, A. S.	c/o Chinese Post Office, Moukden	1913
*Kern, D. S.	C.M.M. Chengtu, Szechuen	1912
Kilner, E.	1 Range Road, Shanghai	1909
King, Dr. G. E.	Lanchow, Kansu	1919
King, Louis M.	H.B.M.'s Consulate, Chengtu ...	1911
*Kliene, Charles	C. M. Customs, Shanghai	1916
Klubien, J.	Inspectorate General of Customs, Peking	1913
Kopp, E. C.	Shanghai	1919
*Krebs, E.		1895
Krisel, A.	18 Jinkee Road, Shanghai	1914

Name	Address	Year of Election
Kulp, D. H.	"Representing Brown University School of Sociology" Shanghai College, Shanghai	1915
*Kunisawa Shimbei	270 Hyakunin-cho, Ohkubo, Tokyo	1917
Lacy, Rev. Dr. W. H.	10 Woosung Road, Shanghai... ..	1909
Laforest, L.	69 Avenue Dubail, Shanghai	1917
Lake, Capt. P. M. B.	c/o Jardine, Matheson & Co., S'hai	1916
Lanning, V. H.	c/o Jardine, Matheson & Co., S'hai	1916
*Latourette, K. S.	1126 Yale Station, New Heaven, Conn., U.S.A.	1912
*Laufer, Dr. Berthold	Field Museum of National History, Chicago	1901
*Laver, Capt. H. E.	Head Street, Colchester, Essex ...	1912
Leach, W. A. B.	Municipal Offices, Shanghai	1914
Leavens, D. H.	232 Broadway, Norwich, Conn., U.S.A.	1917
*Leavenworth, Chas. S.	71 Howe St., New Heaven, Conn. U.S.A.	1901
Leete, W. Rockwell	Fenchow, Shansi	1918
*Leslie, T.	Elmers Glen, Salfords, Horley, England	1914
Lester, Miss E. S.	McTyeire School, Hankow Road, Shanghai	1919
Lewis, D. J.	6 Young Allen Terrace, Shanghai...	1920
Lewis, Mrs. D. J.	6 Young Allen Terrace, Shanghai...	1920
Lewis, S. H.	Secretariat, S.M.C.	1921
Liddell, C. Oswald	Shirenewton Hall, near Chepstow, Monmouthshire	1908
Linde, Mrs. de	Arnhold Brothers, Shanghai... ..	1922
*Lindsay, Dr. A. W.	Chengtun, Szechuen	1910
*Little, Edward S.	30 Gordon Road, Shanghai	1910
Liversidge, Rev. H.	China Inland Mission, Kaiting ...	1922
Loehr, A. G.	25 Nanking Road, Shanghai... ..	1916
Lockwood, W. W.	120 Szechuen Road, Shanghai ...	1913
Lofting, J. H.	Trollope & Colls, 56 Szechuen Road, Shanghai	1922
Lord, Rev. R. D.	Yenchowfu, Shantung	1918
Lord, Samuel	8a Kiukiang Road, Shanghai... ..	1921
Lowson, A. B.	Hongkong and Shanghai Bank, Shanghai	1922
Lucas, S. E.	Chartered Bank, Peking	1906
Lumsden, Miss, F.R.C.S.	c/o Thos. Cook & Co., Peking ...	1922
Luthy, Charles	62 Kiangse Road, Shanghai	1910
*Luthy, Emil	62 Kiangse Road, Shanghai	1917
*Lyall, Leonard A.	C. M. Customs, Shanghai	1892
Lyon, Dr. D. W.	347 Madison Avenue, New York ...	1919
Mabee, Fred C.	Shanghai College, Shanghai	1912
Macbeth, Miss A.	9 Wang Ka Shaw Gardens, S'hai ...	1915
MacDonell, A. M.	c/o P. O. Box 825, American Postal Agency, Shanghai	1918

Name	Address	Year of Election
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
Mackinlay, Miss M. F.	6 Annam Road, Shanghai	1921
