

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 LIV—1923

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BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY

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

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

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

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

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

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

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

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

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

ERRATA

Page 188, last line—*for crash read crass.*

„ 231, line 2—*for resolution read solution.*

„ 236, line 6 from end *insert* quotation marks at beginning of line.

„ 288, line 5—*for Complied read Compiled.*

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 payment 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.

JOURNAL
OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1923
VOL. LIV.

SHANGHAI:
KELLY & WALSH, LIMITED
1923.

OFFICERS FOR 1923-1924.

<i>President</i>	S. BARTON, Esq., C.M.G.
<i>Vice-Presidents</i>	Rev. F. L. HAWKS POTT, D.D. I. MASON, Esq.
<i>Curators of Museum</i>	Dr. C. NOEL DAVIS, M.D. A. DE C. SOWERBY, Esq.
<i>Librarian</i>	Miss COULING.
<i>Assistant Librarian</i>	Mrs. ENDERS.
<i>Honorary Treasurer</i>	A. B. LOWSON, Esq.
<i>Editor of Journal</i>	Rev. G. W. SHEPPARD.
<i>Councillors</i>	H. E. V. GROSSE. H. A. WILDEN, Esq. C. KLIENE, Esq. R. D. ABRAHAM, Esq. C. HARPUR, Esq. Dr. H. CHATLEY.
<i>Honorary Secretary</i>	W. STARK TOLLER, Esq.

VOL. LIV.—1923.

EDITED BY EVAN MORGAN.

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PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the Royal Asiatic Society was held in the Society's rooms on Thursday, 31st May, under the chairmanship of Mr. Sidney Barton, c.m.g., H.M. Consul-General.

Dr. Herbert Chatley raised the question of the Municipal grant to the Society. Considering the importance of the institution to Shanghai, he said, the present grant was quite inadequate, and it seemed very desirable that if possible it should be increased.

The Chairman expressed entire sympathy with this suggestion. The Society was growing and was practically the only Shanghai society providing for what, in want of a better name, he would describe as the interests of culture, and it was inadequately housed. The question was one which no doubt the incoming Council would consider.

The Honorary Librarian's Report.

Miss Couling presented the report of the late Hon. Librarian, Mrs. F. Ayscough.

I have the honour to present my last Annual Report as Honorary Librarian, N.C.B.R.A.S.

The year under review has been uneventful in Library Annals, but a certain number of new books have been added to the shelves; notably a copy of David and Oustalet's "*Les Oiseaux de la Chine*" which we have been trying to find for fifteen years.

In relinquishing my active duties as a member of the Council N.C.B.R.A.S., I would express my feeling of deep gratitude to the Society, as I feel that through the doors of its Library, I have been enabled to enter another world—a world in which the boundaries of time and space often seem annihilated. It has been my endeavour to hold open this door that others might enter.

The Royal Asiatic Society will always have my warm interest, and I shall often think of the happy hours spent in its rooms.

It is a matter of congratulation that I leave the work in the capable hands of Miss Couling, and during her absence from Shanghai, in those of Mrs. Enders.

As always, Mr. Woo and Mr. Chao have performed their duties in a helpful and capable manner.

(Signed) FLORENCE AYSCOUGH.

Miss Couling also mentioned that Mrs. Couling and herself proposed to present to the library a copy of Sir Aurel Stein's work on "The Thousand Buddhas."

The Honorary Curator's Report.

The past year was full of interest in the Museum, and a number of additions were made by collection, purchase, loans and gifts.

Mr. A. de C. Sowerby continued to give his highly valued and distinguished services, and it is gratifying to know that he has consented to fill the office of Joint Honorary Curator of the Museum during the coming year.

The achievements of the year, here recounted, are almost entirely due to his enthusiastic and unsparing labours.

One of the most interesting exhibits at present is a magnificent specimen of the Giant Japanese Crab (*Macrocheira kaempferi*) which was kindly placed on loan by Mr. H. H. Read.

The greatest span between the large claws of this huge creature is 10 feet 3 inches.

The length of the body from the tip of the rostrum, to the posterior margin of the carapace $14\frac{1}{2}$ inches; and the width of the carapace $11\frac{1}{4}$ inches.

Two large specimens of fish presented by Mr. G. H. Parkes were mounted and put on exhibition. One of these, (*Ctenopharyngodon idella*), popularly called the Chinese ide, makes a very handsome exhibit. Both these specimens, the second being a large Chinese bream (*Parabramis pekinensis*), were caught in the pond of the Hongkew Park. Several other sportsmen presented specimens of fish to the Museum, all of which were taken with the fly in waters near Hangchow. Foremost amongst these are some very fine specimens of one of the so-called rainbow carps, (*Opsariichthys bidens*). It was requested that these might

be put on exhibition, and this will be done, when more room is available in the Museum.

Mr. Sowerby placed on loan a number of skulls of mammals, namely, bears and deer, while several skulls of various animals which were found stored away in one of the cupboards were cleaned and placed on exhibition. Old and moth-eaten heads of wild boars, a lion and some deer had their skins removed and the skulls cleaned, and these, with the other skulls already mentioned, will be useful for purposes of comparison.

Mr. Peter J. Bahr very kindly lent a small collection of ancient Egyptian relics as he felt that since so much interest had been aroused by the recent discoveries in Egypt, connected with the Tomb of King Tutankhamen, these would give the public a clearer understanding of the subject.

During the year a large and representative collection of local fish, both fresh-water and marine, was made. Mr. Sowerby's own collector worked with the native Museum assistant, so that duplicate specimens of all these are being sent to the Smithsonian Institution, Washington, which Mr. Sowerby represents in China. There they will be identified and the names sent back to China. The native assistant has also collected local insects, mainly of the orders *Coleoptera*, *Lepidoptera*, and *Neuroptera*.

A pair of Burmese Peacocks and a specimen of the North China *Koploss* or Pucras Pheasant, (*Pucrasia darwini*) were purchased, while a specimen of the large fire-backed Pheasant of Thibet and two male Indian Koels (*Eudynamis honorata*) were mounted and placed on view. A specimen of a Kangaroo was also purchased.

Lectures in Natural History were given to the boys of the Shanghai Public School and the Thomas Hanbury School.

The increased interest in natural history in Shanghai is shown by the number of reptiles, mostly snakes, that were sent to the Museum by residents. European and American visitors during the year were fairly numerous, and it is certain that greater interest still would be shown if there were more exhibits. The Museum is much congested, and there is no room at present either for the proper storage of reserve collections, or the exhibition of all the different types of animals now contained in the Museum. Something should be done in the near future to relieve this congestion and possibly, by careful arrangement, additional wall-cases could be put in for the exhibition of more specimens. Cases a foot deep, and 8 or 10 feet high, could be placed round the

Lecture Hall without unduly encroaching on the space available for audience at lectures. Similar cases might be placed in the Entrance Hall where at present only a couple of maps are on view. The small room below the collectors' room, now used as a sleeping place for the Society's native staff, might be turned into a storage room for reserve collections, especially those preserved in formalin or alcohol. Quarters might possibly be found for the native staff outside the premises of the Society.

It is also advisable to find storage room for the large quantity of back numbers of the R.A.S. Journal, at present unsuitably stored on the top of the cases in the Bird-room. Even the space now available in the two large rooms might be used to better advantage by a re-arrangement and addition of cases, which would relieve congestion and bring about a more effective display of specimens.

C. NOEL DAVIS.
Hon. Curator.

MUSEUM ACQUISITIONS.

FROM JUNE 1st, 1922—MAY 31st, 1923.

DESCRIPTION.	PRESENTED BY
Giant Japanese Crab (on loan) (<i>Macrocheira kaempferi</i>)	H. H. Read, Esq.
Chinese Ide (<i>Ctenopharyngodon idella</i>)	G. H. Parkes, Esq.
Chinese Bream (<i>parabramis pekinensis</i>)	A. M. Preston, Esq.
Rainbow Carp (<i>Opsariichthys bidens</i>)	W. A. Ogden, Esq.
Other Fish from Hangchow.	A. de C. Sowerby, Esq.
Skulls of Bears and Deer.	Peter J. Bahr, Esq.
Ancient Egyptian Objects (on loan)	
Statuette of the Goddess Isis.	
Figure holds the child Horus on her knee. Pale green faience of the Twenty-sixth Dynasty. 666 B.C.	
Heart Scarab. Hard stone undercut scarab embellished with gold. Twenty-sixth Dynasty.	
A beautiful Undercut Reticulated Faience Scarab of the typical Twenty-sixth Dynasty type.	
A Beautiful Dark Green Syenite Heart Scarab. Not inscribed. Eighteenth Dynasty. 1700-1200 B.C.	
Strand of Varicoloured Faience and Glass Beads. Ptolemaic Period. 332-30 B.C.	

DESCRIPTION.	PRESENTED BY
A Remarkably Fine Ushabtiu Figure. Made for the "Overseer of the Royal Fleet, Pahanebu" Twenty- sixth Dynasty. 666 B. C.	
Set of Seven Small Alabaster Model Jars and Vases. From a tomb or foundation deposit. Twelfth Dynasty. 2000 B. C. Rare.	
Miniature Figure of the Goddess Isis holding the child Horus on her knee. Green faience of the Twenty-sixth Dynasty.	
Pale green faience Figure of the child Horus. Twenty-sixth Dynasty.	
Small hard Stone Scarab with inscrip- tion. Twenty-sixth Dynasty.	
Local Fish, fresh-water and marine.	Collected.
Local Insects (Coleoptera, Lepidoptera, Neuroptera).	Collected.
A Pair of Burmese Peacocks.	Purchased.
Pucras Pheasant (<i>Pucrasia darwini</i>).	Purchased.
Kangaroo.	Purchased.

The Honorary Treasurer's Report.

The Treasurer's Report and the Accounts were passed on the proposal of Mr. I. Mason, and seconded by Mr. C. Kliene.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.
STATEMENT OF ACCOUNTS AS AT 30TH APRIL, 1923.

EXPENDITURE.		RECEIPTS.	
1922.		1922.	
Dec. 5	To Kelly & Walsh, Ltd.... ..	Oct. 26	By Balance
1923.		Dec. 13	French Municipal Grant \$100 @ 75.1
Jan. 5	H. & S. B. Corporation	30	S.M.C. Grant, \$250 @ 72.9
8	Shanghai Recreation Fund, Int. on		S.M.C. Interest, \$37 @ 72.9
	Loan		Shanghai Waterworks Co., Ltd., Int.
30	Sundry Ac/s. as per Secy., Req. Nos.		on \$800 @ 8%, \$32 @ 72.9
	285 & 286		Interest on Current Account
Feb. 27	S.M.C. Building Maintenance, \$433.93	1923.	
	@ 71.75	Jan. 3	Life Subscriptions:—
Apr. 20	New Zealand Insurance Co., Ltd.,		Dr. E. T. A. Stedford
	\$119.25 @ 72.2		S. D. Gamble
24	E. W. Mead, (Secretary) Cash held by	30	Lady Vizenzinovich
	Remittance of £15 to London Office ..	Apl. 26	Dr. O. Siren
	Balance		6 m/s Int. on \$700 debenture stock—
		6	Mackenzie & Co., \$21 @ 72.14
		21	S.M.C. Grant—\$250 @ 72.7
		24	C/O from Sec. (Balance of A/c)
			Subscriptions from Oct. 1922 to April
			30th, 1923
			1,634.95
			<u>\$5,330.66</u>
		Apl. 30	By Balance
			\$2,230.27
			<u>\$5,330.66</u>

Audited and found correct.
G. E. TOWNS
Shanghai, April 30th, 1923.

A. R. LOWSON
Hon. Treasurer,
Royal Asiatic Society, North China Branch.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In Account with the Honorary Treasurer of the Society.

CASH ACCOUNT. JUNE 1ST, 1922, TO APRIL 30TH, 1923.

RECEIPTS.		EXPENDITURE.	
Balance at Credit 31st May, 1922	...	Journal	...
Subscription of Members :—	...	Museum	...
Annual	...	Library	...
Life	...	Salaries	...
	...	Meetings	...
Municipal Grants :—	...	Stationery	...
International	...	Postage	...
French	...	Building Maintenance	...
	...	Taxes	...
Interest on Debentures :—	...	Furniture	...
Mackenzie & Co., Ltd.	...	Sundries	...
Shanghai Waterworks Co., Ltd.	...	Remittance to London Office £15	...
Shanghai Municipal Council	...	Insurance	...
Rent of Hall	...	Interest on Loan	...
Sale of Publications	...	Secretary—E. W. Mead, Cash held by	...
Interest on Current Account	...	Balance in Bank	...
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The Honorary Secretary's Report.

The Council has met seven times and nine public meetings of the Society have been held during the Session, at which lectures and papers were given as follows:—

"A Page of Ancient Chinese History" by Dr. Darroch. (Oct. 19, 1922).

"Chinese Script in the Light of Phonetics" by Dr. Bernard Karlgren. (Nov. 2, 1922).

"Chinese and Ancient Egyptian Culture" by Mr. Chas. Kliene. (Nov. 16, 1922).

"The Religion of the Chiang" by Rev. Thos. Torrance. (Jan. 18, 1923).

"Culture, the Basis of Chinese Art" by Dr. J. C. Ferguson. (Feb. 14, 1923).

"The Biological Exploration of Fukien Province" by Mr. A. de C. Sowerby. (Mar. 8, 1923).

"The Literary Background of the Great River" by Mrs. Ayscough. (Mar. 22, 1923).

"The Taoist Superman" by Rev. Evan Morgan. (April 19, 1923).

"My Journey to Lhasa" by Brig.-Gen. G. E. Pereira, C.M.G., D.S.O. (May 21, 1923).

In addition, an Exhibition of Wood Block Colour Prints and Water Colour Sketches of Korea, Peking and Japan by Miss Elizabeth Keith was held on Dec. 4 and 5 under the auspices of the Society. The Exhibition was well attended and the results were, we understand, very gratifying to the Artist.

The number of new members enrolled is less satisfactory than last year, only 40 having joined as against 70 in 1921-1922. As provided by the Rules, I have to read the names of the new members, which are as follows:—Dr. Harold Smith, Mr. W. Wagstaff, Mrs. Lucy Beale, Messrs. S. Gamble, J. E. Holmstrom, S. F. Light, Dr. Bernard Karlgren, The Stanford University Library, Messrs. E. S. Cunningham, J. Fredet, J. M. Henry, S. M. Shirokogoroff, Lieut.-Comr. Chas. Stephenson, Messrs. A. B. Finch, Miss Florence Hays, The Rabbi Hirsch, Rev. E. D. Harvey, Prof. H. S. Quigley, Dr. E. P. Hicks, Messrs. S. B. Starling, L. Laurence, Sir Edward Pearce, Miss A. Lachlan, Messrs. E. Wilder, G. W. Groff, C. O. Levine, O. W. McMillen, Dr. Lewis Chase, Miss E. W. McIntosh, Mr. G. Gruman, Miss G. Geary, Rev. G. W. Sheppard, Messrs. D. C. Baker, W. Hanming Chen, W. Bos, A. W. Simms Lee, Rev. A. S.

Adams, Messrs. E. C. Pomeroy, H. J. S. Jones and C. M. G. Burnie.

Ten resignations and seven deaths of members have occurred during the year, leaving our membership at 600, an increase of 29 from last year. This gain, however, may be more imaginary than real, as no names have yet been struck off the list this year for non-payment of subscriptions, as will, it is feared, be necessary. A circular warning some 40 offending members who have not paid subscriptions since 1920 is to be sent out as a result of a resolution passed at a meeting of the Council to-day, and it is hoped that some of these may elect to take this last chance to retain their membership.

The state of the Society's finances does not call for any special comment, as will be seen from the Treasurer's statement of account. It should be noted that owing to various changes in the officers of the Society, it has been convenient to close the annual account on April 30 instead of May 31, with the result that we are now considering a financial year of 11 instead of 12 months. The Hall has been regularly used by many societies, etc., during the season and therefore the takings under "Rent of Hall" are nearly double those for 1921-1922. This is compensated by the fall in the receipts from "Sale of Publications", the reason for which is not obvious. There was a large increase in the expenditure under the heading of "Building Maintenance", due entirely to the heavy cost incurred for damp proofing, which, however, was unavoidable.

E. W. MEAD,
Hon. Secretary.

Election of Officers.

The following officers were then unanimously appointed for the ensuing year: President, Mr. Sidney Barton, c.m.g.; Vice-presidents, the Rev. F. L. Hawks Pott and Mr. Isaac Mason; Curators of Museum, Dr. C. Noel Davis and Mr. A. de C. Sowerby; Librarian, Miss Couling; Assistant Librarian, Mrs. Enders; Honorary Treasurer, Mr. A. B. Lowson; Editor of Journal, Rev. G. W. Sheppard; Councillors, Messrs. H. E. V. Grosse, H. A. Wilden, G. Kliene, R. D. Abraham, C. Harpur, and Dr. H. Chatley; Hon. Secretary, Mr. W. Stark Toller.

The resolution was proposed by Mr. E. Morgan and seconded by Mr. Heaton Smith.

Departing Members.

A very cordial vote of thanks was passed to the Council of last year, special mention being made of the splendid services rendered by the Rev. Evan Morgan, as editor of the Journal, and Mrs. Ayscough for her many years' service as librarian and her charming and interesting lectures, and also to the Rev. Dr. Parker and Mr. Blackburn.

A SNOWSTORM.

This poem was written by Shen-Chow, a famous artist and poet of the Ming Dynasty, on beholding an ancient picture of a snowstorm which he discovered in the attic of a monastery.

After ten days in the city,
Mad with glare and scorching gust
And the brain is whirling wildly,
Choked my eyes with burning dust

Pleasant then to see before me
In the attic of the priest
League on league of snow-clad country,
To my arid sight a feast.

Small the measure of the canvas,
Which displays the snow in flight;
Yet so real the white flakes falling
That I shivered at the sight.

Long lithe willow branches bending
Laden with the frozen sleet,
While through thickset bamboo copses
Whistling blasts of winter beat.

Moored by the farther margin
Of the chill dividing stream,
Waits the ferry-boat for travellers
But of man there's not a gleam.

Staggered are the rocks in flying
By the West wind's gusty course,
Far off wild geese cackle loudly
Blinded by the white storm's force.

Lightly limed are lines and shading,
By the hand of genius bold,
Showing countless miles of landscape
As a gem of perfect mould.

Just as if some leagues of Kiangnan
At this moment came in view
But my aged eyes need rubbing
To perceive the rocks anew.

Painting such as this is genius
 Of the highest, rarest kind,
 Showing art's profoundest mysteries
 Captured by the master's mind.

Through the classic age of T'ang-Chao,
 Specially by the men of Wu,
 This rare work was closely guarded
 With a care and reverence true.

And its value went on growing
 Through the Northern, Southern Song,
 And the wealthy sought to purchase
 Showing purses broad and long.

Costly relics oft are hidden
 In the mansions of the great;
 But a phoenix seldom dwelleth
 With the poor of low estate.

Once before I saw a snow scene
 On a canvas one-foot square
 Marvellous but over-crowded
 With a wealth of genius rare.

Now in age I gaze in wonder
 On this greater picture scroll
 In which the master's mind has let
 All its lofty thoughts unroll.

Surely on this priceless relic
 Heaven bestowed a special ward
 Teaching Tai-Kiu's sons and grandsons
 How to judge it, how to hoard.

So they wrapped the prize in paper
 Very tight and very small
 Hiding it within a furrow
 Bored deep in the temple wall.

As a witness to this matter
 And the thoughts my mind does store
 Here I make and write this poem
 For a record ever more.

THE LATE CHARLES BUDD.

CHU-GOH LEANG AND THE ARROWS.

(HERO OF THE "THREE KINGDOMS.")

Taken direct from the original Chinese.

"To be a general and not to know the skies thoroughly; not to know the lie of the land; not to be skilled in art; not to be conversant with military maps; not to have an understanding of the strength and weakness of armies—is to show a poor ability."

CHU-GOH LEANG.

With evil mien Cheo Yu inquir'd,
"Say, sir, what mightiest defence
Should 'gainst our foes by us be hir'd
All other arms in preference?
The spear, the sword, the twanging bow,
Keen axe, or swift-plied short-blade,—show,
When on the wave to war we go,
What chosen weapon bear we hence?"

Chu-goh Leang, the trusted guide
And counsellor of Han's last king,
The people's darling, heroes' pride,
Eyed him with scorn, thus answering,
"Great General (for thus men act,
In China, e'en in hate, with tact)
"When through the waves to war's impact
We cleave, the bow should be supreme."

"Well said, good sir," Cheo Yu replied,
And with my mind agrees; but, see!
Ts'ao Ts'ao's marauding hosts espied
Spread yonder in immensity.
Shafts have we few, and this thy choice
Of weapon confidence destroys.
Well might the rebel hordes rejoice
To know how vulnerable are we!"

"Now this command on thee I lay,
Our native State of Shuh to guard,
And our blest Prince, the Great Lew Bay,
Who gave me this portentous ward:
Before ten suns their course have sped
Ten myriad arrows thou shalt spread
Before the tent, or on thy head
Devolve thy fate! Go, speed thy part."

The great Chu-goh beheld the net
 Cast to enmesh him to his wrack.
 In all the Triple States he yet
 Commanded broadest fame, and lack
 Knew none of skill, and subtle plan,
 And stratagems of war. To scan
 A campaign's chart, or mind of man
 Stood versed alike; swift his attack.

Quoth he, "Ten days were grievous spent
 If we must bear the bondage dread
 Of our base fears, with bows unbent.
 Ts'ao Ts'ao is out for war; and, led
 Beneath his standard, should his host
 Move on our legions, we are lost!
 Our ruin were a fearful cost
 To pay for slothful days, ill-spel."

"Three days I set (more 'twere a crime:
 In war delay courts ruin), then
 Here in this camp, within the time,
 With shafts I will supply thy men,
 Great General, in numbers due.
 One hundred thousand arrows strew
 I here, ere three suns set. In lieu
 My person bring, thy stake, again."