Macleod, Dr. N.	453 Great Western Road, Shanghai	1915
MacNair, H. F. M.A.	St. John's University, Shanghai	1920
Maguire, Mrs. C. E.	413 Avenue Joffre, Shanghai	1921
McNulty, Rev. Henry A.	A. C. Mission, Soochow	1918
Macoun, J. H.	C. M. Customs, Nanking	1894
McRae, J. D.	Shantung Christian University, Tsinanfu, Shantung	1910
Main, Dr. Duncan	Hangchow	1900
*Mamet, O.	Engineer-in-Chief, Mines Mentowkow, Chihli	1922
*Marsh, Dr. E. L.	14 Kiukiang Road, Shanghai	1908
Marshall, R. Calder	32A Nanking Road, Shanghai	1906
Marsoulies, A. du Pac de	67 Route Vallon, Shanghai	1917
Martin, C. H.	Russo-Asiatic Bank, Shanghai	1918
Martin, Mrs. W. A.	Bridge House, Nanking	1916
Martinella, A.	Actg. Sec. Italian Municipality, Tientsin	1921
*Mason, Isaac, F.R.G.S.	143 N. Szechuen Road, Shanghai	1916
Mather, B.	Yung Ching, Peking	1918
Maxwell, Dr. J. Preston	E.P.M., Yungchun Fu	1917
Maybon, Charles B.	1195 Rue Lafayette, Shanghai	1911
*Mayers, Frederick J., F.R.G.S.	C. M. Customs, Chinkiang	1917
Mayers, Sidney F.	The British and Chinese Corporation, Ltd., Peking	1907
McCabe, P. J.	C. P. O. Box No. 1, Nankang, Harbin	1922
McEuen, K. J.	Municipal Offices, Shanghai	1908
McFarlane, Rev. A. J.	48 Broadway, Westminster, London, S.W.1.	1915
McInnes, Miss G.	c/o Hongkong & Shanghai Bank, London	1913
McNeill, Mrs. Duncan	The Chestnut, Tangbourne, England	1915
Mead, E. W.	H.B.M. Consulate Genl., Shanghai	1916
*Meister, O., C.E., M.E.	c/o Sulzer Bros., 4 Avenue Edward VII, Shanghai	1922
Mell, Rudolf	41 Rueckertstrasse, Berlin-Steglitz	1911
*Melnikoff, D. M.	Litvinoff & Co., Hankow	1919
Mencarini, J.	2 Canton Road, Shanghai	1884
Menzel, E.	Supt. Chinese Telegraphs, Yunnanfu	1913
Mennie, D.	A. S. Watson & Co., Shanghai	1916
Menzies, Rev. J. M.	Changte, Ho	1914
*Merian, J. R. A.	1c Kiukiang Road, Shanghai	1921
Merriman, Mrs. W. L.	20 Ferry Road, Shanghai	1910
Merrins, Dr. E. M.	St. John's University, Shanghai	1916
Mesny, H. P.	c/o H. & W. Greer, Ltd., 20 Kiukiang Road, Shanghai	1911
Meyer, H. Fuge	Whangpoo Conservancy, Shanghai	1920
Mills, E. W. P.	H.B.M. Consulate, Nanking	1920
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow	1913

Name	Address	Year of Election
Mitchell, Miss E. E.	35 Dixwell Road, Shanghai ...	1921
Molines, Edouard ...	Credit Foncier d'Extreme-Orient. Hankow	1920
Monginer, Miss M. M.	A.P.M., Kachek, Hainan ...	1916
*Moore, Dr. A.		1913
*Morgan, Rev. Evan ...	143 N. Szechuen Road, Shanghai	1909
Morris, Dr. H. H.	St. Luke's Hospital, Shanghai ...	1914
Morriss, H. E.	118 Route Père Robert, Shanghai	1919
*Morse, C. J.	1825 Asbury Avenue, Evanston, Illinois	1901
Mortimore, Mrs. W., M.D.	Canadian Methodist Mission, Peng Hsien, W. China	1922
Mortensen, Rev. Ralph ...	Kikungshan, Honan ...	1920
Mostaert, E.	Lung Hai Railway, Chengchow, Honan	1922
Moule, Rev. A. C.	Tsungpington Vicarage, Cambridge	1902
Mullett, Dr. H. J.	Dental Hospital, Chengtu ...	1921
Mulock, Capt. G., R.N.	15 Route Pettier, Shanghai ...	1922
Munn, Rev. Wm.	<i>c/o</i> C.M.S. Salisbury Square, London, E.C.4.	1922
Munro-Faure, P. H.	<i>c/o</i> A. P. C., Hangchow ...	1921
Munter, L. S.	G. N. Telegraph Co., Peking ...	1910
Munthe, Mrs.	43 Hsiao T'ien Shui Ching Hu- tung, Peking	1922
Murphine, Shepley ...	2 Kiukiang Road, Shanghai ...	1921
Murphy, Henry K.	1 Canton Road, Shanghai ...	1921
Murphy, Mrs. H. K.	1 Canton Road, Shanghai ...	1921
Mysore University ...	Mysore, India ...	1920
Nance, Prof. W. B.	Soochow University, Soochow ...	1922
Neild, Dr. F. M.	3A Peking Road, Shanghai ...	1916
Newcomb, Capt. Frank ...	<i>c/o</i> Billiters Square, London, E.C.	1917
Newman, Kenneth ...	3c Peking Road, Shanghai ...	1921
Nicholson, William ...	Butterfield & Swire, Hongkong ...	1919
*Nielsen, Albert ...	<i>c/o</i> De-No-Fa, Christiania, Norway	1894
Nordquist, O.	C. P. O., Nanking ...	1920
Norman, H. C.	The China Press, Shanghai ...	1912
Nystrom, E. T.	Shansi University, Taiyuanfu ...	1920
Oakes, W. L.	W. M. S., Changsha ...	1919
*O'Brien-Butler, P. E.	<i>c/o</i> Foreign Office, London ...	1886
*Ohlmer, E.		1885
Ollerton, J. E.	217 Bubbling Well Road, Shanghai	1916
Ottewill, H. A.	<i>c/o</i> H.B.M. Consulate General, Shanghai	1913
Ouskouli, M. H. A.	Shanghai ...	1917
Paddock, Rev. B. H.	Yen Ping Fu, Foochow ...	1916
Pade, K. F.	G. N. Telegraph Co., Shanghai ...	1920

Name	Address	Year of Election
Pagh, E. K.	G. N. Telegraph Co., Shanghai ...	1903
*Palmer, W. M.	Salt Gabelle, Peking	1914
Papini, E.	...	1916
Parker, Rev. Dr. A. P.	Anglo-Chinese College, 19 Quinsan Road, Shanghai ...	1901
Parsons, E. E.	12 Hankow Road, Shanghai ...	1916
Pasquier, G. A.	North China Daily News, S'hai ...	1922
Parsikides, C. J.	S.M.C. Finance Dept., Shanghai ...	1921
*Paterson, J. J.	Jardine Mathieson & Co., Shanghai ...	1922
Patrick, Dr. H. C.	22 Whangpoo Road, Shanghai ...	1912
Pearson, C. Dearne	69 Kiangse Road, Shanghai ...	1913
Peet, Gilbert E.	6 Jinkee Road, Shanghai ...	1913
Peffter, Nathaniel	c/o Pacific Bank, 57th St. and Madison Avenue, New York ...	1913
*Peiyang University Librarian ...	Tientsin	1911
Penfold, F. G.	32A Nanking Road, Shanghai ...	1916
Perkins, M. F.	American Consulate, Shanghai ...	1914
Perrin, Mrs. K. M.	202 Bubbling Well Road, Shanghai ...	1922
Petersen, I. C. V.	2 Hsi Tang Tse Hu Tung, Peking ...	1906
*Pettus, W. B.	Y.M.C.A., Peking	1915
Pfischer, Dr. M., M.R.C.P., L.R.C.P. ...	152 Sinza Road, Shanghai ...	1922
Phillips, H., O.B.E.	British Consulate, Newchwang ...	1912