The evil tyrant's heart rejoiced
 To hear that fearless hero speak.
 His joy to none he could have voic'd
 His vengeance ripe so soon to wreak!
 "Now, mark," spake he, "the army knows
 No trifling speech: heed thou thy vows!
 Thy words shall prove thy sorest foes
 If thou this solemn contract break.

"Come, draw the bond, and spread the board.
 Bring wine and meats;" (for oft a feast,
 In China, holds portentous ward
 Of good, or ill: of plot, or peace.)
 "This deed o'er festal cup we'll seal,
 And ink and parchment shall congeal
 What but redemption may repeal.
 "To fail means death without release!"

"So be't," spake he, and sealed the bond.
They deemed him lost, that noble man,
Who oft for king and state had donn'd
The garb of death, where perils ran;
But just as oft, by skill and fame,
Escaped the perils as they came,
And spread abroad an awesome name,
Till none dared face his conquering van.

He went, and Cheo in secret glee
Conn'd o'er his rival's sure defeat.
"That he should rise in place of me,
And gain our prince's favour! Meet,
Indeed, a subject for my wrath!
But now I'll sweep him from my path,
And claim his glory's aftermath."
So drank the tyrant malice sweet.

"When he shall strive the shafts to make,
The army's artisans command
In all delay. Impede, keep back
Materials, hinder, thwart, withstand
His every order, nor perform
His strict injunctions. Thus his harm
Shall keep my burning vengeance warm,
And clear this viper from the land.

"Go, Lu Dze-jing, his methods spy,
And tidings hither bring again,"
Cheo Yu commanded." Doth he ply
With diligence his labour vain"?
Three thousand shafts, ere three suns set,
Were feat enough, but never yet
Had such a task a mortal met,
To make ten myriads, or be slain!

The despot's mandate Lu obeyed,
But loth indeed to execute.
For great Chu-goh he was dismay'd,
And fain would make the order mute.
"I see not," he return'd to say,
"Nor glue, nor paint, nor feather gay,
Nor withe, nor bamboo shaft. Display
Is none of works there set afoot.

"He sits but idly by the stream,
 Nor bends him to his mighty task."
 "So," quoth the tyrant, "it doth seem
 My wrath shall in his failure bask.
 Not in three days can he here show
 His work complete. Soon shall we know
 If to the block his steps must go,
 Or if he have the shafts we ask."

Chu-goh Leang all idle sat
 While two suns set, nor stirred to make
 Those winged messengers of fate.
 He chose his even course to take,
 Nor raised a hand, nor artisan
 Employed, nor formed yet any plan,
 'Twas said, his life-contract to span.
 To word or question naught he spake.

At night by stealth to spill his blood
 Five hundred warriors did crouch,
 By Cheo despatched, beside the flood,
 All armed. By oath they did avouch
 Their purpose fell, and willing hand.
 While Cheo thus sent th'assassin band
 To carry out his dark command,
 The great Chu-goh rose from his couch.

Into the night he strode, beside
 The banks of Yangtze's mighty stream,
 Where floated shapes dark on the tide,
 Like vague creations of a dream.
 From out the gloom Dze-jing appear'd;
 Chu-goh him hailed; then jointly steered
 Their steps in darkness, till there reared
 A form above the water's gleam.

Ships rode there, on the inky tide,
 And river's mighty bosom, where
 The rolling current, swift and wide,
 Spread out its heaving waves. For there
 Chu-goh had got him twenty ships
 Acquir'd from Lu, by skilful lips.
 Lu willed not that cold Death eclipse
 A heart so bold, a name so fair.

"But twenty," Leang had said to Lu,
"And never word to Cheo relate;
With forty widths of dark cloth, too,
And these, I think, will change my fate.
Then twenty thousand sheaves of straw,
I need upon the ships, or more.
If thy heart's love doth to me draw,
Prepare me these. My death abate."

Lu brought the craft, each fully mann'd
With thirty valiant sons of Han.
Chu-goh the vast array proud scann'd,
And bent his will to fill his plan.
Each craft of straw one thousand sheaves
He made the bearer, ranged like leaves,
In orderly array, as heaves
The up-piled shocks the frugal swain.

On either side a dark cloth screen
He hung, and ordered all aboard.
The cloth, with up-piled straw between,
Shelter'd each broad craft's little horde.
Strong brazen drums he gave each crew,
Well-cautioned in their use, and drew
A breath of joy. He hastened through
To board the foremost craft, straw-stor'd.

The cock had not awak'd the morn,
And dark hung o'er the gloomy flood,
When Chu-goh, bravest Chinese born,
Fearless on vanguard war-craft stood.
A deep mist settled o'er the stream,
And clung like white, soak'd sail, 'twould seem
Conspired to aid the daring scheme,
And hide the heroes in its hood.

"Now on to Ts'ao Ts'ao's camp," he said,
"Nor tarry till, o'er waters wide,
On laden craft his harbour-bed
We enter, through this fog-banked tide."
"What?" cried Dze-jing, in wild dismay,
"That mighty rebel face? Nay, stay!
What, should his forces break away
To our attack? 'Tis suicide!"

'Fear not,' bold Chu-goh cried serene,
 "Ts'ao Ts'ao is skilled in arts of war,
 And would not venture through this screen
 Of murky fog, from his safe shore;
 Lest, foe-pursuing, he but found
 That foe his hampered force surround,
 In cunning ambush." Now no sound
 Was heard there but the swift-plied oar.

"On to the camp," cried Chu-goh, "Vie
 Each man with each whose swiftest blade
 Shall speed us to our enemy!"
 The dark shapes through the dense mist made
 A line like silent ghosts, aris'n,
 Their shrouds enfolded, from their prison,
 To cleave the gloom—weird fog for dizen—
 And passed in silent colonnade.

Strong ropes each vessel to each bound,
 Lest, straying in the dismal gloom,
 Amiss their erring path they found,
 And ran at random to their doom.
 The dark craft made a winding chain
 Upon the dank and chilling main;
 Like fearsome dragon's long-drawn train,
 That huge and shapeless there did loom.

Amazed o'er the brink of morn
 The sun cast forth a vanguard gleam,
 And saw his light of power shorn,
 Where that damp shroud confused the stream.
 "Lo! there the foe," bold Chu-goh cried,
 Who through the maze the shore descried;
 "Now lay our fleet his camp beside,
 And we shall see mad turmoil born.

"Westward your prow! Now charge the line!
 Men, to your drums! Confusion reign
 Our friendliest queen this morn! Incline
 Your joint disordered shouts the main
 To rend, in vast tumultuous rout."
 The brazen drums roared, and the shout
 Increased the noise the drums beat out,
 Like crashing mountains burst in twain.

The fog-bank rolled the swelling roar,
With muffled boom, in weird, wild course—
Now loud and strong, now sinking, more
Like distant thunders, rumbling hoarse;
Then swelled again—a ghostly sound,
Where, dense or thin, the foggy mound
Its passage balked, pent near the ground,
Or wailing high in air outburst.

This fearful din to foes' camp borne,
In changing wail, and roar, and swell,
Sent flying posts the chief t'inform,
Who dreaded that they had to tell.
He sprang to foot, that mighty foe,
(For oft in fortunes to and fro
Leang's wars with great Ts'ao Ts'ao would flow),
And orders gave both swift and well.

"Hence to the stockade! Bowmen call,
Three thousand each with Hsü and Dsang,
Lost in an ambush lest we fall,
In this dread mist, to that dread Leang.
With torches to the river's brink!
With lights to guide, his boats we'll sink;
And arrows many from the brink
Shoot towards the stream," the order rang.

"The water-stockade!" was the cry.
There too, they sent some thousand bows,
Lest the designing foe should try
To force its mouth, their fleet t'inclose.
A myriad archers wildly shot
To stream, but at they knew not what—
Ghosts floating, huge misshapen blot
Upon the fog-weird, howling foes.

"Now ships, about," our hero cried,
"And charge the water-stockade. There,
I trow, more arrows shall abide
Our gathering than our foes can spare!"
They ply their blades the ships to turn
Towards where the lighted torches burn
To guide them, as inshore they run,
Like phantoms stark, 'mid lurid glare.

The arrows fell like rain in Spring
 (When rains are greatest), from the bank.
 Swift forth they sped, on lightning wing,
 And deep into the straw they sank.
 As nearer to the stockade drew
 The vessels weird, more fiercely flew
 The angry hail, and straight into
 The sheaves prepared, in long-drawn rank.

Commotion, turmoil, shouting! Din
 Of roaring drums! Amid the glare
 Of flickering torches, out and in,
 They sped like fleeting monsters rare.
 But ever where they pressed, the hail
 Of flying shafts, their boats t'assail.
 Would scream, with ever-rising wail,
 That rent the mist-encumbered air.

Hard by the stockade's mouth they went,
 And winged messengers, in sheaves,
 Forth from the groaning strongbows bent
 Upon the straw flew thick as leaves.
 Riparian foemen deftly swept
 The thong with fingers war-adept
 And from the twanging sinews leapt
 The whistling shafts upon the breeze.

They flew in shoals; they fell as fast
 As winter snowflakes; fell in swarms;
 Swept shrieking like the shilly blast,
 Above the flood 'mid mad alarms.
 The filled the air in endless streams;
 They struck athwart the planks and beams;
 They poured in, as when heaven teems
 Its pent-up torrents in its storms.

The sun, meanwhile, a grim attack
 Upon the fog-bank thick had made,
 And his slow beams by narrow track,
 Cleft through the scattering mist, had strayed.
 "Enough, enough!" our hero cried,
 "Back, back across the river wide!
 Our foes their arms have hotly plied,
 And our best wishes have obey'd."

"More shafts our ships have here than fell
Into the flowing flood; and now
Ten myriad arrows I may tell
To fill, and more than fill, my vow.
Not all the armourers our host
Throughout the widespread camp can boast,
Such hordes of arrows, at such cost,
Could make in such short time, I trow.

"Now ply your strength! Together raise
Your voices in one swelling shout."
Six hundred throats back through the maze
Cried, at their leader's mandate, out,
"We thank thee, Ts'ao Ts'ao, for thy shafts."
"To-morrow," (thus he), "our brave crafts
"Shall speed us these thy winged drafts
Thee to repay in battle's rout."

Too late Ts'ao Ts'ao beheld his plight,
And his great enemy's bold scheme.
The flood was swift, the boats were light,
And soon sped miles adown the stream.
Too late his skilled foe to pursue:
Too late his bowmen he withdrew;
Too fast his careless arrows flew;
Too few those left, the camp to screen!

The sun burst through the fleeing mist
As Leang back toward the ramparts drew.
Its beams five hundred strongbows kissed
Of Cheo's unbridled hireling crew.
"Now, sirrah, we commission hold
Thine arrows to receive, full-told."
"He pointing to the straw, thus bold,
"The shafts are there, collect your due!"

To Cheo Dze-ying soon sped his way.
That tyrant waited to fulfil
His hate on Leang. Great his dismay
To learn that hero's pregnant skill
The arrows' score had made complete.
Quoth he, "It was a matchless feat!
And worthy of the man." The deed
They tore in shreds, like cancelled will.

Then Chu-goh Leang his schemes thus laid :
"Now Ts'ao Ts'ao's bowmen arrows lack.
Too generous he his wrath display'd
Upon my sheaves ! To our attack
His hosts all open lie. This day
Let us prepare ; to-morrow lay
Our armies 'gainst his broad array,
And his own gifts return him back."

C. A. JAMIESON.

THE DROUGHT.*

Ominous the Milky Way lies
Brilliantly it spans the sky.
Sign it is of death—disaster!
Vainly to the gods I cry.
Show me my offence High Heaven!
Why dost thou us thus oppress?
Sacrifices I keep offering,
Humbly I my sins confess.

Arid stretch the plains before me;
Scorched they seem as if by fire.
Gods! What means can I consider
To appease your vengeful ire?
Heav'n and Earth both do I worship,
Spirits numerous, none I slight.
How-tsih e'en no help can render.
Lost I am in hopeless night.

Tormented by drought excessive,
Lies our land in famine's throes.
Ah! Will there be one remaining
Of the Chow race through these woes?
Would that this distress fell only
On my bowed and luckless head,
That in my Ancestral Temple
Cease all worship of the dead!

Can our grief no assuagement find?
Hills are parched and streams are dry.
Shall the sprites of Death and Evil
Good triumphantly defy?
Shades of parents, kings and sages!
Can ye too no succour lend?
Vouchsafe me, O God, permission
From my high throne to descend.

In confusion lies our Empire,
Lawlessness and vice prevail.
Staunchly work my great officials,
But alas! their efforts fail.
Still look up to Heav'n above us,
Bright its luminaries shine.
Will High Heav'en relent his anger,
Will to mercy he incline?

ELFRIDA HUDSON.

*Suggested by the lamentation of King Suan (827-781 B.C.)

THEN—AND NOW*

Then we were one heart,
Like the shadow to its substance cleaves.
Now we are apart,
Like the rain the heavy cloud leaves.

Then we were one heart,
Like varied tones sweet concord make.
Now we are apart,
Like autumn-leaves their branch forsake.

Then we were one heart,
Like a star our lives in brilliancy shone.
Now we are apart,
Oh, Void and Gloom! Be life soon gone!

ELFRIDA HUDSON.

*Unknown author. (About third century A.D.).

A NIGHT IN THE MOUNTAINS.*

My way was lost 'mongst tangled firs and pines
When happily a footpath I espied;
Its trail I followed westward round the hill,
And soon saw an expanse of azure sky.
There was a Temple on the jutting crags,
Silhouetting turrets quaint against the sky.
High perched upon the fleecy clouds it seemed,
And from its misty heights it called to prayer.

The sun set calmly; night crept slowly on;
Then silenced were the monkeys and the birds.
The chant of bonzes—dulcet sound of bells
Pierced through the lonely mistiness above.

In contemplation motionless I sat.
The moon rose brilliantly; his visage was
Reflected in the placid mountain-lake;
The barren peaks he touched with silver tints.
I heard the purling of the distant streams,
The sough of leaves, tormented by the wind.

My soul seemed thrust out of its lodging-place,
Thrust into realms where time and space was lost.

Thus did the dawn surprise my senses numb.
Now changed the aspect was—a wakening earth;
The Western Mountains stood in ruddy glow,
The lake shone with a scintillating gleam,
While darkness sullenly gave sway to light.

Ko-sien and Hsü-chi, sages great of old,
Who have for us a pathway cleared to Truth,
Both shunned the busy marts, the haunts of men,
And loved to dwell here in this solitude.
What if, in rapture such as now I felt,
My soul should these immortal spirits meet,
And should with them communion hold! Ah, then
Cease mundane longings! Crowned my life would be.

ELFRIDA HUDSON.

*T'ao-Han; T'ang Dynasty.

HSÜAN-TSANG AND MODERN RESEARCH

By **BARON A. Von STAEL-HOLSTEIN.**

In every country we find classes of people or at least individuals who prefer a life of renunciation and high thought to the delights of home and love, who forego the charms of wealth and power in the belief that the real life is a spiritual life. But nowhere does this belief count as many followers as it does in India—the religious and philosophical country *par excellence*. Not only a few Brahmins but practically all classes of the Hindoo population regard the material world as unreal and all its cares as illusion. Not all of them can of course put their conviction into practice, but nearly every one holds it and admires those who carry it out.

The attitude adopted by the average Hindoo towards the world of phenomena has naturally influenced Sanskrit authors who generally devote their attention to philosophical or religious subjects rather than to their earthly surroundings and attach a greater importance to the deeds of their many headed mythical heroes, than to the achievements of their own contemporaries. Owing to the slight regard paid to actualities by early Indian writers Sanskrit literature is extremely poor in works of geographical and historical interest. Accurate history is an enemy rather than an ally of religious doctrines. Mere lists of kingdoms enumerating their names without any indications as to their size etc., represent all that Sanskrit writers have done for the description of India.

The contempt for space thus shown by the writers on geography is only equalled by disregard of time displayed by the authors of Sanskrit chronicles. Only one of the latter, Kalhana's *Rājatarangini*, can be considered as important and even that one cannot be called accurate, three hundred years being for instance assigned by its author to the reign of one of the early kings of Kashmir.

The unsatisfactory character of native literary sources makes the works of foreign historians and travellers all the more valuable, and we find that the framework of early

Indian history is chiefly based upon the accounts of Greek and Chinese writers.

It is owing to Greek historians, who began to be interested in Indian affairs at the time of Alexander's campaign, that we are able to fix the date of the great Indian Emperor Açoka (3rd Century B.C.) which has served as a point of departure for building up a great part of Indian chronology.

Of much greater importance still are the Chinese sources of Indian history. Valuable material is already to be found in the records of Ssü-ma-ch'ien and in the chronicles of the Han dynasties, but more than anywhere else in the works of Chinese Buddhists who travelled to India with a view to studying their religion at the great monasteries, collecting books and worshipping the sites consecrated by acts of the Buddha during his stay on earth.

Among the first of the Chinese travellers' accounts about India to be translated into a foreign language was Hsüan-tsang's Hsi-yü-chi. The French version of that work prepared by the famous sinologue Stanislas Julien appeared in 1857, and that year marked a new epoch for all those interested in the history of India.

General Cunningham, the founder of scientific archaeology in that part of the world, based his whole plan of systematic excavations on the records of Hsüan-tsang, whom he called the Pausanias of India, and the Hsi-yü-chi has ever since been regarded as an indispensable guide and reference book by every archaeologist of India.

Hsüang-tsang, born about the year 600 near Honan-fu, was the son of a learned magistrate and received a sound Confucian education. But at an early age he began to show a vivid interest in Indian philosophy, and this interest soon developed into the enthusiastic love for the teaching of Buddha which led him to become a monk when he was twenty years old. His fame as a learned expounder of Buddhist doctrines soon spread in the capital and the wilderness. But he himself was far from being satisfied with the depths of knowledge attained and partly attributed his lack of understanding to the unsatisfactory character of the Chinese translations of the Buddhist writings existing at the time.

He accordingly determined to go to India and to study the Sanskrit originals of those writings with the help of Indian scholars. He started for the land of Buddha in his thirtieth year and accomplished his task in spite of nearly insuperable obstacles, offered partly by the inclemency

of the climate, partly by the inhabitants of the countries traversed.

Already at the beginning of his journey, he was confronted by very serious difficulties, leaving China being strictly forbidden at that time to any one except the bearer of a special permit, which our pilgrim did not possess. But his craving for knowledge and love of learning pushed him on and though not eluding the vigilance of the frontier guards, one of whom actually shot at him, he managed to get across the border unharmed. After this escape from his own countryman's arrow, which just failed to put an end to his career, Hsüan-tsang encountered another obstacle in the person of the King of Kao-chang, who became so fond of the learned pilgrim that he tried entreaty, flattery, and even force to retain him at his court. But in vain—the religious enthusiasm which filled the traveller could not be subdued by the hospitable monarch and our pilgrim succeeded in resuming his perilous journey. But before he was able to do so Hsüan-tsang had to resort to very strong measures in order to convince the King of the futility of his attempts to stop the pilgrim's progress. In fact he declared a hunger strike and during three days he neither ate nor drank. On the fourth day, seeing that the master was becoming fainter and fainter the King allowed him to leave for the West.

He endured the scorching winds of the Taklamakan desert where only the whitened bones of travellers killed by thirst and exhaustion enabled the pilgrim to find his way. He braved the perils of icy blasts and avalanches while passing over snowy ranges of mountains and was not afraid of crossing the torrential rivers which seemed to bar his way to the sacred places of the Buddhist world. Hsüan-tsang returned to China after an absence of sixteen years and spent the remaining twenty years of his life translating the Buddhist books he had brought from India and recording in Hsi-yü-chi the strange and wonderful things he had seen in the west. He was as persevering in his literary work as he had been on his perilous journeys and the religious enthusiasm which made him bold even to rashness when facing the desert inspired him with the most painstaking accuracy when working at his desk.

He records the distances separating from each other the places visited, the size of many cities, the customs of the people, and their past history. He describes a great number of Indian sites well-known to Buddhist literature which could not hitherto be located owing to the fact that

Buddhism had been extinct in India proper for many centuries past and that very few local traditions still existed concerning the founder of the religion.

Among the places described in the Hsi-yu-chi few are of greater historical interest than Lumbini, where according to literary tradition Buddha was born. Hsüan-tsang tells us that he saw the tree under the shade of which the great event took place and enumerates various monuments which commemorate the coming into the world of Cakya-muni. Among these monuments is a column erected by the Emperor Aśoka. Our pilgrim's narrative indicates the distance separating Lumbini from places known to modern Indian geography and the direction in which it lies.

This enabled Dr. Führer of the Indian archaeological service to start investigations at the right spot and in 1896 the column of Aśoka was found. The column bears an inscription, according to which the Emperor in the 21st year of his reign worshipped at Lumbini, the place where Buddha was born, and, Aśoka's date being fixed by independent evidence, establishes the fact, that Lumbini was known as Buddha's birth place more than two thousand years ago. The traditional interval between Buddha's death and the accession of Aśoka being only about two hundred years enhances the value of the column mentioned by Hsüan-tsang and rediscovered by Dr. Führer.

Only about thirty miles from Lumbini, so the pilgrim tells us, was Kapilavastu, the chief city of the Cakya clan, to the ruling family of which Buddha belonged. Here in Kapilavastu he spent the time of his youth and the city was the scene of various incidents in the great teacher's life. Hsüan-tsang saw the place, marked by a pagoda, where the sage Asita foretold the newly born prince's destiny; another pagoda at the spot where Buddha's school-room stood, and a similar edifice which commemorated a victory of the Buddha in the athletic field. He visited the ruins of the palace, where Buddha lived with his young wife and contemplated with awe the spot where in his flight from worldly life he climbed over the city wall, leaving behind everything he possessed in order to become a penniless student in the wilderness. Beyond the city walls, so the pilgrim tells us, there were also many memorable spots marked by pagodas, as for instance the place where, sitting under a tree, the young Buddha for the first time gave himself up to deep meditation.

Another pagoda visited by Hsüan-tsang was built at the place where the prince made a halt, having gone over the

city wall of Kapilavastu at midnight and ridden on until daylight. Here the Buddha took off his princely crown, handed it to his groom to take back to the capital and spoke words of comfort to the disconsolate servant.

More sacred still than Lumbini and Kapilavastu is Gayâ, the place where Buddha reaped the fruit of many years of meditation and attained Supreme Wisdom. The spot is regarded as the centre of the Universe by pious Buddhists, and Hsüan-tsang describes in detail many of the buildings surrounding it, as for instance a stone wall built by the Emperor Açoka, the remains of which have lately been identified by British archaeologists. Convinced of the truth of his doctrine and of its power to remedy all the sufferings of humanity Buddha determined to make his religion known to his fellow creatures.

The scene of his first sermon, a deer park in the vicinity of Benares, is a spot of great sanctity to all Buddhists. Hsüan-tsang describes it minutely and draws the attention of his readers especially to the deer park monastery which was of unusual splendour. Near that monastery he found a ruinous old stone pagoda built by the Emperor Açoka of which 100 feet still remained above-ground. In front of this was a stone pillar, more than 70 feet high. The ruins of the monastery, the pagoda and the column, which bears an inscription dating from the time of Açoka have all lately been rediscovered by Mr. Marshall, the director general of archaeology in India. These finds yielded most important historical material and we owe them largely to Hsüan-tsang's indications.

Another important scene of Buddha's activity on earth is Rājagriha not far from Benares. During the fifty years of his career as a religious teacher, the Buddha lived much and taught his doctrine in the vicinity of Rājagriha, the residence of his royal patron Bimbisāra. The latter was so devoted to Buddha that he had a special road built from the royal palace to the residence of the great teacher, in order that he might visit him daily and listen to his sermons. The location of this road is described by Hsüan-tsang. He also tells us that the place where Bimbisāra used to get out of his carriage in order to proceed on foot to the presence of the Buddha was marked by a pagoda and mentions some hot springs as being not far distant from the holy spots.

Hsüan-tsang's account of these springs, which still exist at the present day, greatly facilitated the work of modern explorers, and many interesting objects have lately been unearthed in their vicinity. Among others, traces of

Bimbisāra's road and remains of the pagoda were discovered by the archaeological service of India.

Biographies of the Buddha were known to European science long before the writings of Hsüan-tsang became known in the West, but Buddhism having many centuries ago died out in the part of India where its founder lived there was hardly any local tradition to guide the archaeological explorer. In consequence of this the stories about Buddha's material life failed to be fixed to this earth and were regarded as pious fiction even by the most competent European authorities. Professor Wilson for instance declared in a public lecture delivered in 1854 at Oxford that the supposed life of the Buddha was a myth and Buddha himself merely an imaginary being. Since that time Indian archaeologists have removed all doubt about the existence of Buddha on earth and we have to thank Hsüan-tsang, whose Hsi-yu-chi guided those archaeologists, for contributing to the solution of the most important question of Indian history.

But it is not only the historian of India who is under an obligation to the great Chinese pilgrim.

On his way to India and during his return journey Hsüan-tsang visited a number of Kingdoms and cities in the region which at present is called Hsinchiang or Eastern Turkestan. That part of the world though under Chinese rule is at present inhabited by Mohammedans speaking a Turkish dialect and enjoying neither great material wealth nor spiritual culture.

According to Hsüan-tsang the state of the country was very different from what it is now at the time of his visit, the middle of the seventh century. The pilgrim tells us for instance that the inhabitants of Khotan love to study literature and the arts in which they make considerable advance. The people live in easy circumstances and are contented with their lot. The country is renowned for its music; the men love the song and the dance. Few of them wear garments of skin and wool; most wear taffetas and white linen. Their external behaviour is full of urbanity; their customs are properly regulated. Their written characters and their mode of forming their sentences resemble the Indian model; the forms of the letters differ somewhat; the differences, however, are slight. The spoken language also differs from that of other countries. They greatly esteem the law of Buddha. There are about a hundred Buddhist monasteries in the Kingdom of Khotan with some 5,000 monks. This is followed by a detailed description of many shines and monasteries situated near the capital city

and shows that the inhabitants of Khotan had attained to a comparatively high level of civilization more than twelve hundred years ago.

Just as the description of Indian sites by Hsüan-tsang awakened the interest of General Cunningham and prompted him to start systematic excavations in the holy land of Buddhism; so the information about Khotan found in the Hsi-yu-chi encouraged Sir Aurel Stein in his endeavours to elucidate the past history of Central Asia by scientific archaeological work.

In the year 1898 he submitted to the Government of India his carefully worked out plan for an expedition to Khotan. That plan, largely based on the Hsi-yu-chi, was approved by the authorities and in May 1900 the explorer started on his first journey to Hsin-chiang.

Sir Aurel Stein traced the great pilgrim's foot-steps from one place to the other and made excavations at the spots indicated by the Hsi-yu-chi as the sites of important buildings. The proceeds of these excavations were brought to Europe and it soon became evident that they would materially modify our views on the past history of Turkestan.

The important discoveries made by Sir Aurel Stein attracted the attention of orientalists, in all parts of the world, and soon expeditions supported by the Governments of Prussia, France and Russia started for Hsin-chiang with a view to gathering further materials for the study of Central Asian history.

While Sir Aurel Stein had made the southern part of Hsin-chiang the special object of his investigation, professors Grünwedel, Pelliot and Oldenburg worked mostly in the north. That part of Hsin-chiang had also been visited by Hsüan-tsang and his accounts of Turfan and Kuchar greatly assisted the modern explorers of those regions.

None of those explorers fails to acknowledge the great debt of gratitude, which they all owe to the Patron Saint of Central Asian archaeologists, and to attribute to the guidance of the Hsi-yu-chi a large part of the successes achieved. The objects discovered include not only ruins of sacred and secular edifices, statues and inscriptions on stone and metal, the most important yields of similar work in India, but, thanks to the extraordinarily dry climate of Hsin-chiang, also documents written on wood and complete manuscripts on birch bark, leather, palm leaves and paper. These manuscripts have been examined in the museums of London, Berlin, Paris and Petrograd, where they were deposited by the various-expeditions, and enable us to

reconstruct the ancient history of Eastern Turkestan to a much greater extent than if we had to rely on mere stone and metal remains.

We know that not only Buddhism had spread from India to Central Asia about the first century A.D., but that it had carried with it Indian general culture, Indian art, and even an Indian language as the medium of official and commercial communications.

This Indian language, was gradually superseded in the south by another language which must have been the one popularly spoken in Khotan and which was quite unknown to philologists about twenty years ago. The language has since proved to belong to the Iranian stock and is closely connected with the language spoken in Persia at the present day. This fact caused much surprise to all those interested in the science of language because everybody believed that Khotan had always been, as it is now, inhabited by a people of the Turanian family.

Greater still was the astonishment of European philologists when they learned that in the north of Hsin-chiang documents had been found which were composed in a language closely connected with the languages of Europe. In the language of Kuchar, "Okso" means an ox; "yakwe," a horse, reminds one of the Latin *equus* and "por," fire, of the Greek word *pyr*.

The Buddhist books found in Eastern Turkestan and written in the hitherto unknown languages of Khotan and Kuchar are mostly translations of canonical texts direct from the Indian originals. This cannot be said about the Uigur-Turkish Buddhist books which have been found at Turfan, not far from the ancient Kao-chang, which is situated in the Eastern part of the province of Hsin-chiang. Several of these Turkish Buddhist texts have lately been edited in the west and the Turkish Buddhist terminology is fairly well-known to European orientalists.

That Turkish Buddhist terminology shows unmistakable signs of Chinese influence. Some expressions can only be explained by assuming that they have been translated from the Chinese—not from the Indian equivalents. But in many cases the Chinese words have been actually borrowed by the Turks. The *Bodhisatva Avalokiteçvara* for instance, is called *Kuan-shi-im-pusar* in Turkish which is of course identical with the Chinese name (觀世音菩薩). Generosity is *busi* in Uigur Turkish which is evidently 布施. The name of Buddha himself *burhan* is mainly a transcription of the Chinese 佛 which must have been pronounced *bur* at that

time. Sin is called *tsui* in Uigur-Turkish as well as in Chinese (羣) and so on.

The fact that so many fundamental Buddhist terms have been borrowed from the Chinese makes it probable that the first Buddhist teachers of the Turks came from China and not from India. This supposition agrees very well with what Hsüan-tsang tells us about the Turkish Kingdom of Kao-chang. His narrative does not mention the name of Indian monks in connection with Kao-chang but the pilgrim tells us that he met several Chinese Buddhist monks in I-gu, which was apparently a vassal state of Kao-chang. Hsüan-tsang also tells us that one of the greatest Buddhist authorities at the capital of Kao-chang, a monk named Tun, had studied in China.

There are similar indications concerning Tibetan Buddhism and we might at some future date be able to prove that Tibetan as well as Turkish Buddhism originally came from China and not directly from India. For the present these questions like so many other problems of Centralasian history must be regarded as unsolved.

The Hsi-yu-chi, as well as the records of several other Chinese pilgrims who travelled to India, has been carefully studied and commented upon by modern scholars but there are immense numbers of Chinese books containing valuable information about Western countries which might lead to important discoveries and which still await investigation.

There is first of all the great collection of Buddhist books called the San-tsang which has never been systematically worked upon from a historical point of view.

I venture to hope that this vast and promising field may not be neglected by the scholars of New China and that in performing their task, they may show the same enthusiasm and the same accuracy which we admire in the great Chinese pilgrim Hsüan-tsang.

THE SHUH COUNTRY.

(Continued from Journal Vol. LIII. page 60.)

By Rev. J. HUTSON

CHAPTER VI.

THE SUBJUGATION OF "NIEH LONG."

As has been stated already the Kingdom of Shuh lost its independence during the reign of the Emperor Ts'in Huei Wang (秦惠王) and thereafter became a Commandery (郡) of the Ts'in Dynasty. During the succeeding reigns of this dynasty many of the other surrounding tribes were gradually subjugated, but by that time, Shuh had already had over 90 years under the Ts'in Emperors.

The Shu Commandery included the following districts.—Ch'eng Tu (成都), Mei Cheo (眉州), Ya Cheo (雅州), Kiung Cheo (邛州), Kiä Cheo (嘉州), Uin Ling (永寧), and Tsen I (遵義), which latter place is now included in the province of Kuei Cheo.

The Commandery of Tsu Pa (苴巴), included the districts of Pao K'ing (保慶), Ch'ong K'ing (重慶), Long Ngan (龍安), T'ong Ch'uan (潼川), Pa Cheo (巴州), Hsü Ting (綏定).

It is generally believed that Li Ping (李冰), was a native of Pa Tong (巴東), and began his work about the 36th year of the Emperor Ts'in Shih Huang (秦始皇), one of China's reputed tyrants and task masters. It is generally believed that if Li Ping had not regulated the waters of the Min, the inhabitants of the Great Plain would have been little better than mud turtles.

It seems pretty certain that irrigation and conservancy work had been carried out by the Shun kings during former generations. Li Ping, probably being a descendant of these kings, was likely to be well prepared both by talent and experience for this important work.

It is not the purpose of this chapter to give the practical side of this most important work. The scope of this paper will rather be confined to a short account of the principal

historic incidents, both legendary and superstitious, which have gathered round this personality and his work throughout a period of two thousand years.

The Nieh Long (孽龍) whom Li Ping is said to have subjugated is supposed to have been a man named Kien (蹇). The famous scholar Su Tong Poh (蘇東坡) wrote as follows:

秦守降老蹇 The prefect of Ts'in subdued Lao Kien
至今帶遺環 Who down to the present still carries his claim.

It is claimed by other authorities that Nieh Long was originally a man named Nieh Tse-ts'iang (孽子強), and was a native of T'ong Liang Hsien (銅梁縣).

According to the popular story Nieh (孽) was the child of poor parents, and had to begin very young to earn his own living. This he did by cutting grass on the hillside, and carrying it to the city for sale.

He soon observed that the grass on a certain spot of land, if cut one day would be full grown by the next, ready for him to fill his basket for the market. This went on for some time until Nieh began to marvel at the miracle that was daily being enacted before his eyes. At last his curiosity was aroused and his courage was gradually mustered to commence a search for finding out the reason of this strange phenomenon. His excavations under the turf was rewarded by finding a precious stone, about an inch in length and about the same in diameter. Nieh took this precious stone home and hid it at the bottom of the rice barrel. Next morning when he went to the barrel to get the rice for his morning meal, he found that it had increased in quantity and quite filled the barrel. This process went on for some time till he soon had more rice than he knew what to do with, so he began to sell the surplus. The curiosity and suspicion of the neighbours began to be aroused, and questions began to be asked as to where this poor lad could be getting all this rice. Most probably it was surmised it may have come from somebody else's barn or not in an honourable way? To clear himself from suspicion he had to tell the secret of his wealth. When they heard the story of the precious stone, one and all crowded round to have a look at this wonderful benefactor. When he took it from its place at the bottom of the rice barrel, and brought it forth to the light, it immediately flashed forth its radiant streaks of light to the amazement of all. The neighbours admired it, but their admiration soon changed to covetousness; and one and all wanted to be the owner of the stone. In the wrangle and scramble which

followed Nieh was in serious danger of losing his treasure. So in order to save it he threw it carelessly into his mouth: but alas before he knew it, the treasure had slipped down his throat, and he immediately became so thirsty that he could not quench it.

His astonished mother hastened to bring him a load of water which he greedily consumed; but still his thirst was unquenched. He soon fled from the house to the brook close by, followed by his mother. When she reached the brook she found that he was not only drinking more water but had grown scales and claws like a dragon. From the brook he fled to the river and jumped into the roaring flood and turned round to have a last look at his mother, and then was gone. This place still bears the name of Wang Niang T'an (望娘灘), or, "look at mother rapid" to this day. After leaving his mother he ploughed his way down the river to the great Yangtse, making water and gravel fly in all directions as he forged his way through. On reaching the Yangtse, he assumed his natural position as head and chief of the scaly tribe. This monster soon terrified the people everywhere, who were obliged to establish a bi-annual sacrifice, in the attempt to appease his wrath.

He gnashed his teeth for human flesh, and at each sacrifice a youth and a maiden had to be offered. If these human sacrifices were not presented, he raised huge billows, or brought disastrous floods; which submerged the dwellings of the people, and inundated their arable land, destroying their crops, and bringing devastation, poverty and plague on the country. The terrified people built a temple to this monster, and called it the Kiang Shen Si (江神祠), where they made regular offerings of human beings. Though the youths desired for sacrifice protested and the maidens lamented it was all to no purpose, for they were torn from their mother's side, and shut up in the temple erected to his honour. The howling protests of the youths made no impression on the beast, both male and female, rich and poor, become the objects of his rapacity and cruelty. The rich it is true could afford to find a substitute if their children were coveted; but the poor had no alternative but to submit to the loss of an only child. This state of affairs continued till the 36th year of Ts'in Shih Huang (秦始皇) when the Commander of Shuh memorialised the throne regarding the extensive and repeated floods throughout his Commandery.

The Emperor gave command for the eradication of these calamities. A certain Shih Cheng (滌正) of Pa Tong

(巴東) recommended Li Ping (李冰) for this great and important work. In making his recommendation he said that Li Ping was a native of his own district, and one who was not only well instructed in the intricate workings of the Tao (道), but was acquainted with the art of water control, besides being endowed with amazing strength of body and vigour of mind. His Son Ri Lang (二郎) was also mentioned as being similarly endowed with wisdom and strength, and well suited to be the assistant of his father in the great work which lay before him. The chief work was to subjugate the recalcitrant Nieh Long (孽龍) and pacify the waters of Shuh. The Emperor agreed to this recommendation and Li Ping was appointed to the office of T'ai Sheo (太守) or Prefect of Shuh, with special reference to the regulation and control of the floods.

The first work of Li Ping, on assuming office, was to investigate the source, the course, and confluence of all the rivers in the Commanderies of Pa and Shuh. He soon found that, if his work was to be a success, his first and most difficult part was to overcome the Nieh Long (孽龍). It is claimed that Li eventually succeeded in subduing the recalcitrant Nieh and eventually chaining him up in the dragon pool in the Fuh Loh Kwan gorge at Kwan Hsien. It is still believed by many that this chain is changed yearly, when the old chain is thrown into the river and floats away. It is also believed that the links of the chain can be seen at certain seasons of the year, but local residents laugh at these reports.

The subjugation of Nieh Long is said to have been accomplished somewhat after the following fashion. Li Ping first made his Son Ri Lang dress up as a desirable maiden; and one of his trusted braves as a comely youth, to be offered in sacrifice to Nieh Long. When Li Ping and his two prepared youths arrived at the temple, Nieh Long put in an appearance, when Li Ping forthwith invited him to drink wine with him. To this proposal Nieh agreed. When Nieh lifted the cup to his lips Li Ping noticed that his hand trembled; whereupon Li seized the opportunity and scowled on, and howled at Nieh, who fled from his presence hotly pursued by Li Ping, Ri Lang and his trusted brave. Nieh soon turned on his pursuers and battle was joined in real earnest, when Ri Lang bore the brunt of the encounter, assisted by the other two. During this conflict the wind blew a hurricane, a thick fog covered the land, the waves on the waters ran high. A flood began to rise over the dry land, the wind and waves howled, the heavens

darkened, and the people were terrified. When the mists gradually dispersed and the heavens cleared, two oxen could be seen fighting on the shore. In a short time Li Ping returned all covered with perspiration and said to the people who were watching, "Do you see that grey-black ox with stripes on its side? That is Ri Lang! And the black ox? That is Nieh Long!" He forthwith called to the people to shoot Nieh, which they did, and he fell down dead as he was embodied in the black ox: Being thus disembodied Li Ping and Ri Lang hastened to have Nieh, the recalcitrant water dragon, secured and chained up in the gorge. Nieh Long being thus disposed of all hands set to work to build the dam and open the Li Fuh, or detached knoll. All this time Li Ping made three stone warriors, and five stone oxen, as "scare the flood bogeys." This is interpreted to mean that Li Ping, Ri Lang and his trusted braves became "scare flood bogeys" both in the shape of the three warriors and five oxen. The rhinoceros was similar to the water buffalo, only it had horns, with which it overcame Nieh Long. The "scare flood oxen" however refers more particularly to Li Ping who became embodied in the ox with the stripe on his side. The three stone warriors were placed at Peh Sha U Nù Fang (白沙玉女房) but have now disappeared. The five stone oxen were placed as follows: one at Ts'ing Ch'en Shan (青城山), one at Si Pu (犀浦) another at Ch'en Tu Stone bridge: another in the centre of the river at Kwan Hsien, and the last remaining one at (玉女房)

Li Ping also built seven star bridges, and made an oath concerning the floods in the river. This oath was engraven on a stone slab which is now called the monolith of the (野水碑) oath. This oath runs as follows (竭不至足盛不沒腰) which interpreted means, "In drought let the feet be covered, in flood let it not pass the loins." The feet and loins refer to the stone warriors set up by Li Ping. Li Ping, also composed the Six Character Magic Secret (六字訣) for the control of the floods of the river. The six characters are (深淘灘低作堰) which interpreted means, "Dig the channels deep, and keep the banks low." At a later date other six characters were added to the original six by a water prefect; and are as follows, (寬砌底斜結面) which interpreted means, "Build the river beds wide, with a gradually sloping bottom."

About this period Li Ping also repaired the waterways of 36 streams; beginning at Kwan Hsien and reaching as far as Sui Fu (敘府) on the Yangtse. All the renovated streams are situated on the West side of the Min river.

It is stated that Li also made a careful study of the earth's pulse, and loved the salt wells as a source of wealth for financing his great undertakings. The most beneficial of all being the Kwan Hsien irrigation system, which is controlled by the *detached knoll* (離壩) and the gorge. There are three reputed detached knolls in the Sz' Ch'uan province, one at Kwan Hsien, one at Ts'ang K'i Hsien (蒼溪縣) one at Ts'ien Wei Hsien (健爲). This latter spot is also said to be in Loh Shan Hsien (樂山) where the Huen Ngai (涸崖), turbid cliff, was pierced by Li Ping. All the big rapids on the river between Sui Fu (敘府) and Kia Ting (嘉定) are said to have been made navigable under his directing genius. Li Ping and his son, Ri Lang, were ably assisted by a certain man named Wang Choh (王壑) who controlled the huge army of levies. Li Ping died in office and was apotheosized by the people at Kwan Hsien, the scene of his greatest feats. It is said that in the years immediately following his death, his yearly sacrificial offerings amounted to forty thousand sheep besides other things.

One of Li Ping's assistants was known as "the cock fighting and exterminating general"; and the Teo Ki T'ai (鬪雞臺) which still overlooks the gorge at Kwan Hsien is said to be the spot where the "supernatural chicken manifestation" (雞精) was subdued by Li Ping, who was fond of the chase, both of wild animals and birds.

CHAPTER VII.

THE RELATIONSHIP BETWEEN LI RI LANG AND CHAO IOH.

Li Ri Lang (李二郎) is popularly believed to have been reincarnated several times, and in each case to have wrought great deliverances for the people such as stemming the ranging torrents, widening the river bed in the night. There is one instance on which special emphasis is laid which will suffice to explain much that is mysterious in the mythology of these regions. In the Sui (隋) dynasty Li Ri Lang, according to the law of transmigration, became reincarnated in the person of Chao Ioh (趙昱). This Chao Ioh was a native of O Mei Shan (峨眉山) near Kia Ting. He eventually became a priest at Ts'ing Ch'en Shan (青城山) and ascended to the top of Chao Kong Shan (趙公山) in search of the magic drug of immortality, and according to Taoist ideas became an immortal on the mountain, which has ever since borne his name.