*Plancy, V. Collin de	10 Square du Croisic, Paris XVc ...	1877
Platt, Robert	Chicago University, Chicago, Ill. ...	1917
Polevoy, S. A.	20 Wogack Road, Tientsin ...	1917
Polk, Dr. Margaret. H.	110 Range Road, Shanghai ...	1915
Porterfield, W. M.	St. John's University, Shanghai ...	1920
Pott, Rev. Dr. F. L. Hawks	St. John's University, Shanghai ...	1913
Pott, W. S. A.	St. John's University, Shanghai ...	1914
Pousty, F. E.	Ningpo	1915
Powell, J. B.	The Weekly Review, 4 Avenue Edward VII, Shanghai ...	1913
Pratt, J. T., C.M.G.	c/o Foreign Office, London ...	1909
Pratt, R. S.	H.B.M.'s Consulate, Amoy ...	1921
Prentice, John	47 Yangtsepoo Road, Shanghai ...	1835
Price, Mrs. Maurice	c/o Prof. M. Price, University of Chicago, Ill., U.S.A. ...	1913
*Pye, Rev. Watts O.	Fenchow, Shansi	1917
Quien, F. C.	Netherlands Harbor Works, Peking ...	1913
Quin, Mrs. J.	3 Kiukiang Road, Shanghai ...	1916
Raaschou, T.	Danish Consul-General, Shanghai ...	1912
Raeburn, P. D.	C. M. Customs, Shanghai ...	1916
Ramondino, F.	Italian Consulate Genl., Shanghai ...	1912
Rankin, C. W.	18 Quinsan Road, Shanghai ...	1915
Rees, Rev. Dr. W. Hopkyn	48 Broadway, Westminster, London, S.W.1. ...	1914
Reinsch, Dr. Paul	...	1916
Reiss, Mrs. A.	Shanghai	1921

Name	Address	Year of Election
Richert, G.	c/o A. B. Vattenbyggnadsbyran, Stockholm	1920
Ritchie, W. W.	Postal Commissioner, Harbin ...	1907
Roberts, D.	St. John's University, Shanghai...	1916
Roots, Rt. Rev. L. H.	American Church Mission, Hankow	1916
Ros, G.	Italian Consulate-Gen., Hankow ...	1908
Rossi, Comm. G. de'	Italian Consulate-Gen., Shanghai...	1920
Rowbotham, A. H.	Tsing Hua College, Peking ...	1920
Rowe, E. S. B.	Municipal Offices, Shanghai ...	1907
Sadoine, Baron A.	C. M. Customs, Hankow ...	1922
*Sahara, T.	6 Miller Road, Shanghai...	1908
Saint-Hubert, G. de	Lung Hai Railway, Chengchow, Honan	1922
Sammons, Hon. T.	c/o American Consul-Gen., S'hai	1915
Sanders, Arthur H.		1917
Sandor, H.	American Szechuen Bank, Chungking	1922
Sargent, G. T.	Andersen, Meyer & Co.	1917
*Sarkar, Prof. B. K.	c/o Bangiya Sahitya Parishat, 243, Upper Circular Road, Calcutta	1915
Sawdon, E. W.	Friends' High School, Chungking, Szechuen	1916
Sawyer, J. B.	U.S. Consulate-Gen., Shanghai ...	1920
*Segalen, Dr. Victor	5 Cite d'Antin, Brest, France	1917
Shantung Christian University	Tientsin ...	1922
*Shaw, Norman	C. M. Customs, Canton ...	1912
Shearstone, T. W.	28 Szechuen Road, Shanghai...	1918
*Shelton, Dr. A. L.	Batang, via Tachienlu, Sze.	1918
Shengle, J. C.	23 Ferry Road, Shanghai ...	1905
Shioya, T.	Bank of Chosen, Shanghai ...	1922
Shiplev, J. A. G.	10 Woosung Road, Shanghai...	1911
Shu, Dr. H. J.	Chinese Customs, Hankow ...	1921