As has already been stated Chao Ioh was a native of O Mei Shan (峨眉山) where his father was a medical practitioner of good repute. On the day of his birth his mother had a vision, seeing a dragon holding the Sun (日) close by her; he was therefore named Chao Ioh (趙昱). He showed great aptitude in study and early gained distinction in classical learning. He was also a diligent student of the Tao (道) and a seeker after the elixir of immortality. To perfect his studies and satisfy his inward desires he became a priest at Ts'ing Ch'en Shan (青城山) and studied the taoist mysteries, under a priest, named Li Pan (李班). He was fond of hunting and spent much time in the chase. He selected and taught seven disciples who afterwards were styled the Ts'ih Sing Tsiang Kuen (七星將軍). He was fond of dogs, and had a favourite which has become famous. Its colour was white, its disposition lively. It was finely built, powerful in limb. This special breed of the canine tribe belonged to T'ao Cheo (洮州) marked by a large Adams apple on the wind pipe, and were known as the barkers at the Sun (哮天犬). It is said, however, that few of this breed possessed the qualities attributed to this particular animal. When Chao Ioh went out to hunt, the dog was led by his Seven Generals while he himself rode a horse.

Chao Ioh was recommended to the Emperor Yang Ti (楊帝) of the Sui Dynasty (隋) by a certain official, named Niu Hong (牛弘). The Emperor appointed him to Kia Cheo (嘉州) (now Kiating) to subdue the Ts'ien Wei (犍爲) dragon who had begun to harass the people considerably. When Chao Ioh took over his official seal his first work was to prepare a flotilla of boats, with a thousand warriors and abundance of equipment. When everything was in readiness, the warriors were drawn up on the banks of the river, where they beat the drum, blew the trumpets, and shouted with all their might. Chao Ioh dishevelled his hair, clutched his sword, and entered the river (followed by his seven generals and escorted by his dog,) and gave battle to the dragon for the space of one day and one night. During this contest the rocks rent and fell, the rapids roared like thunder, while the waters of the Leng (冷河) and Yuen (源河) rivers became red with blood.

Eventually Chao Ioh (趙昱) emerged from the waters of the river carrying the head of the dragon, which when the people saw it, they changed colour and fled from the scene. Thus did Chao Ioh pacify the waters of Kia Cheo.

After these exploits Chao Ioh retired to the seclusion of his former haunts on Chao Kong Shan.

About this time the Kia Ling (嘉陵) river rose in terrified flood, and superstitious legend says that Chao Ioh and his dog were again seen in the midst of the flood fighting the power of the waters. In this incident Chao was said to be riding a white horse and leading his dog all alone. Chao Ioh was apotheosized, and his image placed in the Ri Wang Miao (二王廟), seeing he was believed to be a reincarnation of Ri Lang.

In the back court of the Ri Wang Miao the sacred parents of Li Ri Lang are placed, while in the main court we are told that there are three images of Ri Lang. One image has a pleasant countenance, another with a wrathful mien, and a third with a face terrible to look upon, but when you to see the two latter you find that they exist in imagination only. On either side stand warriors armed with sword and bow, and at the side sits the white dog of Chao Ioh, which followed him in war and chase. He is represented as having his head proudly lifted up on high, and is still believed to have supernatural powers of waging war on the enemy; but his colour has changed to black. Situated in the city of Tsen I Fu (遵義府) there is an ancient temple erected in memory of Chao Ioh.

This city originally belonged to Shuh (蜀) and was known at that time as P'o Cheo (播州). Legend reports that toward the close of the Ming Dynasty an associate of the notorious Chang Hsian Chong (張獻忠) went to Tsen I Fu (遵義府) to rob and murder the inhabitants; but owing to the spiritual powers of Chao Ioh the whole city was saved. Again in the reign of the Emperor K'ang Hsi (康熙), a general under the command of Wu San Kwei, (吳三桂), named Ma San Pao (馬三寶), went and occupied the city of Tsen I Fu (遵義府) with the intention of looting the city and killing the inhabitants. The first night after the occupation of the city Ma San Pao (馬三寶) went out on the city wall to examine its fortifications; while going his round he was met by a blue faced demon, with sword in hand, raised to kill him, while his large protruding teeth seemed ready to devour him. When Ma saw this apparition he fell on his face to the earth in abject terror, while perspiration flowed from every pore in his body. When at last he mustered up courage to lift his face from the earth he found that the apparition had vanished.

On making his experience known the inhabitants informed him that it was the God of the Kao Iai Shan

(高 巖 山) who was ever jealous of the safety of the city. Early next morning Ma took sacrificial animals and wended his way to the temple on the hill to offer sacrifices and oblations to the dreaded spirit which had terrified him the previous night. On entering the temple he started back at the first sight of the image and said, "This is what attacked me last night!" Ma proceeded to sacrifice; but on seeing the white dog by the side of the image he said, "How can I sacrifice to a dog?" Take it away and I will sacrifice! The dog was taken away and Ma made his offering and left the temple for the city. That very night he was overtaken in a dream by this white dog who attacked him by seizing his leg in his mouth, severely lacerating the flesh so that he immediately yelled out, and awoke with the pain. This dream so frightened Ma that he forthwith bought land and endowed the temple. The increase of the land was to go toward purchasing incense and offerings, to be offered to the famous white dog of the hero, Chao Ioh. This land is said to be still managed by the priests of the above temple, and is called "Feed dog land" (養犬田).

Again Li Ri Lang is said to have become reincarnated in the famous Li Hong Tsien (李鴻漸) of Chong Cheo (忠州). A certain yamen runner, named Keo Long Kieh (勾龍甲), had oppressed the people for long. Li Hong Tsien (李鴻漸) seized Keo, bound him hand and foot, and threw him into the Mu Chu T'an (母猪灘). Keo in his new capacity became husband to the "Mother pig dragon" (猪婆龍), which Li eventually fought and overcame, exterminating not only the "Mother pig dragon" and Keo Long Kieh, but also the five coloured oxen who were associated with them in their work of destruction of boats and human life. These three heroes, viz., Li Ri Lang, Chao Ioh, and Li Hong Tsien are now jointly worshipped as the Lord of the rivers (川主).

The Chinese people have honoured Hou Yü Wang (夏禹王) for many generations owing to his power of managing the floods. Though Yü is believed to have been a native of Sz' Ch'uan province and probably did much for the river system in general, nevertheless his influence was not local but national, not particular but general. Li Ping and his son Ri Lang's work was provincial and local, and at first was confined to the west of Shuh, therefore the people can never forget one whose beneficial work is daily before their eyes, and to whose vigorous initiative and inventive genius they owe the fertility of the soil and their freedom from flood.

Though much superstitious glamour and religious ideas now gather round their names, it seems pretty certain that Li Ping and Ri Lang were not only real historical personages, but lived during the reign of Ts'in Shih Huang (秦始皇).

If Ri Ping had not introduced the irrigation system, and invented means for controlling the floods, the Ch'en tu plain would have been a very poor place indeed, but now it is reckoned to be the "heavenly prefecture" (天府).

In the Yuan Dynasty, an official named Kih Tang P'u (吉當普) initiated a system of dams and sluices to be opened and closed at will. The Tu Kiang ien (都江堰) was built with square blocks of stone, but all was swept away by the force of the waters.

In the reign of the Emperor K'ang Hsi (康熙), the viceroy, Hang Sheo (杭受), repaired the works which had fallen into decay during the rebellion of Chang Hsien Chong (張獻忠) and Wu San Kwei (吳三桂). He also repaired the banks, cleared out the gorge, excavated the main canals, and renewed the whole system. For this work each district had to send a levy of 5,000 men.

The present system of packing bamboo caissons with cobble stones to break the force of the water and preserve the banks, dates from the end of the Ming Dynasty and from the reign of the Emperor Cheng Teh (正德), a method first used by a water prefect, named Lu I (盧頤).

CHAPTER I.

SECRET SOCIETIES AND ORGANIZATIONS.

*WAVES OF MIST (烟波) or IDEALS OF RECTITUDE FROM THE "PEACH ORCHARD."

I.—*Breathing the river air.* (喘江)

"The unchanging tenets of the pirate (江湖) are filial piety, brotherliness, faithfulness, and sincerity.

"Only persons who are endowed with administrative ability, daring, and prowess could gain admission to the fraternal brotherhood. The great general made his plans, and the superior warrior mingled leniency with severity in

*This is the text book of an Adventurer, which is only in MS. and has never been printed.

all his actions. As early as the T'ang Dynasty the names of chivalrous warriors were recorded in the Ling Yen Koh (凌烟閣) because of their conspicuous acts of bravery. During the Song Dynasty another list of famous men was recorded in the Chong I T'ang (忠義堂) to be venerated by all succeeding ages.

"The elder brother has commanded me to expound the (喘江) doctrines of the Adventurer. When I first received the command it considerably flurried me, because I myself was not perfectly clear about the origin of the adventurer of the lakes and rivers. And some who may be listening to me may be tempted to think that I am an impostor and not a true adventurer.

"All adventurers must follow the example of Liu Pei (劉備), Kwan Yu (關羽) and Chang Fei (張飛). These three took oaths of loyalty and faithfulness to each other in the Peach Orchard; which they kept as long as they lived. When these vows were made the three friends sacrificed a black heifer, and a white horse under the open canopy; the smoke of their sacrificial burnings carried the sacred vows up to heaven. Shortly after these vows were made they defeated the Yellow Turbans (黃巾賊) and thereby made a mighty name for themselves, which became known all over the country. The adventurer must also imitate the example of Yang Koh Ngai (羊角哀) and Tso Peh T'ao (左伯桃). These two sworn brethren made an oath to protect the King of Ts'u (楚), whose loyalty to their mutual oath is now proverbial. This oath which was made at the grave of Kin K'o (荊軻) has made for these two worthies a mighty name. The adventurer must also follow the example of Yu Peh Ya (俞伯牙) who took Chong Tsi K'i (鍾子期) to be his sworn brother because he appreciated his music, and eventually when Yu Peh Ya died, Chong Tsi K'i broke his harp at the grave of his foster brother and played no more. This brotherly act is now famous all over the land. In the T'ang Dynasty there was a fortress known as the Wa Kong Chai (瓦岡寨). At this fortress many things happened which are unworthy of being expounded, because there was a bond of goodwill and loyalty among the brethren. Only a few names were worthy of mention. Such as Lo Ch'eng (羅成) who was endowed with rectitude. Ch'en Niao Kin (程咬金) whose heart was upright and good, though his speech was vile and vicious. Wang Peh Tang (王伯當) was a good and faithful general, who single-handed protected the King of Si Wei (西魏) whose name was Li (李).

"In the Liang Shan (梁山) fortress, during the Song Dynasty, there lived some faithful and valorous men. One hundred and eight of these obtained a mighty name for daring. For example; there was Wu Song (武松), who killed a tiger at Kin Yang Kang (景陽岡), and Li K'wei (李奎) who made that brotherhood famous: Wu Jong (吳用) who was a mighty general and strategist, wise and crafty. Besides these there was Ien-tsing (燕青) who made his name famous by boxing (打擂). These brethren were known as Tsa Men Ti Hsiong (咱們弟兄), or brethren of the "Us." Having made their vows the brethren were more affectionate towards each other, than brothers born of the same mother. If any one should sell his conscience and become a traitor, heaven certainly would cut off his earthly existence and punish him with an early death.

"Now let all the brethren be of one mind and united purpose. Put forth all your strength and protect the Great Pure Dynasty, and if you should succeed in exterminating the barbarians (蠻子) then your names will be recorded in the Ling Yen Koh (凌煙閣) and venerated by all future generations. Now I have concluded by task of expounding the doctrines of the Adventurer. May all the brethren belonging to the Peach Orchard enjoy long life."

II.—Hardship.

"The Youngest of the brethren now kneels on both knees before the incense table, and calls out in a sonorous voice saying, 'Let all the brethren listen attentively while I explain the origin and first principles of this Sodality.' From time immemorial the chief tenet of the Adventurer (江湖) is the right to give and receive mutual help. The brethren of the Tsa Men have imitated the brethren of the Peach Orchard. Is there good fare to be had? Then let all the brethren partake of it! Is there bitterness to be borne? Then let all help to bear it. Should the senior brother need to take a journey either by chair or horseback: then I the younger brother must trudge behind 'lifting the mud and shuffling the sand.' When he arrives at the anchorage (碼頭), where he will lodge for the night, the younger will hasten to infuse his tea. If a visitor should call to discuss affairs with him, the 'aide-de-camp' will decorously stand at attention and await his behests. I have now expounded what the hardships of a young brother are, and congratulate the elder brethren who share with us this mutual glory and honour."

III.—*Diligence.*

"This younger brother now begins to expound the virtue of diligence by making a deep bow to all the company, and saying, 'When the elder brother starts on a journey, you must diligently accompany him, either running in front or walking behind as necessity may require. When he reaches the anchorage, do not be lazy, but hustle around and infuse his tea: then light his lamp that he may take a smoke (opium). If visitors arrive provide them with tea, always behaving with dignity and rectitude. If your elder brother should reprove do not be obstinate. If he chastises, do not be hasty in temper, and by so doing you uphold the dignity and etiquette of the Adventurer. When travelling around study to be daring and brave, and thereby make for yourself a mighty name. I have now expounded what the virtue of diligence really means. May all my benevolent brethren of the Peach Orchard enjoy wealth and happiness.'"

IV.—*The Ten Small Commandments.*

"I first confess my unworthiness in the midst of the incense hall. Let all the brethren listen and I will explain my origin. From my earliest youth my family was poor. So I never was sent to school to learn to read. Neither have I travelled great distances by lake or river in company with some elder brother, thus giving proofs of diligence and hardihood. These defects make me feel unworthy of expounding the ten small commandments to such an audience, and moreover owing to the extreme length of months and years I have unfortunately forgotten much, so what I omit the audience will please forgive.

- I. Filial respects must be accorded to parents
- II. Reverence and respect must be accorded to elders.
- III. Amiable relationships must be kept among the brethren.
- IV. Elders must exercise leniency toward the Younger.
- V. The five human relationships must be strictly observed.
- VI. Benevolence, loyalty, rectitude, wisdom and sincerity are binding on all.
- VII. The younger must honour the elder.
- VIII. Speak the truth (to brethren).
- IX. Esteem the Adventurer above everybody else.
- X. Respect the powers bestowed on princes, parents

and husbands. Respect such virtues as benevolence, loyalty, etiquette, wisdom and truth.

I have now expounded the ten small commandments. May all the brethren belonging to the Peach Orchard enjoy long life and happiness."

V.—*The Ten Great Commandments.*

"(I). The first commandment of importance is that all must honour their parents. No one may shirk the sacred duty of inquiring after their health. In winter they should be warmly clad, and in summer they should be kept cool, and by so doing you make known their grace, and heaven will smile upon you and bless you with long life and happiness.

(II). The feet and hands must maintain amiable relationship with each other, and thus peace and brotherliness will abound. Avoid discoursing idle tales in order that peace may not only be maintained but attained. When an elder brother is forbearing and the younger brethren patient, then a filial spirit coupled with faithfulness will be generated. Living under such conditions what does it matter if the home is humble?

(III). All must imitate the example and faithfulness as exhibited by the Peach Orchard brethren; who treated their sworn brethren of another name as their own mother's Son (同胞). Likewise all must imitate the friendship of Tsi K'i (子期) and Peh Y'a (伯牙).

(IV.) The bad example, and practices of the Wa Kong (瓦岡) fortress must be avoided. At this fortress Lioh Yang (洛陽) beheaded Shan (單) and thus broke the fraternal relationships of the brotherhood.

The example and practices of the Liang Shan (梁山) fortress must also be avoided. At this fortress they wrongly beheaded Li Hu (李虎).

The example of Chao Ch'iang Yin (趙匡胤) (the first Emperor of the Song Dynasty) should also be avoided, for he beheaded Huang P'ao (黃袍).

(V). The names of the distinctive "hills," "halls," and "water," must be carefully remembered, because each has its own particular signification. When travelling about these should be carefully noted and whenever the elder brother asks a question the answer will be ready to hand, by so doing it is possible to travel to the ends of the earth and gain a great and mighty name.

(V.)—Let the younger reverence the elder, and the elder love the younger brethren: chastity should be observed by

all. If these lines of demarcation be broken down sudden retribution will soon follow.

(VII). Let the younger love the elder, and let the elder show his appreciation. The younger must take no liberties in the home of his elder brother. If he should do such things, then beware, for heaven knows. The sequel will be that his body will be cast to the dogs, and his bones lie exposed on the wilds.

(VIII). When an elder brother goes in, or passes out, then the younger brother must stand erect, and at attention till he has passed, or follow him everywhere not stinting in his attentions. If at any time a younger brother should show a recalcitrant spirit, the elder may take him to the incense hall and there will be no forgiveness for him.

(IX). All adventurers must be revered, because this is both good and expedient. Have no dealings with traitorous or disloyal brethren.

(X). When brethren of the Tsa Men have exchanged vows: then strangers become as their own mothers' sons. If any brother should entertain evil designs: high heaven will avenge their pusillanimous treachery. If all unite to protect their country, and the Great Pure Dynasty, which is the Dynasty of the Great Golden Dragon (緇龍朝): or if they succeed in exterminating the barbarians, their names will be engraven in the Unicorn Hall (麒麟閣) to be venerated by all future generations. I have now stated the requirements of the Ten Great Commandments. May all the brethren of the Peach Orchard enjoy long life and happiness."

VI.—*The Ten Rules of the Incense Hall.*

(1) The black dragon (烏龍) (pigtail) must not be coiled round the head.

(2) The garments must not be tucked up either in front or behind.

(3) The feet must not be lifted up or the legs crossed.

(4) Squabbling and rowdyism are strictly forbidden.

(5) Cursing and ribaldry are not allowed.

(6) Obscene and indecent language are not permitted.

(7) Ostentatious manners and pretentious airs must be banished.

(8) Grabbing or purloining an unequal share of booty is not allowed, because it is detrimental to another brother.

(9) Unreasonable and overbearing demeanours must be vetoed.

(10) Any breach of the national code is forbidden.

VII.—*The Great Mandates of the Nine Rivers (九江)*

“The brother begins again by saying: ‘How pleased I am! How glad I am! When I left my robes to enter the incense hall.’ Making a deep obeisance to the assembled company, he says: ‘The elder brother has commanded me to explain the mandate of the *nine rivers* to all who are now assembled in this incense hall. Let all give careful heed to my words, and consider what I am about to narrate to them.’ It was P’an Ku (盤古) who brought order out of chaos. This was done long before the Emperors T’ien Huang (天皇), Ti Huang (地皇) or Ren Huang (人皇) existed. It was also prior to the times when Shen Nung (神農) taught the people the agricultural art, or the use of the five kinds of grain. The work of P’an Ku (盤古) was also completed before Suen Yuan (軒轅) began to teach the art of making clothes, and before Nü Wa (女媧) refined stones to patch the firmament, even before Fu Hsi (伏羲) invented the “eight diagrams,” defining the male and principle in nature. There are many ancient worthies whose influence on our sodality might be mentioned; but we will only cite a few such examples. There was for instance Pao Tsi An (鮑次安) and Hua Cheng Fang (花正芳), who both were brave and daring leaders of their own bands. One being a daring pirate, and the other a noted brigand, their exploits are recorded in the Pa Kia Kiu Chai (巴家九寨). When these mighty warriors had a gathering of their clans there was great rejoicing; because when a great general enters the world the drums of heaven beat to summon the bands together.

Ho Long (火龍) initiated Chao Hsuen Lang (趙玄郎) (First Emperor of the Sung Dynasty) into the mysteries of the Red Fur-band (紅毛賊), which are sects dealing in hypnotism. These bands overran the country in every direction and nothing could withstand them. They dashed toward the east, then rushed toward the west, and made a mighty name for themselves throughout the whole land. Eventually they became “the bullies” (光棍), ruler of the land.

Towards the middle of the Sung Dynasty there were many contending factions, and the sword and spear were seldom laid aside. The Liang Shan (梁山) warriors made up one band, while Chao Kai (晁蓋) proclaimed himself divinely appointed king of the land. We have all heard of Song Kiang (宋江), who lived at Yun Cheng (郓城), when Chao Kai (晁蓋) desired him to join his band at Liang

Shan. He sent a secret letter by the hand of Liu Tang (劉唐) asking him to come and join him. Liu Tang having received this letter did not delay, but made haste to reach Yun Cheng (郟城). When he arrived at his destination he met Song Kiang on the street of the city. The two men after salutations repaired to a wine loft where Liu T'ang (劉唐) presented his letter to Song Kiang (宋江). After reading the secret letter Song Kiang gladly prepared to proceed to Liang Shan (梁山). The wine cup being freely circulated Song Kiang returned home intoxicated and dropped the secret letter which was picked up and hidden by his concubine. When Song awoke and discovered his loss, he forthwith interrogated the concubine as to the whereabouts of the document but she suavely pretended to know nothing about it. Song first pleaded, then besought her to return the letter, but all to no purpose till at last he got enraged at her recusancy and slew her with the sword, and immediately fled from home. He first ran to the end of the earth, and then to the uttermost parts of the sea to conceal himself; eventually he crept into the Liang Shan fortress and there found rest and met the brethren in the Chung Ni Tang (忠義堂) and became a sworn brother of the hall. The family line (排行) of this fortress was fixed according to the T'ien K'ang (天罡) and the Ti Hsiah (地煞).*

At this fortress the presiding elder (坐堂) was Chao Kai (晁蓋), Song Kiang (宋江) soon became the dragon's head of both the benevolent and rectitude lodges (仁義龍頭). Wu Jong (吳用) was the general of the incense hall. The Ming Chen (明證) *testimony elder* was Lu Chiun Ni (盧俊義) who was a wealthy official before he joined the band. His assistant (陪堂) was Kwan Sheng (關勝) alias Big Knife. The master of ceremonies (禮堂) was Kong Sun Sheng (公孫勝) whose chief duty was to light the incense in the hall. The guardian of the seals (鎮印) was a flowery priest (花和尚) named Lu Chi Sheng (魯智深). His assistant in office was Tsin Ming (秦明) who was famous for his wicked and vicious temper.

The manager of the incense hall (執堂) was named Hua Yuin (花榮). Though this man's disposition was a mild one he nevertheless had a terrible name abroad. His assistant in office was called Hu Yen (呼延) who

*The T'ien K'ang refers to the four stars which make up the bowl of the *tes* constellation. Ti Hsiah refers to baneful influence which issue from the earth.

was armed with a double whip (probably an iron baton.) The leader of the band was a general named Lin Chong (林冲), one in whom all had confidence. The manager of the incense burning was the great Hau T'ao (韓滔) while Chai Tsin (柴進) and Yang Hsing (楊雄) managed the incense ceremony during initiation of raw recruits. The foregoing is a list of the status of the brethren at Liang Shan. The Sheng Hsien Re le (聖賢二弟), or brother of the second rank, was named Li Yin (李應). The keeper of the household was named Hsü Ling (徐寧). The latter was armed with a golden spear.

The Kwan Si (管事), manager, was Tong P'ing (童平). He fought with a spear in both hands, and killed a tiger at King Yang Kang (景陽岡). The Red Flag Kwan Si (紅旗管事) was called Ruan Siao Wu (阮小五). The Black Flag Kwan Si (黑旗管事) was Peh T'ian Chang (白跳疆). The brother of the sixth rank was named Koh Sheng (郭盛). The eighth rank brother was Lü Fang (呂方). The ninth rank brother was Ien Tsing (蔣青) who became famous through winning a boxing contest. The tenth brother Ruan Siao Ts'ih (阮小七), alias Living God of Hades (活閻王). The younger tenth brother was Shih Tsien (時遷) who was so light of foot that he could walk on a drum without making it bend or sound. The "baby" of the fortress was Shih long (石勇) who along with others stood on guard at the entrance. It is impossible to enumerate all these lesser brethren by name: but each one seemed more able than his neighbour. In this fortress there were altogether one hundred and eight braves, among whom were three notable women, whose names were Süen Ri Niang (孫二娘), Fu San Niang (馮三娘) and Ku Ta Sao (顧大嫂). The flag which was carried was of an almond yellow, on which was inscribed in large character (替天行道), which interpreted means "We are working on behalf of heaven." This flag made the Tiang Shan fortress brotherhood famous all over the land. Your brother has now completed his task of expounding the nine rivers. May all the brethren old and young enjoy long life and happiness."

VIII.—*The Eight Virtues.*

"In the incense hall a deep bow is made toward the tablet by the orator who begins by saying, 'Will all the company please listen and think while I speak, for the black flag manager has asked your sixth brother to expound the eight virtues.' These eight virtues (八德) are as follows:

Filial Piety, Brotherliness, Faithfulness, Sincerity, Propriety, Rectitude, Frugality, and a Sense of Shame. These virtues should be fostered by all, by the elder brother loving the younger and the younger giving due reverence to the elder. All should be done according to rectitude and duty. When every brother mutually esteems the Adventurer all will be well: All members ought to cultivate a daring disposition. The exposition of the Eight Virtues is now completed. May all the brethren of the Peach Orchard enjoy unbounded happiness."

IX.—*The Code of Laws.*

"The code of laws promulgated by the Great Pure Dynasty are brought into the incense hall, let all the brethren of the Peach Orchard give careful attention. It is a comely thing for brethren to make mutual vows, but after the vows are made the example of the Peach Orchard brotherhood must be followed, if similar happiness to theirs is to be obtained.

The laws of the State must be observed. The lower element must not be incited to raise insurrection against the state. No one may become unreasonable and overbearing in the hope of being reckoned brave. No one may poke a hole in the city moat and allow the water to leak out (that is—divulge a secret). No one may create orphans or Han Huang (罕 惶), (this probably may mean widows) because from the day an oath is taken all are like the sons of the same, one mother, with the difference that the bonds are stronger. If any one should become a traitor and sell his conscience, let such a one remember the sequel: for heaven will certainly treasure up retribution and an early death is certain. So let all be of one mind and protect the Great Pure Dynasty and while so doing if any should succeed in exterminating the barbarians then their names will be recorded in the Ling Yen Koh (凌 烟 閣) to be venerated by all future generations. My task of expounding the Code of Laws is now accomplished. May all the brethren of the Peach Orchard enjoy long life and happiness."

X.—*The Mandate of the Patrol Guard (巡 風).*

"I hold the rules of the patrol guard in my hand. Let all the brethren carefully listen to my words. There is a class of Wang pa (王 巴), (an abbreviation of Wang pah teh 忘 八 德, forget the eight virtues), such as Bastards, Trumpeters, Sorcerers, Actors, Boatmen, Chairmen, Smoke

vendors, Barbers and all their progeny, and many others of the lower social stratum who everywhere pretend to be adventurers. Should any one belonging to these classes be found in the camp, then off go their heads! The entrance to the incense hall is by the moon shaped door. This door must be strictly guarded, and every person entering thereby must be able to give a clear account of himself. Therefore let all whose motives may be impure hasten away. And let any who may have been acting crookedly hasten to repent. If the patrol guard should detect an impostor he will not spare him: but will with this sword cut off his head. Not that I desire to use hasty words, but as I am under the authority of the presiding elder I have no option in this matter."

XI.—*The Mandate of the Black Flag Leader.*

"The rules of the black flag leader are everywhere known and include the San Kang (三綱) and the Wu Chang (五常). The orator again begins by making a profound bow to the assembled audience, saying, I will take the ancient worthies as examples. In ancient times there was a certain Kwan Yun Chang (關雲長) who, when he was shut up by Ts'ao Ts'ao (曹操) with the wife of Liu Pi (劉備), his sworn brother, Kwan lighted a candle and read till dawn. And later when he rescued her from danger he had to run the gauntlet and kill five warriors in order to make their way of escape clear. The same Kwan Yun Chang (關雲長) also won three boxing contests, and killed Ts'ai Yang (蔡陽) and did not shirk the thousand *li* betwixt himself and Liu Pei (劉備) in order to escort his wife safely to him. Such mighty deeds have made his name famous even till the present time, and it will be fragrant to all future time. The brethren should imitate the example of the Peach Orchard brethren by faithfulness to their vows. The example of the Wa Kang (瓦崗) fortress must be avoided for they unjustly beheaded Hsiung Sin (雄信) and by so doing broke their covenant oaths. May all the brethren of the Peach Orchard enjoy long life and happiness."

XII.—*The Mandate of the Red Flag Leader.*

"I carry the rules of the red flag leader in my bosom. I am like Han Sin (韓信) of the T'ang Dynasty, who worshipped the general as soon as he mounted the stage. I am also like Kiang Tsi Ya (姜子牙) who carried the list of names down the hill. I have received the elder

brother's love and he has raised me to the rank of Kwan Si. I have travelled far by lakes and rivers which has necessitated long absences from my home. When roaming far from home it is necessary to distinguish carefully between the Yin (陰) and the Yang (陽). The elder should love the younger and the younger reverence the elder. This is only as right and reason have ordained. If any brother should have an untrue heart, let such a one remember that high heaven will not countenance unjust riches. The rules of the red flag are a perennial green like the cedar tree, and may not be trifled with.

The Wa Kang (瓦岡) brotherhood by breaking their covenant vows have made an evil name for themselves which will be handed down to all posterity. Song T'ai Tsu (宋太祖) while under the influence of alcohol wrongly executed Chen Tsi Ming (陳子明). The Liang Shan (梁山) fortress was very different in conduct and example, for though there were always about 108 mighty and valorous men congregated there, they were always at peace among themselves. In this fortress there were many mighty warriors, such as Wu Iong (吳用) who excelled in calculations. Kwan Sheng (關勝) alias Big Knife, who was endowed with marked ability. Wu Song (武松), who was full of daring, and slew a recreant traitor. Lu Chi Sheng (魯智深) who was a famous boxer (拳打). The brethren of the Tsa Men (咱們) after having exchanged vows, and made a covenant, were exactly like sons of the same mother. If in this company there should be a traitor, let such a one remember that heaven will show him no mercy.

Therefore let all the brethren be of one mind and protect the Great Pure Dynasty and if while doing so they are enabled to exterminate the barbarians, they will thereby gain name and fame and their names will be engraven in the Ling Ien Koh (凌烟閣) to be venerated by the posterity. I have now finished my task of expounding the Rules of the Red Flag Leader. May all the brethren of the Peach Orchard enjoy happiness and prosperity."

XIII.—*The Mandate of the Five Virtues* (五常).

"It is now the duty of your brother to expound the five virtues. These virtues are (仁義禮智信). The statesman is expected to requite the grace of the Prince. The Son must show filial piety at home. What is the meaning of benevolence (仁)? In ancient times our Prince Liu Pi (劉備) was forced to flee to Tang Yang (當陽) and Hsia

K'eo (夏口) in the province of Hupeh. Though he was defeated the people claved to him and he refused to leave them without a protector. That was true benevolence. What is the meaning of rectitude (義)? In bygone years there lived our Prince Kwan Yü (關羽). He received a mandate to go and take the city of Ch'ang Sha (長沙). When his task was accomplished he released the old general, Huang Han Shen (黃漢升), whose horse fell under him in his flight. That was true rectitude. What is the meaning of propriety (禮)? This is a very important question.

Cheo Kong (周公) (Chen Wu Wang's brother) always kept propriety in the foreground in all his actions; but this was specially so when dealing with matters pertaining to the relationship of prince and minister. So it may be seen that propriety has been observed from very ancient times, and now universally practised by all under the heavens.

What is the meaning of wisdom (智)? Wisdom is an important virtue! We must not forget that the famous K'ong Ming (孔明) was born at O Lung Kang (臥龍崗). This famous general by his wisdom deceived the enemy at Si Cheng (西城) by playing his harpischord on the walls of the city; and by this strategy defeated Si Ma (司馬) with ten thousand men at his back. What is the meaning of sincerity (信)? As soon as Yu Peh Ya (俞伯牙) knew that Tsi Ki (子期) was dead, he broke his harpischord in front of his grave, and never played again. That was true brotherly sincerity.

I have now finished my task of explaining the Five Virtues. May all the brethren of the Peach Orchard live ten thousand years."

XIV.—*The Mandate of the Three Bonds (三綱).*

"How pleased I am! How pleased I am! Let all the brethren listen to my song. I now proceed to explain the mandate of the three bonds. The three bonds are as follows. The Prince is over the Minister. The father is over the son. The husband is over the wife. The bonds which bind Prince and Minister had their origin in the Shang (商) Dynasty. At the period there lived a man named Kiang Shang (姜尚) whose home was at Hsu Cheo (徐州) on the eastern seaboard. He was attached to the court of Cheo Wang (周王). His nickname was flying bear (飛熊). Owing to an irregularity in the conduct of Cheo Wang, Kiang Shang left the Imperial Court and went to

live at P'an K'i (蟠溪) by the side of the river Wei (渭). In his lonely exile he spent his time in angling. Later, Wen Wang (文王) had a vision in which he saw Kiang Shang (姜尚) coming into his tent. He forthwith went to P'an K'i in person, and invited Kiang Shang to return with him to Court. When Kiang Shang showed some reluctance and hesitation in complying with his request, Wen Wang placed Kiang Shang in his own chariot and began to pull the chariot himself. This kind of Prince is rare, but by so doing Wen Wang preserved the Cheo (周) Dynasty to his posterity for the period of eight hundred and eighty years. This incident shows what the relationship of Prince and Minister were in ancient times.

POEM.

On the banks of the Wei, where the green grass grows
The Statesman Tsi Ya by angling wiled away his years.
Till Wen Wang through a vision sought and found
Thus insuring his Dynasty for eight hundred and eighty years.

The bond of father and son dates from the Cheo (周) and from the state of Ts'u (楚). At that time there lived a certain Tsin Moh Kong (秦穆公) who arranged a large fair at Lin Tong (臨潼) and invited the princes and their sons from the neighbouring states to attend the fair. The king of Ts'u (楚) sat in state among his courtiers, and asked the question 'Who among you will become surety for me, and escort me to the Lin Tong (臨潼) fair?' Though this question was propounded several times no one dared to answer, or take such a responsibility. At last the prodigal son of Wu Shê (伍奢) said, 'I will become surety for the King and escort him to the fair.' The King looked at the youth and said 'Wu Tsi Sih (伍子胥) your daring is great.' Nevertheless the King seemed pleased to accept his offer, and gave him commands to prepare the necessary horses and men to take the King and his statesmen to the fair. On the way travellers were many, but by travelling by day and resting at night they safely reached the fair. Here each state had its special exhibits; and as Ts'u (楚) was famous for its warriors, a company of mighty men were exhibited for the admiration of the assembled guests. The King wanted Wu Tsi Sih (伍子胥) to have the chief place in the exhibition, but Pien Chuang (卞莊) and K'wai Kwei (剗賁) objected to this arrangement, and demanded a contest before they would yield the place to Wu Tsi Sih (伍子胥). This raised the anger of Wu Tsi Sih who with one blow of his fist knocked P'ien Chuang (卞莊) out of

the ring; and with a single kick of his foot bowled K'wai Kwei (割嘴) over, then walked straight to the pavilion and in the sight of the assembled Princes lifted a brass incense urn which weighed one thousand catties. These mighty acts so startled the assembled Princes that none of them dared look at him. This is what may be called the true bond of father and son.

POEM.

Wu Tsi Sih a statesman warrior fierce, did deign
To guarantee that the King of Ts'u, to the Ling Tong fair
might roam,
Where a thousand catty incense urn with might of arm he
raised
Thus scaring dumb the other Kings, who dared to go to the
fair.

The bond which binds husband and wife together also dates from the Cheo Dynasty and from the State of Ts'i (齊). The King of Ts'i was itinerating through his domains in search of meritorious statesmen. He found a mulberry orchard in which a woman named Chang Wu Yen (鍾無鹽) was busy picking mulberry leaves. This woman though uncouth in appearance and ugly of face, was nevertheless clear of mind, and of an aggressive disposition, moreover a woman endowed with exceptional prowess and valour in conflict. This woman escorted the King of Ts'i to the San Kiang (三江) fair. At this fair there was an athletic contest in which this woman came out victorious. Thereafter she returned with the King of Ts'i to his Court, amid singing and minstrelsy, and the clanging of the golden stirrup of victory. This is the origin of the husband and wife bond.

POEM.

The Princess Wu Yen bedecked and gay
Protects the King of Ts'i to the San Kiang fair
Her mind and body endowed with protean and martial
prowess
Which has preserved her name and fame, till now to the end
of time.

XV.—*The Spring and Autumn* (春秋).

Faithfulness and rectitude are the fundamental principles which govern men in this world. Filial piety and brotherly feelings were the first born virtues of mankind. When Kwan Yu (關羽), Liu Pi (劉備) and Chang Fei (張飛) made their covenant vows, they sacrificed a black heifer and a white horse as an offering to heaven and earth, and

by these offerings and mutual vows became covenant brothers for life. Their first military feat was to defeat and disperse the yellow turban bands which were ten thousand strong. They so terrified Chang Koh (張角) and others of their enemies that they died of terror. They next proceeded to Hu Lao Kwan (虎牢關) where they beheaded Hua Hsing (華雄) and fought Lu Pu (呂布) and so scared him that his heart palpitated. Alas these three brethren were parted at Hsu Cheo (徐州) and scattered in different directions. The elder going to the North, the younger to the South, and the other to the end of the earth. At this time Kwan Yu (關羽) protected Liu Pi's (劉備) wives when they were besieged in the mountain fastness of their own home. Though Ts'ao Ts'ao (曹操) deputed Chang Liao (張遼) to discuss terms of submission with Kwan Yu, he replied that his fixed purpose was to follow the Han (漢) and not the Ts'ao (曹). When Kwan Yu reached the camp of Ts'ao a fight ensued in which Kwan Yu killed Ien Liang (顏良) and soon defeated Wen Ch'eo and soon relieved the siege of Peh Ma (白馬). Praise is due to Ts'ao Tseh (曹賊) who treated him well. When Kwan Yu mounted his horse to leave, he offered him official robes, when he dismounted he presented him with gold, and eighteen pretty maids to make his embroidery, but Ts'ao Tseh had bad designs on Liu Pi's wife. So Kwan Yu watched all night with a lighted candle firmly resolved to leave the camp in the morning and find his brother Liu Pi. He respectfully asked Ts'ao Tseh (曹賊) for an audience but was refused. So Kwan Yu returned his gold to the treasury, hung up his golden seal on the beam of the house, took his own faithful followers, and the two wives of Liu Pi and departed. He fought his way to Ku Ch'eng (古城) where he met Liu Pi and presented his wives to him. He thus showed that he was a brave and daring warrior of the Spring and Autumn style."

POEM.

In mind and virtue one, made one in heart and all
In love and right conjoined they stood in the Peach Orchard Hall.

XVI.—*Praising the Incense.*

"In the ancient Peach Orchard there was the first bundle of incense, over which the three worthies made their mutual covenant of faithfulness. Their oaths were made under the open canopy, with High Heaven as witness to the solemn vow. A black ox and white horse were sacrificed

as an oblation to the gods. The second bundle of incense was made by Yan Koh Ngai (羊角哀) and Tso Peh T'ao (左伯桃). These two mutually vowed to protect the King of Ts'u (楚) and finally at the grave of Kin K'o (柯荊) showed their mutual troth. By these acts they have made for themselves a fragrant name which will be perpetuated to all generations. The Liang Shan (梁山) brotherhood makes the third bundle of incense. These brethren made their vows in the Chong Ni T'ang (忠義堂). At this fortress Wu Song (武松) became famous by killing a tiger at King Yang Kang (景陽岡). Li Kwei (李奎) became famous by his exploits on water. Wu Iong (吳用) became a warrior of cunning and might. Ien Tsing (燕青) won a boxing contest and went up and struck the drum. The Wa Kang fortress had only half a bundle of incense, but even that half bundle was scattered when the brethren became subject to the T'ang (唐) Dynasty. At that time many of the braves fled to their own hiding places and became like hunted rats, snatching their food wherever it was possible. The affairs of Wa Kang were in the hands of Hsu Kieh (徐勣), when seven boxers and eight braves went and swore allegiance to the T'ang (唐). Peh Tang (伯當) alone adhered to the Si Wei Wang (西魏王). When Hsiong Sin (雄信) heard of this treacherous act his hair grew thirty thousand feet in one night, and went off alone to the Lioh Yang (洛陽) where the Princess threw her golden whip, and he became entitled to her hand. When the braves hurried him up to the pavilion to meet her princely father. Later he lost his life fighting against T'ang (唐). Here the faithless brethren of Wa Kong (瓦岡) killed the faithful Hsiong Sin (雄信) and thereby broke their mutual vows. Therefore the Wa Kong bundle of incense only counts half a bundle: but all true brethren of the Sha Men (咱們) must use a whole bundle of incense and thus imitate the example of the ancients in the Peach Orchard.

If any should defile their conscience by acting the traitor, then be sure that heaven will punish them with an early death. All must protect the Great Pure Dynasty with heart and mind: but while doing so, if they should succeed in exterminating the barbarians their names will be engraven in the Ling Yuen Koh (凌烟閣) for all future time. I have now explained the reason why there are three and a half handfuls of incense used in the incense hall. May all the brethren of the Peach Orchard enjoy unlimited happiness."

XVII.—*Praising the Paper.*

"During the Han (漢) Dynasty, Ts'ai Leng (蔡倫) began to teach the art of paper making. About the T'ang Dynasty period, paper began to be manufactured into paper money. This paper money has a square hole in the centre which represents the earth; the ring on the outer circle represents the heavens. When brethren enter the incense hall they pull two sheets of this paper apart and offer them as an offering. One sheet is offered to the heavens, and the other to the earth. This custom has been practised from the most ancient times. Brotherhood covenants were first inaugurated, because the life span of the spirits is interminable and goes on for millions of years."

XVIII.—*Praising the Candle.*

"A handful of rape seed is sown in the field where it flowers and seeds each succeeding year and thus produces oil. Chao Hsuei Lang (趙玄郎) travelled through the country in search of virtuous men. During his itinerations he met Chen En (鄭恩) selling oil and Ch'ai Tsi Yao (柴子耀) selling umbrellas. Those two men while prosecuting their business had traversed many lakes and rivers. These three wanderers became fast friends as soon as they met each other, and continued their journeys in company, till finally they ascended a mountain and made a mutual covenant. After the covenant was made they travelled together to the extremities of the country. They became adepts in the boxing art, defeating every one who dared to try conclusions with them.

Eventually Ch'ai Tsi Yao (柴子耀) shot at and took possession of the Dragon's Seat (throne) which is situated somewhere between the heavens and the earth. His covenant brothers became courtiers and looked upon the Empress. When Ch'ai Tsi Yao (柴子耀) died Chao Hsuei Lang (趙玄郎), his sworn brother, became the founder of the Song Dynasty."

XIX.—*Praising the Wine.*

"This alcoholic beverage was first made by Tu K'ang (杜康) and was very early used by the brethren as a libation to the gods. This distilled liquid was first offered as an oblation to the Queen Mother at P'an T'ao (蟠桃) fair. From that time and onward all the fairies came to P'an T'ao fair to have their throats moistened: and from that time

till now, whenever the brethren meet together, to Tsoh Fang Sheo (敝方手) make the cross hands covenant oath, they first pour out a libation of this sparkling beverage to the spirits. May all the brethren from this time and onward behold the Empress."

XX.—*The Opening of the Senses of Kwan Ti's Image* (開光).

"I have been instructed by my elder brother to come and open the Senses (開光) of Kwan Ti's Image. So I come with a lighted candle in my hand to open the senses of the Sage. We begin by opening the crown of the head by lighting a stick of incense and sticking it there, because this brings down great luck. We will next open the sense of seeing by touching the eyes of the Sage, so that he may behold his progeny live long upon the earth. We now proceed to open the sense of smell by touching the nose of the Sage, so that he may smell the incense offered by his followers, as it ascends up to heaven. We will now open the organ of speech by touching the lips of the Sage, so that his mouth may pour forth wisdom. We shall now open the sense of hearing by touching the ears of the Sage, so that with his ears he may listen to the doings of the busy world, on the five lakes and four seas. We will next open the Sage's hand in order that he may grasp the green dragon (sword of Kwan Ti) and be stronger than all his rivals. We will next open the appetite of the Sage, so that he may fill his belly with the Spring and Autumn Classic (Kwan Yu was said to be fond of this classic). We will now touch the feet of the Sage, so that he may tread the five coloured cloud and guard the 'hills' and 'halls' of the brotherhood. My work is now finished. May all the brethren have good luck."