Silsby, Rev. J. A.	Presbyterian Mission, South Gate, Shanghai	1911
Simpson, B. Lenox	Peking ...	1907
Sirén, Prof. O.	Stockholm University ...	1922
Sites, F. R.	U.S. Steel Product Co., Shanghai	1916
Skinner, Dr. A. H.	Hankow ...	1919
Skvortzow, B. W.	67 Poshtovaya St., Harbin ...	1918
Smallbones, J. A.	S.M.C. Electricity Dept., Shanghai	1913
Smith, J. Langford	c/o H.B.M. Consulate Gen. S'hai	1908
Southcott, Mrs.	Wei-hai-wei ...	1919
Spiker, Clarence J.	American Legation, Peking ...	1918
Staheveff, Miss T.	25 Carter Road, Shanghai ...	1921
*Stanley, Dr. A.	Municipal Offices, Shanghai ...	1905
Stapleton-Cotton, W. V.	Directorate General of Posts, Peking	1916
Stedeford, E. T. A.	Blyth Hospital, Wenchow ...	1919
Stephoe, H. N.	H.B.M. Consulate-Gen., Chengtu...	1920
Stewart, Rev. J. L.	Union University, Chengtu ...	1916
Stockner, E. C.	64 Avenue Dubail, Shanghai ...	1921

Name	Address	Year of Election
Stockton, G. C.	155a Dixwell Road, Shanghai ...	1914
Strehlneck, E. A.	45 Haskell Road, Shanghai ...	1909
Stursberg, W. A.	Chinese Postal Service, Kaifeng, Honan	1919
*South Manchuria Railway Co. Library	Dairen ...	1910
*Suga, Capt. T.	N. K. K., Shanghai ...	1919
Summerskill, Miss E. R.	Victoria Nursing Home, Shanghai	1921
Sykes, E. A.	Shanghai	1909
Synons, C. J. F. Dean ...	The Deanery, Shanghai ...	1921
Tachibana, M.	1062 Higashi-Nakano, Tokyo ...	1831
Talbot, R. M.	...	1915
Tanner, Paul von ...	C. M. Customs, Swatow ...	1885
Taylor, A. L.	Arts & Crafts, Shanghai ...	1915
*Taylor, C. H. Brewitt ...	Cathay, Earlsferry, Scotland	1885
Taylor, W. H.	St. John's University, Shanghai ...	1922
Teesdale, J. H.	3c Peking Road, Shanghai ...	1916
Tenney, Dr. C. D.	American Legation, Peking ...	1913
Thellefsen, E. S.	G. N. Telegraph Co., Shanghai	1913
Thomas, J. A. T.	Shanghai	1890
Throop, M. H.	St. John's University, Shanghai ...	1912
Ting I-hsien ...	C. M. Customs, Shanghai	1902
Tirzon, Pablo ...	c/o Intelligence Dept., S.M.C., Police Headquarters, Shanghai	1922
Toller, W. Stark ...	H.B.M. Consulate-Gen., Shanghai	1907
*Tochtermann, Karl ...	...	1900
*Torrance, Rev. Thos.	C. I. M., Kwan Hsien ...	1922
Touche, J. D. la ...	C. M. Customs, Meng Tze, Yunnan	1911
*Trollope, Rt. Rev. Bishop M.N. ...	Seoul, Korea	1911
Tucker, G. E.	Shanghai	1915
Tucker, Mrs. G. E.	Shanghai	1915
Turner, Skinner, Judge ...	British Supreme Court for China, Shanghai	1916
Twentyman, J. R.	24 Yuenmingyuen Road, Shanghai	1894
Tylor, W. F.	Peking	1915
Unwin, F. S.	The Angela, Victoria B. C. Canada	1914
Van Corback, T. B.	308 Avenue Joffre, Shanghai ...	1913
Van der Woude, R.	...	1915
Vauthier, Georges ...	...	1921
Verbert, L.	...	1913
Veryard, Robert K.	Y.M.C.A., Changsha	1917