XX.—*Touching the Image.*

"Touch the image on the crown in order that the brethren may see the Empress. Touch the Sage upon the eyes, so that he may be able to behold the brethren both at long distances and for long ages. Touch the Sage on the nose in order that he may smell the fragrance of the incense as it rises to heaven. Touch the Sage on the mouth, in order that he may speak of the long life of his brethren. Touch the Sage upon the ears, in order that he may hear the talk of the five lakes and four seas. Touch the image on the hand for with it he wields the Green Dragon. Touch the Sage upon the abdomen, in order that the Spring and

Autumn Classic may revolve in his inward parts. Touch the Sage's feet so that they may tread the 'hills' and 'halls,' and that all may enjoy peace and felicity. Then touch the warriors Kwan P'ing (關平) on the left and Cheo Ts'ang (周倉) on the right, son and slave of Kwan Yu now deified and seated on either side of the Sage. I have both opened the sense and touched the image of the Sage. May good luck and great prosperity attend all the brethren belonging to the Peach Orchard.

Congratulations to all. Congratulations."

APPENDIX I.

Some examples of Secret Language.

CHINESE	SECRET JARGON	ENGLISH
刀	順簽子	A sword
劍	腸子	A double-edged sword : claymore
戈矛	龍台子	A spear
幾枝槍	幾桿火	A few guns
一人	一根糖	One man
幾人	幾根糖	A few men
斬頭	摩棒	To behead
殺人而取手足	掠疆	To kill and mutilate the body
刺殺之	毛了	To secretly assassinate
沉河	拋灰	To throw a victim in the river
謀殺之	做了	To contrive to kill, or kill
尋行劫處	寫卷口	To seek for a place of plunder
指某官怯懦	某家場趕得	The official is weak we can plunder
探行人帶有財物	某處蜂子口啣一枝花	To find out if a certain traveller carries money or valuables
探人有銀若干	有幾個肥母雞	To investigate the wealth of a certain family
謂百金	一寸水	A hundred taels
千金	一尺水	A thousand taels
約銀若干	有幾眼水	To estimate the total amount of silver
頭目	挖把子	The leading vagabond
窩戶	挖頭	The robber's nest
集人	點隊	To gather the bands for action
明火	掌紅	To rob by the aid of fire
拔隊速行	望了	To retreat swiftly
圍規莊房	吹窩基	To surround a house
報仇	叫梁子	To have revenge
大隊往劫	抬梁子	To lead a large band to rob a house
估拿	肘了	To take by force
下手	攏了	To commence operations
明分贓	攤地	To divide the spoil openly
暗分贓	叫嚴口	To divide the spoil secretly
主持分贓	常提手	To divide spoil according to orders
拉搶小孩	抱童子	To seize and hold a child for ransom
拉搶婦女	接觀音	To seize a woman for ransom
拉搶鄉愚	牽大黃	To hold a country rustic for ransom
拉搶富戶	牽肥豬	To hold a gentleman for ransom
白晝闖廟	滾堂子	To rob in open daylight
竊賊	摩地王	A thief
一人行	打單線	One person travelling alone
挖牆割壁	拱窩子	To dig a hole and enter a house
被人識破	爆了籠	To divulge a secret
事已泄	走了水	The secret is out
事已危急	水緊得很	The situation is dangerous
兵差已到	水漲了	Soldiers and runners have arrived
逃走	越牆	To flee for safety
躲匿	避豪	To hide for safety
流落他方	打滾龍	To migrate from place to place
被擒	滾案	Arrested by officials
被押	金起	To hold in custody
被鎖	銀子對倒	To be put in chains
供出同黨	拉稀	To reveal his accomplices
下獄	滾鍋	To be put in jail
被殺	落馬	To be executed

CULTURE, THE BASIS OF CHINESE ART.*

BY J. C. FERGUSON, PH. D.

The first knowledge of Chinese artistic productions came to Europe through the introduction of porcelains during the Elizabethan period. Several large collections of the highest grades of Chinese porcelains were assembled in Europe and America during the nineteenth century. Careful attention was given to the study of the shapes, glazes, paste and decoration of these objects, for it was readily seen that they were superior in every respect to any porcelains produced in western countries. This study of porcelains was not only the easiest, but also the best approach to Chinese art. The shapes have proved to be a good introduction to a knowledge of the shapes of early bronze vessels which form the starting point of Chinese art as it is now understood; the decorations of porcelain objects with beautiful writing, landscape scenes, human figures, birds and flowers, palaces and pavilions, historical incidents or religious subjects, form a good introduction to the study of calligraphy and painting. If there had not been a long preparation of the European mind, extending over two centuries, of appreciation of Chinese porcelain, there could never have been the present keen appreciation of the higher artistic productions of China which are now known to be bronze vessels, sculpture, calligraphy and painting. It is in the free section of the Fine Arts that differences between western and eastern ideals are the greatest. In the dependent section which includes ceramics, the methods and products of the west are necessarily similar to those of the east. In ceramics there is a wonderful dexterity of manual construction, together with a keen sense of color. These have combined to produce in the western beholders a strong sense of admiration. One may discriminate between different classes of porcelains favoring one class more than another, but no one with artistic taste would be so rash as to say that there was nothing in Chinese porcelains to be admired. These beautiful objects form an immediate attraction to all lovers of artistic production, and thus form a good introduction to Chinese art.

The admiration of Chinese porcelains has been both a help and a hindrance to the serious study of the higher

*Read before the Society.

branches of Chinese art. Too often the collector of paintings and bronzes, calligraphy and sculpture, has been content with procuring such specimens as have made an immediate appeal to him. He admired them in the same way as he had learned to admire good specimens of porcelain, and he was content to leave his judgment of the intrinsic worth of these higher objects dependant wholly upon the one sense of admiration. In the study of porcelains an admiring appreciation is all that is required as far as artistic instincts are concerned. The rest is a knowledge of materials and of mechanical processes. One must understand different types of porcelain clay and the process of refining it. He must know glazes and the method of their application; he must understand firing in kilns; he must, in general terms, understand the secret of the potters' methods. With an artistic appreciation and with such mechanical knowledge, one may become an expert in Chinese porcelains. As very little has been written in Chinese about ceramics there is no literature to be studied. It is different, however, when you come into the realm of calligraphy and painting, bronzes and sculpture. Here one must not only have an admiring appreciation and understand mechanical methods, but he must also have a knowledge of the spirit of the people as expressed in its historical development, literary production and poetic conceptions. There is a vast literature on the higher arts in which there are a critical examination of the works of the great artists and classifications of them according to their varying ability. This literature must be studied and analyzed in order to correct the vagaries of personal taste and peculiarity. It is not enough, for instance, for one to admire a painting; that is only the first step. If one is to make progress, he must go on from this to a knowledge as to whether or not the consensus of critical judgment in China places this admired painting among those things which should be admired; in other words whether or not one's admiration is an evidence of artistic appreciation or artistic ignorance.

We are met at the outset with a fundamental difficulty on account of the difference between the civilizations of the east and the west. We of the west have derived all our standards from the civilizations of Greece and Rome. In these art was based upon technique—technique into which an inspired genius had breathed the breath of life. The artist was one who, in addition to his native skill, had received the benefit of instruction in certain technique which could bring about certain results. Granted that all artists

possessed this power of technique, the great genius in any one branch of art was the man who possessed the power of technique in common with his fellows, but into whose soul had come a greater inspiration which elevated even his technique to a higher position than could be attained by others. In China great artists have been produced in an entirely different way. There has been behind them a common understanding of the culture and traditions of their own country, together with the technical ability of using the brush which is the instrument for writing. Upon the basis of a common culture, the man who was to become a great artist was the man of culture blessed also with inspiration. The difference between the way in which artists were produced in China from that by which they were produced with us, has consisted in the background. With us this background is technique, with the Chinese it has been culture. With us, out of the group of those skilled in technique have arisen the inspired artists whose names we delight to honor; in China out of the group of cultured men have come the artists whose souls have been touched with a great inspiration, and whose work has therefore been greater than that of others. Whether in the east or in the west the great artists have always been great because of their special inspiration; the difference between east and west has consisted wholly in the general type out of which the great artists have sprung. Among us culture has been sought as a valuable addition to the working outfit of a budding genius who had already shown his skill in technique; in China technique has been learned by those who have given promise of seeing great visions and feeling great thoughts during the ordinary processes of obtaining culture.

As compared with Greece and Rome, China had a much longer time during which it evolved its artistic life. During this long period China was developing a civilization which, after it became stable, lasted longer than any other that the world has known. In the early civilization of China we find bronze and jade made into vessels and implements which were characteristic of the best type of their life. Before these bronze and jade objects were fashioned into shape there existed the ceremonial rite of ancestor worship, in which these objects were to be used, and the development of these rites into an established custom must have required a period of time extending over many generations. With the Greeks and Romans it was not unusual to have some artistic creation elevated to the rank of objects to be worshipped, but with the Chinese, as far as is known, it was

some established custom of ceremonial observations which called forth artistic expression. With the Greeks and Romans artistic expression was frequently founded solely upon fanciful imagination, whereas in China it has been founded upon actual experiences of life even to which sometimes there has been added imaginative creation. Life in China has been very real and the struggle against elemental nature, very severe. This fact has kept imaginative artistic expression constantly joined to the actualities of life.

Civilization may be used synonymously with culture. Culture is the refinement of mind, morals and taste, and is a term applied to individuals. Civilization is the orderly conduct of cultured people, those who have been redeemed from the rudeness of a natural or savage life; the introduction of reason into human affairs, the triumph of right over might. It was out of such culture and civilization that Chinese art sprang. Art is best defined by Ruskin as "The work of the whole spirit of man." In this sense it is more specifically applicable to the Aesthetic or Fine Arts in which forms are created for their own sake, that is, for the delight which they give to the producer himself. It is in this sense of art as defined by Ruskin that it is possible to speak of art in China as based upon culture.

One of the earliest summaries of the characteristics of early Chinese civilization is given in the Ch'un Ch'iu Annals. Here civilization is described as a wonderful galaxy of orderliness, ceremony, good taste, propriety, observation and intelligence. These great virtues must be considered as ideals rather than as attainments of early China, but the simple fact that they formed a large part of the thoughts of the men of that time implies a high standard of civilization. It was in conformity with demands of such a civilization that art had its origin. We may therefore in its development look for dignity in grace, strength in freedom, as well as for keen insight mingled with obscurantism.

Early Chinese culture was based upon ceremony, the proper regulation of man's daily life, and upon divination, an attempt to pierce into the mystery of the natural forces which lie beyond the power and ken of mankind. Ceremony implied respect for something precedent to man as well as superior to his powers. Divination implied the restless seeking to know the secrets of nature and life which is the real inspiration of a scientific spirit. Ceremony represents stability, while divination on its side suggests restlessness. Ceremony is conservative and backward looking; divination

is liberal and peers into the future. The whole growth of Chinese civilization has been a struggle between these two forces, and in this struggle, ceremony, i.e., conservatism, has largely prevailed. Together these have produced the style in which Chinese art took root and bore fruit. They have been responsible for the two distinct artistic currents which have flowed down through the centuries of Chinese history, one languid and the other turbid. Art in its highest aspects has associated itself with literature and poetry, and in its freer moods, with the popular beliefs and superstitions of the people.

The earliest term used for art in China is I 藝, and this word is explained as mental ability, skill and technique. The forms in which this mental ability manifested itself were comprised in the Six Arts, Liu I 六藝. These were ritual, music, archery, charioteering, writing and calculation. The last of these forms, calculation, meant the calculation of areas. It might also be spoken of as surveying or land plotting. With this was necessarily associated drawing plans (t'u 圖) or surveying lots. Out of this art of calculation or surveying thus grew the drawing of maps which, it is generally agreed among Chinese critics, formed the basis of drawing and painting. In this early classification of the Six Arts it will be seen that the two great graphic arts of calligraphy and painting are foreshadowed, if not indeed actually included. If the term "ritual" may be broadly interpreted it would include also the utensils used in ceremonial practice which were the great bronze vessels of antiquity. To this term for art, I, was later added the term Shu, which primarily means mysterious method. Under the term, I Shu 藝術, all artistic products were included. In recent years a modern term, Mei Shu 美術, has been introduced into China from Japan to express the term art, or more specifically, the Fine Arts. This term is not a particularly happy one and is neither as comprehensive nor as specific as the earlier term, I Shu, which is the best that can be used to express the Chinese conception of Art. The term "Chinese Art" may therefore be correctly translated as Chung Hua I Shu 中華藝術.

The use of these two words I and Shu, both of which imply technique, shows that Chinese art has never overlooked nor under-estimated the importance of technical skill. It has been quite well understood that genius without skill is abortive. It is a very early saying that "Though a man has genius, if he is devoid of technique his conceptions can only take shape in his own mind, but cannot be put

into form by his hands." While culture has been recognized as fundamental in the training of an artist, it has also been equally perceived that careful training in technique must accompany native talent. There can be no divorce between culture and technique, but in the combination the positive influence is culture and the negative technique.

The Chinese have always recognized that there are certain men of genius who seem to be above all the laws which control ordinary men. Such men seem capable of artistic production without the previous training which is generally required. Such painters as Mi Fei of the Sung dynasty, Chao Mêng-fu of the Yüan dynasty, and Shên Chou of the Ming dynasty were geniuses; and yet every one of these three had been subject in his youth to severe disciplinary training. Each had learned the mastery of the fine hair writing-brush. The ability to control the arm and hand in the use of this writing-brush is as severe discipline as can be given to probationary painters. This training includes the power of making thick or slender strokes, heavy or light shades of ink, quick turns and graceful hooks, all of which is good preparation for painting. These three great geniuses learned in school control of the writing-brush and acquired mastery over arm and hand. When they began to paint it was only necessary for them to add to their existing acquirements a knowledge of color and an appreciation of form. The first training of an artist and a scholar is identical; both used the same brush, the same ink and the same type of strokes. Both also had the same cultural background made up of the history, traditions and literature of their country.

It has been the training of this type and the familiarity with the culture of their country which has kept alive the spirit of art among the people. As compared with Greece or Rome, China has had few great monuments and those which she has had she has always allowed to go into decay. Her best writers have never pointed to certain monuments as evidences of the civilization of their country; they have rather pointed to the spirit of their race, as outlined in their books, for proof of their culture. Monuments may decay, art objects may be treasured by wealthy people out of the sight of ordinary students, but in the heart of the man who has studied the history of his country and who has learned the use of the writing brush so as to transmit his own ideas, the fire of culture and of art burns perpetually as it did on the vestal altars. This is a peculiar characteristic of the Chinese and explains their indifference to the

preservation of their monuments. They have always believed that the best preservative of national art is found in the hearts of their cultured classes rather than in the work of men's hands. They consider that art will never die in a country which keeps up a succession of cultured people.

The historical development of the expression of artistic impulses in all forms illustrates the principle which has been set forth in the preceding paragraphs, viz., that culture is the basis of Chinese Art. We can pass over without detailed examination the earliest expression in the carvings and writings on the carapaces of tortoises and on bones of animals. The specimens which have been explained by Mr. Lo Chêng-yü, Mr. L. C. Hopkins and others, are full of interest to the antiquarian; but they are only crude primitives in their expression of artistic motives. And yet, even in this earliest stage, the association of ideographs and carvings shows that whatever artistic impulse was felt by the producers of these carvings on bone, it was the result of the culture which surrounded them and which sought to give concurrent expression in writing.

The earliest artistic expression which compels careful consideration is found in bronze implements and vessels. Decoration of war chariots and carts form the earliest known specimens. The end and sides of the shafts were covered with cast bronze richly decorated. The top of the yoke was covered with decorated bronze surmounted with bells. The end of the axle was also covered. There are extant a few specimens of these early bronze decorations of chariots which in all probability are the earliest bronze objects known in China. They were evidently used in decorating the chariots of princes so as to distinguish them from the common people. They cannot have been used much earlier in point of time than bronze sacrificial vessels.

Ancestor worship has been observed in China from the earliest dawn of history. Representing as it does one of the noblest traits of human character, respect for parents, it was to be expected that technical skill and artistic impulse should find their first combination in attempts to produce vessels adapted to the ceremonies connected with ancestor worship. The possession of these vessels was the sign of the seniority of their possessor in the ranks of his family, just as in the state the owner of the vessels used in state ceremonies could only be the head of the state. The Nine Tripods used in national celebrations were the property of the Emperor and the symbol of his power. The Nine Tripods of the Hsia dynasty were placed by Ch'êng Wang

in Chia Ju and were the symbols of his becoming the founder of the Shang dynasty. We know from the Shu King that when barbarian tribes came to acknowledge fealty to the civilized rulers of China, it was customary for them to present bronze vessels in token of their submission.

These early bronze vessels exhibit high qualities of technical skill. There was careful selection of the copper used. It is said in Book I of the Shu King that the best copper was found in the western part of the ancient division of Yangchow which is the present province of Kiangsi. In the Shih King copper was called "The Southern Metal." It was a difficult metal to work in but much better adapted for artistic expression than iron. Great care must have been taken also in the selection of the alloys used with copper to produce bronze. In some of the earliest Shang vessels the proportion of tin alloy used must have been as great as thirty or even forty per cent., but in none of the earliest specimens that I have seen is there any indication of iron having been used as an alloy. It was the existing culture of the people which lead them to choose bronze as a medium of artistic expression, in order that they might obtain best results. It enabled them also to cast on the surface of their vessels ideographic inscriptions. These inscriptions reveal the contemporaneous culture. They refer to victories in war or the devotion of a son to parents or of a woman to her husband. The combination of decoration on the outside of these vessels with the ideographic inscriptions on the inside reveals the intimate connection between culture and technique in ancient China. Thus in family, tribe and nation these artistic bronze vessels were at once the product of the surrounding culture and the symbols of prestige.

As the earliest bronze vessels were called into existence for use in ancestor worship, so also jade objects were first used for this same purpose. The "five jade objects" spoken of in the Shu King, Part II Book I, and those mentioned in Ode V, Book V of the Shih King were all used as ornaments for the dead. Jade was also cut into various sizes and thicknesses to be used in producing musical notes for sacrificial occasions. It was from the size and shape of these jade pieces and also from the tones of varying sizes of bronze tripods that the scale of Chinese music was determined. Jade wrought into cups or bowls or musical tablets or ornaments for the dead was in its earliest uses entirely connected with ancestor worship and thus bound up with the general cultural development. In whatever form bronze or jade was used the objects produced were devoted to the

highest service of civilization as understood by the people of that time. The decorations of jade and bronze were dignified and chaste, thus being in perfect consonance with the purposes for which these objects were intended.

The next stage of artistic expression in China was in stone monuments. There was no sculpture proper in which the proportions of all three dimensions were used. The earliest stone monuments were *in relief* or *in intaglio*. Human figures, figures of animals, representation of clouds, of hills and trees were the earliest subjects. On the Li Hsi stone dated A.D. 171 there is a suggestion of landscape painting in which are found trees, water, and a deer. There was no attempt to produce sculptures representing the human figure. Something higher than man was depicted. Even the human figures when introduced in the relief sculptures of Wu Liang Tz'ü were those of ancient heroes commencing with Fu Hsi and Nü Kua and coming down through the centuries to Confucius and Lao Tz'ü. In all of these figures there was an idealization of face and form which agreed with the historical characteristics of the person portrayed. On these early stone monuments were also written inscriptions which served to unite cultural with artistic development.

This union was carried out in the earliest paintings which are recorded. In the *Chên Kuan Kung Ssü Hua Shih*, written by P'ei Hsiao-yüan of the T'ang dynasty, the first paintings mentioned are ascribed to Yüan Chih of the Chin dynasty. There were two paintings by this artist. The subject of one of these is "Chuang Tz'ü and the Carrion-kite," referring to the well-known tale of the philosopher, Chuang Tz'ü of the third and fourth centuries B.C., who replied to the fears expressed by his disciples when he was about to die that his body would be eaten by the carrion-kites if he were not given a great funeral. He said "Above ground I shall be food for kites, below ground I shall be food for moles, crickets and ants. Why rob the one to feed the other?" The other painting was of "Pien Ho and his Gem." This refers to the well-known tale of Pien Ho of the eighth century B.C. a native of Ch'u. He found on the mountains a stone which he considered to be pure jade and presented it to his Prince. Attendants of the Prince declared it to be false and the Prince sentenced him to have his left foot cut off as an impostor. Later when the Prince came to the throne, Pien Ho again presented the stone which was for the second time declared to be false and he was condemned to lose his right foot. Nothing daunted he presented it a third time, declaring

that he had no regret at losing his two feet, but only at having a genuine stone pronounced false. When it was finally tested it was discovered to be a real gem. These two earliest paintings are thus seen to have had for their subjects incidents which were characteristic of the cultural development of the nation. Portraits were the next subjects for painting, and among these the earliest was that of Ts'ai Yen, the daughter of Ts'ai Yung who was carried away on her bridal day by a Turkic tribe and kept in captivity for twelve years. Other subjects of earliest paintings were taken from incidents recorded in the Mao Shih, "The Book of Odes," which recorded the earliest national traditions. When painting developed sufficiently so as to depict landscapes the sections of the country which were chosen as the subjects for landscape painting were historical spots in Shensi, Szechuan and Chehkiang which were already noted in literature and poetry. Inscriptions written on these paintings preserved the same incidents and traditions as were recorded in literary records, thus again uniting the culture of the race with the technique of artists.

These illustrations taken from the art development of China, few as they are, are sufficient to show the dependence of artistic productions upon national culture. The most serious charge that can be made against art which has such a basis is its inherent tendency toward pedantry. This, however, is not the fault of the art, but of the civilization from which it springs. There has always been a tendency in Chinese civilization to glorify the past at the expense of the present. National events have run smoothest when in a fixed groove. Not infrequently this has caused stagnation of thought, and for generations new ideas have been tabooed. This characteristic has been reflected in art products. New painters have reproduced subjects made familiar by their predecessors; calligraphists have found their chief glory in being able to imitate the writing of great masters. Porcelain has imitated the shapes and decorations of ancient bronzes. This tendency has not encouraged originality in artists, but on the other hand it has been the chief factor in preserving such a uniform development of artistic product as has never characterized the work of any other nation. All artistic products are distinctly national. They need only to be seen to be recognized at once as Chinese. Later generations have copied earlier ones, but their work has always been confined to the masters of their own country. They have not gone to the outside world for inspiration or for methods. Their national culture has been a never-failing source of artistic stimulus.

SCIENCE IN OLD CHINA.

BY HERBERT CHATLEY, D.Sc., A. INST. P.

(Note—The following paper consists of notes made for a lecture delivered before the Society in April, 1921, somewhat expanded and supplemented. It is not intended as more than a sketch of an immense field of possible literary research, and the author is quite conscious of its many defects, omissions and possible inaccuracies)

There is a popular belief common to old China hands, as well as to the Chinese themselves, that ancient China possessed extraordinary wisdom and that there are many things which the Chinese still know much better than the Westerner. The reputed infallibility of the Chinese calendar, of the Chinese doctor and above all of the Chinese political and psychological philosopher is a matter of common knowledge, although one has yet to hear of the old China hand who systematically resorts to any one of these in real necessity.

Strictly speaking the ancient world either, in the East or the West, knew no such thing as science, as it is understood in the modern sense of the word. Modern science is the result of a METHOD based on one consideration and one consideration only, viz: complete consistency between idea and fact. It does not matter whether the idea is an *a priori* one evolved out of the inner consciousness or an *a posteriori* one developed by a comparison of the facts. The only point is, does it agree with the facts as they were, they are and will be? Prophecy is the true test of knowledge and it is because in many fields and to some extent in all fields successful prophecy is possible that science is the only authority which the modern man can regard as to an appreciable extent reliable.

Although China never even reached the viewpoint here outlined, she did succeed in ascertaining a number of facts and correlating them to an extent which was of permanent and practical use. She also developed a few quasi-scientific theories which are of interest. In one respect she made what appears to a physicist a great advance. This was in developing, so long ago as the thirteenth century, a definite notion of the mathematical character of natural processes. Her ideas were largely wrong but the reality of the conception which she was trying to express has only been developed in the last three hundred years in Europe. In this connection however the enquirer should be warned that much of what

passes for Chinese science is really European, having been introduced by the very clever Jesuit missionaries at the end of the Ming dynasty.

China has, above all other nations, glorified literature. The bulk of that literature deals with history and politics, but a perusal of Wylie's "Notes on Chinese Literature" (of which a new and modernized edition is very badly needed) will show how widely the literati spread their interests. If the same mental energy had been spent on physical and mental science as was devoted to the study of rites and words, China would be now the leading country of the world. (Incidentally one would like to protest at this point against the much advertised barbarian character of the European contemporary of the ancient Chinese. Culturally and to a certain extent by blood even the rude Anglo-Saxon is the heir to Roman, Greek, Egyptian and Chaldean civilisation and the majority of the ancestors of the modern Chinese were probably just as much savage and uncultured in the time of the Chou dynasty as was then the ancient Briton, who is *not* the ancestor of the modern Englishman or American). As it is, the respect for mere words, as such, has resulted in a Chinese bibliolatriy more intense than that of Europe or Islam but fortunately not directed along the lines of emotional religion.

It must be mentioned that in the 17th century and again in recent years a great deal of translation of Occidental literature has been done and the hope is that gradually the Chinese mind will be moved from its conservative moulds and show a real activity in the direction of progressive development.

There have been three great epochs of intellectual activity in China:—

First, the primitive period of Yao 堯 and Shun 舜 and their successors, reputedly prior to 2000 B.C., merging somewhat confusedly into the prime of the Chou dynasty about 1000 B.C. (The Chinese perhaps rightly separate these two but we only know the first through the second.)

Second, the middle period of Confucius and his disciples.

Third, the renaissance period of the Sung dynasty, in which Chu Hsi, the great Confucian commentator, flourished.

Another important epoch is the beginning of the Manchu dynasty but there was such a strong infusion of Western knowledge at that time that it cannot be regarded as belonging to "old" China.

Of the primitive period the only important scientific relics are

(a) a few documents incorporated in the Book of History, particularly the sections

堯典 *Yao Tien*, which prescribes certain astronomical and meteorological observations.

禹貢 *Yü Kung*, which describes the geography of China as then known, and the

洪範 *Hung Fan*, of later date, which is a general cosmological scheme and indicates the influence of nature on man.

(b) The Book of Poetry, which incorporates a number of natural history references. Zottoli catalogues no less than 44 birds, 66 quadrupeds, 29 reptiles and insects, 18 fish, 170 botanical terms and 15 minerals in the Book of Poetry.

(c) The Book of Changes, which was in the view of later students, considered to be a system of cosmic philosophy.

(d) The Chou Pai (See later under "Mathematics")

In the Confucian period the most important quasi-scientific document is the appendix to the "Book of Changes" of which more will be said later.

In the Sung dynasty, by the work of Chu Hsi (朱熹) a definite system of physical, mental and moral philosophy (性理) was developed, which aimed to give a consistent interpretation of Nature, Man and the Classical Oracles, and has played an even greater part in the cultural history of China than the writings of Aristotle did in Europe and has this further to recommend it that it is an evolutionary cyclic and monistic system which may be adapted to some extent to modern physical concepts. The symbolism of the Book of Changes is largely employed in this scheme of thought and it will be necessary to describe this at some length, since it is claimed by Chinese to be the quintessence of science and really has some interesting if technical features.

The system, as developed in the 繫辭傳 (I Tzu Chuan) or "Memoir on the Philosophy of the Text" or main appendix to the Book of Changes (周易 Chou I or 易經 I Ching), the commentary of Chu Hsi on the same (本義 Pen I) and the general treatise by Chu Hsi (御纂朱子全書卷四十九 Yu Chuan Chu Tzu chuan shu, Book No.49) is roughly as follows:—

All things spring from one origin, which first differentiated into two polarities. These polarities, which may be arranged in eight different groups of three at a time or sixty four taken six at a time, combined and generated five elemental forms, which again polarized in two complex forms and finally produced all things. A definite order proceeds throughout all phenomena with a numerical basis and evolution runs in cycles of alternate perfection and degeneration. The human

mind obeys the same order but is perfect or defective according to the material forming the body and may be rectified to a degree depending on these materials by a voluntary conformation to the fundamental principle of order.

This is the famous Yin Yang (陰陽), Japanese In-Yo, theory which permeates all Chinese thought. It is the hypothetical basis of medical and moral science, decorative art and architecture and even enters the very structure of the language.

It is perhaps necessary to emphasise its quasi-mathematical basis. The following numerical categories, most of which are alluded to in the above summary, indicate how closely the system resembles the theories of Pythagoras and Plato on the one hand and modern atomistics on the other.

ONE 太極 T'ai Chi, the great Limit or absolute, symbolised as the Pole Star

太乙 T'ai I, the great Monad, the Cosmos as a whole unity.

TWO 兩儀 Liang I, the two primary forms or Liang Ch'i 兩氣 equivalent to Yin 陰 -- and Yang 陽 --, Darkness and Light, Negative & Positive, etc.

理氣 Li Ch'i, Order and Breath; the "informing" or architectural cause and the primordial substance or vehicle. Roughly the same as Spirit and Matter, but with the idea that Spirit simply means the properties or activity of matter.

乾坤 Chien Kun, The first and last of the eight trigrams

☰ or +++ ☷ or ---

Corresponding to 天地

T'ien Ti, Heaven and Earth regarded as the extreme embodiments of Yang and Yin.

(There is an enormous number of parallel dualities which are considered to indicate the Yin-Yang character or things, e.g., Sun and Moon, the two sexes, Wind and Rain, Hills and Valleys, etc., just like the Pythagorean antinomies).

THREE 三才 San Ts'ai, the three faculties, 天地人 (T'ien-ti-jên) Heaven, Earth and Man.

FOUR 四象 Ssu Hsiang, the four images, produced by taking the polarities Yin and Yang, two at a time.

☰ = +++ = 太陽 Tai Yang, the Sun

☷ = --- = 少陰 Shao Yin, the Planets

☱ = +- = 少陽 Shao Yang, the fixed stars

☲ = -- = 太陰 T'ai Yin, the Moon

(Note : The line Symbols must be read upwards)

FIVE 五行 Wu Hsing, the Five "Elements"

水	火	木	金	土
Shui	Huo	Mu	Chin	T'u
Water	Fire	Wood	Metal	Earth

These are considered as typical *states* of visible matter and are not necessarily identified with the ordinary substances bearing their names. Thus we might equally well call them:—

Liquid, Nascent, Organic, Continuous and Granular. Each is supposed to be capable of positive and negative polarity, with mutual sympathies and antipathies, and a most elaborate system of correspondence with everything (the five planets, colours, bodily organs, senses, etc.) has been developed.

五方 Wu Fang, the five directions; the four cardinal points and the centre; according to de Saussure, this category is the fundamental source of all the rest, starting on an astronomical basis.

SIX 六合 Liu Ho, the six harmonies; correspond to the terminals of the North-South, East-West, and Zenith-Nadir axes.

Six is also the Yin number par excellence, being three times TWO, which is fundamentally Yin.

EIGHT 八卦 Pa Kua, the Eight Trigrams, consisting of the polarities taken three at a time, corresponding to the eight octants of the azimuth and the Pythagorean ogdoad. It is rather curious that modern atomistics makes eight the perfect number of the inert elements or "noble gases," which are the "perfect" types of atom.

The Eight Trigrams symbolically represent the Manifold with its constituent complexities and are a common charm.

NINE 九宮 Chiu Kung, the Nine Mansions, corresponding to the eight octants and the centre.

Nine is also the Yang number par excellence, being three times THREE.

TEN 十干 Shih Kan, the ten stems, corresponding to the five elements with their two polarities. Used in conjunction with the twelve branches (see below), they form algebraic symbols for the cycle of sixty.

They are

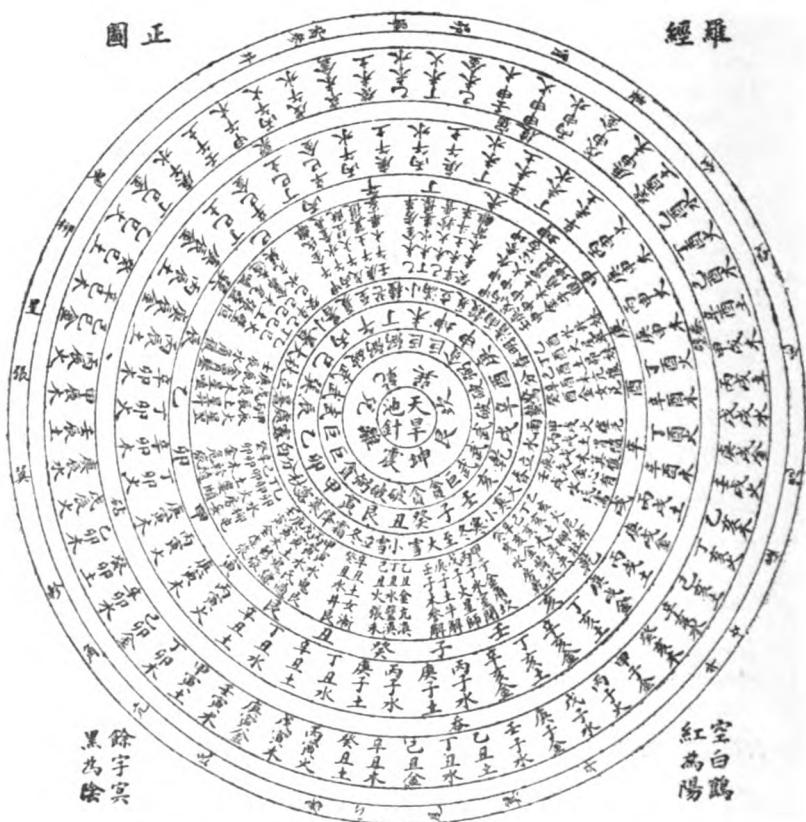
甲	乙	丙	丁	戊	己	庚	辛	壬	癸
Chia	I	Ping	Ting	Wu	Chi	Kang	Hsin	Jen	Kuei.

TWELVE 十二支

Shih Erh Chih, the twelve branches, corresponding to the twelve double-hour periods of the day and used to indicate the twelve fractions of an evolutionary cycle.

They are

子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
Tzu Ch'ou Yin Mao Ch'en Ssü Wu Wei Shên Yu Hsü Hai



DIVINER'S COMPASS (羅盤 LO PAN OR 羅經 LO CHING).

[Magnetic compass in central circle: next the Eight Trigrams: next the Stars of Ursa Major: next the 24 characters: next the 24 fortnightly periods; then the allocations of the stems and branches to the elements in various ways: outside the 28 lunar mansions.]

The figure of the diviner's compass reproduced herewith shows the use of three in the sympathetic, classification of directions.

SIXTY The cycle of years, months, day or double-hours, made by combining the ten and twelve in pairs.

SIXTY-FOUR The Hexagrams, being the 64 combinations of the polarities taken six at a time. Each has a name and a special paragraph in the text of the Book of Changes.

THREE HUNDRED AND EIGHTY-FOUR.

The individual lines (爻 yao) of the hexagrams, of which each has a particular significance.

The odd numbers are Yang and pertain to Heaven, totalling 25. The even numbers are Yin and pertain to Earth, totalling 30. Heaven and Earth together amount to 55, etc. 11520 is the number of all things (cf. Plato's "perfect number.").

According to Wu Lin Chou (吳臨川) the cosmic period of change is 129,600 years, subdivided into twelve sub-periods of 10,800 years. During the cycle the world passes from chaos to full organization and back again. Chu Hsi quotes the occurrence of fossil shells in the mountains as evidence of such cyclic change in the past.

This period is obviously obtained by squaring the number 360 and involves the assumption that just as the daily cycle is reproduced in the year of 360 days, so a great cycle of 360 years may be regarded as but a day in a major cycle of 129,600 years and in that period all things will grow, flourish and die just as life does during the year and vital activity during the day.

It would be tedious to go into the details of this system any further here and it will suffice to say that the Confucian scholars thought they had discovered a real mathematical key to life on all scales and developed a calculus which, so they thought, will solve all the problems of development. In respect to its numerical basis, its cycles and its relativity it is not so silly as it first appears.

It is this theory which has led many Chinese to imagine that their sages had forestalled the wisdom of Europe, and still causes many of them to despise the Westerner. In many respects it resembles the ideas of the Vishnu Purana.

There would be no great harm in adopting certain parts of the terminology as a vehicle for western ideas. Thus the

proton and electron may be well called Yin and Yang and the atomistic theory of octaves may be paralleled in the Pa Kua but as a whole the system has little value except as an example of Oriental speculative thought.

We will now proceed to consider briefly the various main departments of science as developed in old China.

ASTRONOMY.

In the Book of History there is an early reference to the position of the sun in relation to certain groups of stars showing that the stars had been mapped and the position determined of the ecliptic or path of the sun (and approximately of the moon also), and a system of 28 lunar constellations served to subdivide it. De Saussure holds that these stars are very nicely paired across the celestial sphere so as to enable the full moon to be used as an index to the sun's position. The solar year of 366 (sic) days has been known for about three millenia and the adjustment of the lunar months to the calendar is equally old. (See the "Yao Tien"). The five planets are referred to in the early books and their geocentric conjunction in the Sung dynasty was regarded as a special portent of the wisdom of that period. The historical records note eclipses, comets and novae in a manner which forms a valuable astronomical record although not intended for that purpose. The majority of the stars down to the fourth magnitude had been located on the celestial sphere before the Jesuits arrived at the beginning of the 17th century and even during the Mongol dynasty good instruments for measuring the positions of the celestial bodies had been devised. The rotundity of the earth's surface and the effect of latitude upon the sun's altitude are noted in a famous early work, the Chou Pai Suan Ching (周髀算經). In this short treatise, which professedly dates back to the Chou dynasty, the heavens are represented as a concave sphere. In the eleventh century one Su Sung 蘇頌 made, by Imperial command, an elaborate astronomical clock.

Astronomy in China is much confused with meteorology since the main object of astronomical observations was weather prediction and the fixing of times and seasons. An arbitrary system of cyclical number 10, 12 and 60 occurs from an early date (see above), but it is probable that its application to years is later than the Christian era, in spite of literary traditions to the contrary. The solar calendar of 24 periods of 15 days has been current for many centuries and is essentially meteorological. The lunar calendar with

its moons of 29 or 30 days, brought into approximate adjustment with the solar calendar by the use of intercalary months is also ancient.

The 60 year cycle is probably that of the conjunction of Jupiter and Saturn in the same part of sky.

The Sung school held that the earth was a condensation from air, at the centre of a nine-whorled spiral, the outer part being of pure air and revolving rapidly whereas the centre was stationary. This seems to be a faint echo of the Ptolemaic system.

The enthusiasm with which the astronomical learning of the Jesuits was taken up is a matter of common history, and is evidenced by the instruments still to be seen in the famous Peking Observatory on the City Wall. There are two Mongol instruments in the yard below.

BOTANY.

There is a botanical work (the Nan Fang Ts'ao Mu Chuang 南方草木狀) describing the plants of China dating back to the Ts'in dynasty and there are several later works of a similar character. There are also books on special plants, bamboo, rice, tea, etc. Similarly there are many works on agriculture which include a good deal of botanical data. The skill with which the Chinese farmer operates is proverbial, and is reputed to date back to a mythical Emperor Shen Nung 農神, the Spirit Farmer.

The botanical references in the Book of Poetry have been alluded to already. The famous "Materia Medica" of China (Pen Ts'ao Kang Mu 本草綱目) is primarily botanical and dates back to the Ming dynasty.

CHEMISTRY.

This in ancient China was purely an empiric art. The industrialists developed a large number of secret processes for metallurgy, ceramic work, dyeing, distillation, etc., which are of great interest but no general principles seem to have been discovered. The reputed Chinese invention of gunpowder is uncertain and its use in firearms seems to be almost certainly foreign. Something in the nature of "Greek fire" seems to have been used by the Chinese warriors of yore. Alchemy as a theory appears nearly two thousand years ago principally in association with Taoism. Its main aim was the elixir of life by which the adept could become immortal but the transmutation of metals is also spoken of. Mercuric Oxide (丹 Tan) or "Vermilion"

was regarded as a very essential material, possibly on account of its colour and it was supposed that Gold, *the metal par excellence*, developed spontaneously in the ground by slow processes of natural transmutation which the adept could copy and accelerate. The redness of both, combined with the phenomena of amalgamation, probably lay at the basis of the hypothesis. There are many curious analogies and even identities with European alchemy (which is first definitely mentioned in the writings of the Alexandrine Greeks and not at all in the Egyptian hieroglyphics) and Dr. W. A. P. Martin was even of the opinion that alchemy originated in China.

The use of alkalis for washing and clearing water, of salt for curing, of fluxes for smelting and glazing should be especially mentioned as having been long known in China.

ENGINEERING.

From the times of remote antiquity owing to the continuous accretion and erosion going on in the delta of the Yellow River, great skill has been developed in the building of dykes and groynes and in the cutting of canals. Unfortunately the necessity of dealing with a river as an organic whole was not realised but still the actual volume of work done was prodigious.

Similarly with the construction of fortifications such as the Great Wall and the various city walls, the quantity of work done is comparable with that in those much less useful piles, the Pyramids. The use of the arch has been well developed especially for bridges although the arches are usually too thin and not well supported. In buildings there are no extraordinary results although some of the large halls in temples and palaces required a considerable ability to construct. Marked skill in the construction of ships up to 500 tons should be mentioned.

Irrigation works have been well advanced but here again not nearly enough consideration has been given to the larger aspects of the problems attacked.

In machinery there are many useful appliances of long use in China. Some are said to have been introduced by the Jesuits but certainly many are much older.

There are vague literary records of flying machines, taximeters for land measurement and even a "north-pointing chariot" which indicated a constant direction mechanically (not magnetically) but it seems probable that most of these things were not actually put into practice.

GEOGRAPHY.

From a very early date descriptions of China have been compiled which progressively became more elaborate until fairly good maps have been made of most parts of the Empire and even of it as a whole. The use of latitudes was understood, but as in early European cartography there was a most regrettable lack of attention to *scale* in details. In consequence while there are description of places and handbooks of travel in abundance they cannot be relied on to give a real idea of the proportion of things. Thus the sketch maps of the canal system in Kiangsu make small creeks as big as rivers and vice versa according to the exigencies of space for names, etc. The notions as to the mountain masses of the west of China were also rather vague. Nomenclature is inconsistent and variable and there was far too much reliance placed on written and second hand reports.

Nevertheless an immense mass of information exists in these records and anyone travelling in the interior will find in the prefectural records a fund of information not given on the best modern maps.

GEOLOGY.

The historical and geographical compendia contain a great deal of scattered data as to the processes of channel and delta formation but no deductions seem to have been drawn from these in the past. The famous philosopher Chu Hsi mentions the existence of marine (fossil) shells in the hills as evidence of the rise and fall of the ground and adduces this in favour of a catastrophic theory of cyclic change, just as was done many years later by Cuvier. (It is interesting to compare Plato's remark:—"Everything generated is liable to corruption and its dissolution is as follows. Not only as regards terrestrial plants but likewise terrestrial animals, a fertility and sterility both of body and soul take place when the revolution of the heavenly bodies completes the periphery of their respective orbits, which are the shorter to the shorter lived and contrariwise to the contrary"—Republic, Book VIII, c. 3.)