Vizeninovich, Mrs. V. ...	1 Kiangwan Road, Shanghai ...	1914

Name	Address	Year of Election
Wade, R. H. R.	C. M. Customs, Tientsin...	1918
Waller, A. J.	Kelly & Walsh, Ltd., Shanghai ...	1916
Wang Chung-hui, Dr.	Peking ...	1913
Ware, Miss Alice	20 Kwen Ming Road, Shanghai ...	1918
Warren, Rev. G. G.	Wesleyan Mission, Changsha ...	1909
Washbrook, H. G.	6 Shih Ta Jen Hu t'ung, Peking...	1908
*Watson, Dr. P. T.	Fenchow, Shansi ...	1920
Weatherall, M. E.	52 Ta Fang-chia Hu t'ung, Peking	1919
Webb, Mrs. C. H.	21 Studley Avenue, Shanghai ...	1919
Webster, Rev. James ...	Wesleyan Mission, Ping Kiang, Hunan	1911
Werner, E. T. C.	3 Tung Huang Ch'eng Kên, Hou Mên Wei, Peking	1915
Westbrook, E. J.	Asiatic Petroleum Co., Shanghai	1916
Wheeler, Rev. W. R.	A.P.M., Hangchow ...	1920
White, Rev. H. W.	Yencheng, Kiangsu ...	1915
White, Miss Laura M.	30 Kinnear Road, Shanghai ...	1916
White, Rt. Rev. Wm. C.	Anglican Bishop of Honan, Kai- fengfu	1913
Whitehead, Miss Edith...	1 Tatung Road, Shanghai ...	1921
Wilde, Mrs. H. R.	20 Ferry Road, Shanghai ...	1915
Wilden, H. A.	French Consulate-Gen., Shanghai	1917
Wilhelm, Rev. Dr. Richard	Tsingtau ...	1910
Wilkinson, Rev. A. H.	Rusholme Rectory Manchester ...	1922
Wilkinson, E. S.	P.O. Box, No. 41, Yokohama ...	1911
Wilkinson, F. E., C.M.G.	British Consulate-Gen., Mukden...	1909
Wilkinson, H. P.	c/o Sir H. S. Wilkinson, Moneys- banere, Tohermore Co., Derry, Ireland	1909
*Williams, C. A. S.	C. M. Customs, Wenchow, Che- kiang	1919
Williams, Capt. C. C.	c/o Butterfield & Swire, Shanghai	1918
Wilbur, Mrs. H. A.	124 Dixwell Road, Shanghai ...	1920
Wilson, A. R. D.	Yangtze Insurance Assn., Shai	1921
Wilson, G. L.	Palmer & Turner, 4 The Bund Shanghai	1921
Wilson, Mrs. Geo. N.	c/o A.P.C., The Bund, Shanghai	1921
Wilson, R. E.	6 Jinkee Road, Shanghai ...	1918
Witt, Miss E. N.	16 Queensborough Terr., Hyde Park, London, W.	1912
Woets, J.	Credit foncier d'Extreme-Orient, Peking	1919
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1879
Wood, Mrs. Edwin ...	19 Medhurst Road, Shanghai ...	1921
*Woodward, A. M. Tracy, F.R.G.S., F.R.N.S.	C.P.O. Box, No. 80, Shanghai ...	1921
Wright, Rev. H. K.	143 North Szechuen Rd., Shanghai	1919
*Wright, S. F.	c/o C. M. Customs, Peking ...	1916
*Wu Lien-teh, Dr.	Plague Prevention Service, Harbin	1913
Wu Ting-fang, Dr.	3 Gordon Road, Shanghai ...	1913

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Name	Address	Year of Election
Yates, Smith	8 Nanking Road, Shanghai	1920
Yokoyama, R.	Tokyo Koshinjo Merceantile Agency, Shanghai	1918
Young, R. C.	Municipal Offices, Shanghai	1912
Zwemer, Rev. Samuel M., D.D., F.B.G.S.	37, Sh. Manakh, Cairo	1917

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