The divinatory art of Feng Shui 風水 (Wind and Water) attaches great importance to the formation of the land surface (Shan Ch'uan 山川 Hills and Streams) suggesting a mysterious reciprocity of the forms with the actions of wind and water. If it is permissible to regard the age long processes of aerial and subaqueous erosion and deposition

as covered by this hypothesis, then it is of course fairly correct.

Earthquakes are recorded in the historical books and modern students have found the data useful in frequency calculations.

MATHEMATICS.

The Chou Pai previously referred to makes mention of the properties of the right angled triangle. An early book the Chiu Chang Suan Shu (九章算術) treats of mensuration, proportion, evolution, equation, etc., and even trigonometry. Several later works deal with mensuration and trigonometry and in the Sung dynasty a system of algebra (天元) appears. At the end of the 13th century one Chu Shih Chieh (朱世傑) had developed a process for the extraction of the roots of an equation following what is known as Horner's rule. The Chinese decimal notation is of considerable antiquity and doubtless helped to simplify calculation as well as facilitating the well-known use of the Suan Pan or abacus.

Although great attention seems to have been given to mensuration even now in purely Chinese practice the necessity of triangulating irregular areas is not fully grasped.

MEDICINE.

There is an immense mass of literature in China on medical subjects and even at the present day it is very hard to convince the majority of Chinese that Occidental medicine has any advantages over their own. The knowledge of anatomy shown in most of these books is very imperfect, which may be accounted for by the prohibition of dissection and also by the technical difficulties of anatomical illustration. There are the most elaborate theories as to the behaviour of the pulse and breath, mostly based on the Yin-Yang dogma. A certain amount of practical surgical skill and a vast materia medica (see Botany), including some two thousand different items, of which a few at least are harmless and some certainly beneficial, make up the sum total. Perhaps one should add the practice of psychotherapy which was and is largely applied by Taoist "scholars" in cases of "possession" or hysteria, although this is not orthodox medical treatment in China any more than it is in the West. A very curious piece of medical jurisprudence is to be found in the standard instructions for the conduct of post mortem inquests.

METEOROLOGY.

The Chinese of antiquity seem to have arrived at almost the same conclusions as those geographers who hold that man is a creature of climate and according to the Book of History it was one of the principal of the Emperor's duties to see that his subjects were duly advised as to "Heaven's Decree" in the matter of weather. This very wise foresight led to the promulgation of official calendars (which are still published) indicating the course of the agricultural cycle. This is, in the average, so accurate for the latitude and conditions of Central China that it implies long observation and comparison. The popular belief, shared by many foreigners, as to the absolute accuracy of Chinese weather forecasts and in particular those of the twenty-four fortnightly periods, is quite unwarranted. The mere consideration of the fact that the weather in such a large country differs greatly in different parts on the same day indicates the falsity of this belief. The historical records include remarks as to floods, droughts, violent rain, typhoons, etc., which form a fairly useful statistical criterion of the frequency of such occurrences but there is no evidence to show that they have been so used in the past. As in Europe the Moon is supposed to have considerable influence on the weather, the real fact being that the moon has no such effect but in so far as its position when full, among the stars, indicates the sun's position (exactly opposite) it may be referred to in calendarization.

PHYSICS.

The Chinese do not seem to have made any important discoveries in *Optics*, although the use of spectacles for assisting the sight of the myopic bookworm is sufficiently long established to suggest that it may be of Chinese origin. Sun-dialling was well advanced.

In *Acoustics* the discovery of the relation between the length of a pitch pipe and its note was made very early and the mythical "Yellow Emperor" is credited with the invention of the musical pentatonic scale from the study of the song of birds. Elaborate works on the arithmetical theory of tone exist but so unpractical were the literati that they never seem to have applied their theories to the design of instruments. A classification of timbre according to the material vibrating was also developed and there are quite a number of musical instruments.

In *heat*, beyond the oblique suggestion that it is related to motion in the Yin-Yang theory, there was no important discovery. Great skill in conserving the consumption of fuel may perhaps be recorded in this connection, as well as the early use of coal.

Electrical phenomena, other than thunderstorms, were unknown.

The *magnetic* compass has been in use for a long time and plays an important part in divinatory systems. The popular European idea that the compass was invented in China is somewhat discredited. (See the "North Pointing Chariot" under an earlier head).

In *Mechanics* no general principles seem to be known, except perhaps the condensation of gases into fluids and solids, and the use of levers.

The advantages of deep channels in *hydraulics*, was appreciated by Li Ping, the great irrigation engineer of Ssu Ch'uan, and the properties of "level" and flotation are well understood.

PSYCHOLOGY.

All kinds of speculations, based on the Yin-Yang system, Taoist and Buddhist dogmas, have been developed as to the constitution of the mind. The oldest symbol for it is 心 Hsin, literally the heart, presumably because that organ is the principal indicator of mental disturbance. The orthodox psychology speaks of two "souls," the Hun 魂 and the P'o 魄. The former pertains to Heaven and the latter to Earth and at death each returns to its type. The control of the mind by the repression and delay of the emotions, the possibility of developing it by study and patient cultivation and the production of abnormal states of "ecstasy" are well-known features of Chinese psychological literature. The dominant Sung school held that the mind is simply the principle of order in man and herein again they approached the standpoint of the modern monists. Immortality is not regarded by the literati as a probability but there was a cyclic reincarnation of the principle (not in the Buddhist sense which generally implies a fine drawn but nevertheless actual continuation of the individual, although the Hinayana Buddhism is not clear on the point and almost merges into the Confucian idea) without karma or recollection. Retribution is regarded as bearing on the family and not on the individual, which of course as far as physical heredity is concerned agrees with modern ideas.

SOCIOLOGY.

The main interests of the Chinese mind have always been directed towards that most difficult of all arts, that of human government, and incidentally they have produced a body of thought on sociological matters which compares with that of any other country. The notion of family and local responsibility, the influences on the populace of ritualistic etiquette and music and the supreme importance of having the government in the hands of wise, prudent and moral men subject to the universal expression of the popular desire, run as a general theme throughout the great mass of the Chinese records of the past. Like all other peoples the Chinese have not been able to live up to their ideals and the shock of collision with civilizations trained in a different manner has disturbed the whole system in a most unfortunate manner but the mere possession of a large fund of common sense on political matters will probably prove a great safeguard in the future.

ZOOLOGY.

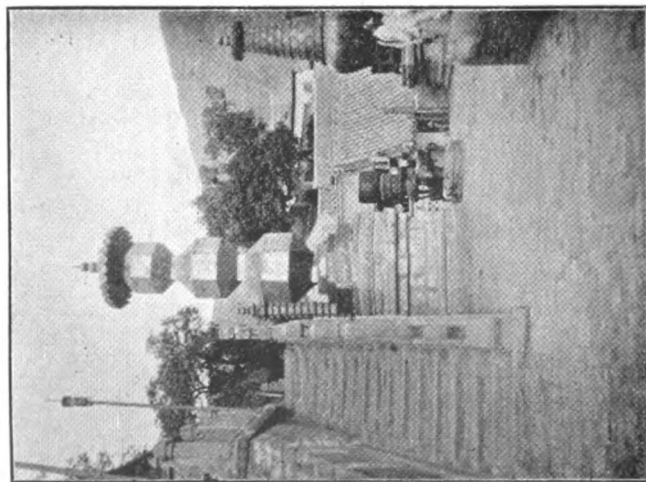
Chinese notions as to zoology are weak. Many low forms are supposed to be spontaneously generated and even the smaller mammals are thought to transform from one species to another. Several entirely fabulous beasts have been strongly believed in and generally this branch of knowledge is very backward. Great skill has however been acquired in cultivating the silkworm and in the care of domestic animals.

Sanitary science is almost lacking except in the practice of boiling food and drink for the destruction of infection, and in the reversion of sewage to vegetable life.

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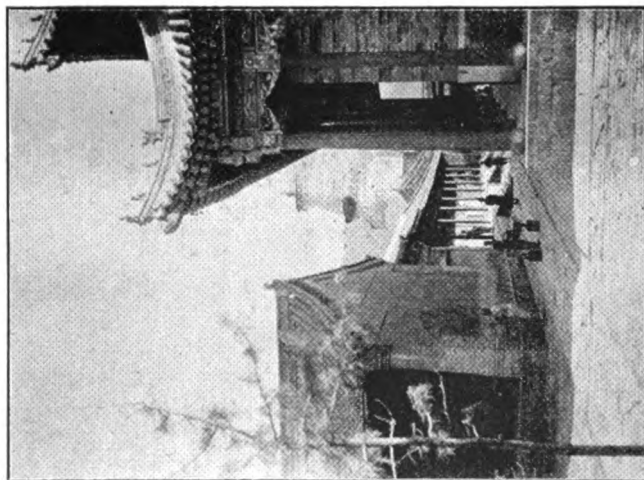
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THE PAGODA OF THE FIVE REAL GOLD GILDED
BRONZE PAGODAS

Facing Page 81.



THE BIG STUPA AT THE TA YUEN SHIH

Photographs by S. Sokobin

MODERN TRAVEL FROM TAI YUAN FU VIA MOUNT WU TAI TO THE MONGOLIAN FRONTIER*.

By EMIL S. FISCHER.

I.—FROM PEKING TO TAI YUAN FU IN SHANSI AND NORTHWARD TO MOUNT WU TAI.

In giving some outline of a recent journey into the north-western section of North China, a few remarks are necessary before going into the details which made me undertake this journey.

When I lived in Shanghai during 1894 to 1899 the North China Branch of the Royal Asiatic Society made great efforts to ascertain conditions of travel in the interior of China. The efforts of this Society would have been futile, if there had not been such strong supporters as the Missionaries, both Catholic and Protestant, in the remote sections of China. At that time this Society published in its Journal Vol. 28, (1893/94), an essay of over two hundred pages entitled: *Inland Communication in China*. This work was entirely supervised before its publication by the late Mr. T. W. Kingsmill. Old maps, giving distances in Chinese *li* along the prominent courier routes, have been much used in times of first research work throughout China by well-known explorers, such as von Richthofen, Consul Baber, Sir Alexander Hosie, Count Szechenyi, Kreitner and others. I followed these routes on a journey in 1917, which lasted nearly a year, from Shanghai to Szechwan and the borders of Tibet, as well as afterwards through Kansu, Shensi and Honan. Centuries ago Marco Polo followed these routes which even to-day lack all quick and modern modes of transportation. However, the future no doubt will bring great changes when the projected railways into Western China have materialized. Facilities for travel by rail are found in the Eastern section of China, which comprises the coast line, or better indicated when a line is drawn from Canton northward to Hankow, and via Tai Yuen Fu to Tatung Fu and Kwei-Hwa Cheng, on the

*Read before the Society.

by rail.

borders of Mongolia. We find to-day no railway or any other convenient vehicle in Szechwan, which covers an area of 200,000 square miles and has a population estimated to be over sixty millions. Having had the opportunity to observe these conditions, and life and commerce as they exist between Western China and Central Asia, I wished to acquaint myself with the means of intercommunication through that Province of China, which has of recent years proved to be the most advanced in the outlay of new roads for intercommunication and travel, viz: the Province of Shansi. I left Peking on an early day in December taking the night express of the Peking-Hankow Railway to Shi Chia Chwang (Chen-Tao Chen), as from here runs the connecting line, the Chen-Tai Railway to Tai Yuen Fu in westerly direction. The line runs through a very picturesque section of China, crossing ravines and the Swiss-like mountains of Eastern Shansi. Later the railway penetrates the dusty loess sections of Central Shansi, until the terminus at the Provincial capital is reached. Difficulties were met with, since it had seemed to be unnecessary to take a Chinese passport along. We were asked for this document as soon as we had crossed, after the coal district of Ching Ching Hsien, the border of the Province of Chihli and Shansi. We were allowed to pass, after presenting our visiting cards. A second and a third time on route passport revision was required, as well as before entering the huge South Gate of Tai Yuen Fu at the terminus of the Railway. The same procedure took place when we had settled in a semi-foreign inn in the centre of the Capital. This annoyance about passports forced my travelling companion, a Chinese Official, Mr. Yin Kuo Chen, from Tientsin, and I to go to the Governor's Yamen. Our visit had the desired effect and brought us a pleasing souvenir, an autographed photograph of Governor Yen. Brigadier General Chao issued the passport which permitted us to travel and ask support when needed from local officials along the route which we had chosen, leading from Tai Yuen Fu via the Mount Wu Tai heights into the inner Mongolian border valley, towards the stronghold, Ta Tung Fu.

While in Tai Yuen Fu we particularly noticed the modernization of the capital, with its wide macadamised roads. We also visited the Provincial Assembly Hall of Shansi, an interesting industrial Museum, the Picture Gallery in the Confucian Temple, and other modern sites. Governor Yen of Shansi is known to be very progressive, and we wished to have the experience of fast travel on the

roads built by this Governor. This newly-constructed means of communication comprises quite a net of macadamised routes, going from the Provincial Capital in various directions, with promises of extension to still farther distances. In fact Brigadier General Chao told us that during the coming year the route from Tai Yuen Fu to Ta Tung Fu over the historic Pass, the Yü Men Kwan, would be completed. This route is difficult to construct and has a total length of several hundred miles. A side deviation of this main route, leading to the footspurs of Mount Wu Tai, is already completed. This route allows the traveller to cover this section of the journey through Shansi by automobile in three hours, which under the old uncomfortable methods of travel, meant a three days stage journey. The Postal Map, which we used on our journey through Shansi, indicates the contemplated new auto stage routes through Shansi, parts of which are already finished and in common use. It will be a great achievement when the new route of intra-communication from Ta Tung Fu, via Tai Yuen Fu (Capital) is completed to Tung Kwan Ting—leading from the north-east, to the extreme south-western point of Shansi, where the Yellow River makes its ultimate bend from north to south-eastwards to its present embouchure into the Gulf of Peichili. Besides these routes, running from north to south, there are others running from the eastern border to the Capital, and from here westward to the Yellow River frontier of the province.

The main road northward is completed from Tai Yuen Fu to Sin Chow city; it is a complete success so far as the daily auto stage travel is concerned.* From Sinchow the Wu Tai road turns in a north-easterly direction, but this stage runs only twice or three times a week. We had made our arrangements and had reserved two seats in the auto stage. Along the outer board of the auto were nets into which the bulky luggage and beddings of the passengers were fastened, for which excess luggage rates were charged. Among the eight passengers which filled our car, there were two old ladies who had never before used a foreign vehicle. No wonder that we had to make a few stops for them *en route*, in order to let them recover from auto sea-sickness. Yet in spite of this our stage arrived in three hours at its terminus Ho Pien, a distance of 235 li, or 80 miles (English). On our route, on a bitterly cold

*Since then the road has fallen into a state of disrepair, making travel dangerous.—ED.

December morning, we crossed loess ravines filled with the typical life of those sections of China. Upon arrival at Ho Pien, and in accordance with information which we had received before we started, we succeeded in getting a regular mule cart. We put our own luggage into the cart and covered the twenty li distance to the market town, Tung Ye, in about two hours, arriving there at about 2 p.m. With the assistance of the Police Officer of the place, we finally succeeded in engaging a mule-litter. However, this took several hours, and we then proceeded. It was 6 p.m. before we started with our uncomfortable yet convenient contrivance of a stretcher placed between two animals, one in front and one in the rear, lengthwise of which two shafts hold the stretcher and the upper arrangement of straw mats to protect the traveller from rain and storm.

Fortunately there was a full moon which aided us in reaching the district town of Wu Tai Hsien, 30 li distant, the same evening. The road leads upwards all the time, through loess ravines and loess-covered mountain slopes. We had an unpleasant experience soon after we had left Tung Ye. My friend was stretched out covered with furs in the litter, when at a certain point the front mule suddenly became frightened, bolted, and threw the litter from off its saddle. This upset the rear animal, but happily Mr. Yin got out of the litter before the rear animal had broken off, damaging its saddle. We sent the mule driver back to Tung Ye, whence a new saddle was sent and also an additional driver, so that the front and the rear mule could each be in charge of a driver, to prevent further accidents of this kind.

It was almost midnight before we reached the first height of a suburb of Wu Tai Hsien, in which district the Wu Tai Mountain Peaks are situated. We had been told by the Police Officer of Tung Yeh that he would telephone to the Police Officer at the outer western suburb of Wu Tai Hsien, so we climbed down into the deep and wide river bed before Wu Tai Hsien, and went upwards to the opposite height on which the District city lies. It was near the western city entrance gate that we finally discovered a warmed "kang" on which we could stretch out for the rest of the night. Early in the morning we started and crossed the fortress-like walled city, standing on the picturesque top of a granite mountain elevation. We then descended into the river depression whence our route again led north-eastward through a loess section of the province. Our route of course was towards Mount Wu Tai, which

from this point was hid from view by a couple of high mountain ranges. Wu Tai Shan means "The Five Altars," and this is the sacred spot where millions of pilgrims throughout the ages have come, especially from Mongolia and Tibet. What the sacred Wu Tai Shan means is better understood when reading Pastor H. Hackmann's definitions in relation to *Wu Tai and Buddhism*:

"Buddhism has four particular places which are the destinations of pilgrims. Each is dedicated to one of the four most popular Bodhisattvas (Chinese: Pu-ssa), whose picture is the most honored thing in the temple. Furthest west, in the province of Szechwan facing the Tibetan Hill plateau, rises Mount O Mi, dedicated to the Bodhisattva Puh-Hsien (in Indian: Samantabhadra). To the East, not far from Ningpo, on the Island of Pu-To, the cult of the goddess Kwan-Yin has its headquarters. In Middle China, on the Yang-Tsze, eastward to the town of Nganking, is the Chiu Hwa Shan, which enshrines the Bodhisattva Ti-Tsang, the God of the Nether World (Indian: Yama). In the north is the Wu Tai Shan, sacred to the Bodhisattva Wen-Shu (Indian: Manjusri)."

There were many difficult mountain passes to be crossed on our three days of mountain-climbing. Only once—the day before we reached the top—we observed the Nan Tai, or Southern Peak, with the shining white walls of a temple belonging to the Wu Tai or Five Altar Mountain. On our route at times we encountered the Chinese Postal courier. It is interesting to observe these men carrying wooden poles on their shoulders, with a little bag suspended in front and in the rear containing the overland mail. These men cross dangerous sections in day-and-night courier service. Postal service now is really marvellous in these remote sections of the country. What modernization to what it was about a quarter of a century ago, when inland mail was an insecure private undertaking. All this has now changed, and the Chinese Government Postal Service deserves due credit.

Most of the hilly sections were bare of trees; except where a little shrine or temple existed, or a family graveyard; also in villages and towns trees could sporadically be seen. But we saw herds of sheep and goats grazing on the slopes, as well as cattle, which are quite a feature of Shansi. Even on the top of Mount Wu Tai, ten thousand feet above the sea level, we saw a large herd of American (?) horses. Birds were rarely seen, but the men were to be seen toiling on the

mountain sides, wherever there was a spot which permitted cultivation.

We continually passed large caravans of transport coolies and loaded animals on the upward and downward routes. It was dangerous to travel in the litter when such caravans approached us on the narrow mountain road, as the animals, with their bulky load to the right and left of their saddles, need room. On our upward and downward journey we covered a distance of only sixty *li* or twenty miles per day. But mountain *li* are different to *li* on the plain, three of which equal one English mile. Late on the second evening of our upward tour we reached Hsia Lo-Yuen, or lower Lo Yuen, where we took rest for the night in a coolie inn. It had been a most difficult task all that afternoon to proceed upward through the wide mountain ravine, with its huge boulders, and insecure passage. The inn where we stopped was already crowded with coolies, yet we got the inn-keeper's room and heated "kang," and were safe for the night.

The supreme task of attaining the summit of Mount Wu Tai remained for the third day, when we started out early. It was again only a distance of sixty *li*, as the country folks do not count mountain elevations as we do by sea level. From Lower Hsia Yuen we continued through the stone river bed to Shang or Upper Lo Yuen. Soon after we crossed the river bed and entered a dry mountain torrent. We had selected a wide mountain cliff in order to make a short cut. However, the litter continued upwards along this torrent-bed. It was freezingly cold, but the walk and climb warmed us up a little. Here and there we observed glacier-like mountain streams thickly covered with ice. There was no snow. Only later in the winter snow falls in such abundance that the mountain journey becomes impracticable. On our short cuts we again passed loaded animal caravans, carrying coal, sheep-skins and wool, for which Shansi is famous: particularly white sheep-skins with their curly, silken fur. This valuable product is brought to the eastern markets.

Such are the features of mountain climbing and roads through Shansi, which only can be observed when travelling through this interesting overland route of China.

II.—THE SACRED CITY OF TEMPLES.

After several days of winding through ravines and rocky torrent beds, and ascending the difficult short-cuts over the mountain, one approaches the crest of these alpine eleva-

tions; here life becomes more animated. The beauty of the scenery oftener is enhanced by a secluded temple, at times of solely Chinese-Buddhist pattern, at times by the more attractive gilded Mongol Lamaseries. The stone walls of the mountains are oftener engraved with the Lamaistic inscriptions of the "Om Mani Padme Hum" which is the famous Tibet-Mongol prayer "O the jewel in the Lotus! Amen." This magic formula is much used in Tibet and Mongolia as a charm against evil influences; it is the only prayer known by the millions who adhere to Lamaism, under which is meant the wide spread form of Tibetan Buddhism. The wanderer murmurs them on his way, and, in every stage of life, this prayer is used among Tibetans and Mongols.

We had a very difficult climb after a short rest in the village of Chiang Chia, where we were served with tea and a kind of strongly oiled cake. You will eat anything when hungry, yet one must take great care not to drink water unless it is well boiled. Right in the rear of this village was a large well-situated temple, the Buddhist Monastery, Chiang Ko Si. Before us, we had the Nan Tai Summit. There was plenty of glacier-like ice in the alpine rivulets, alongside of which we advanced upwards through the narrow gorge over boulders and very rocky ground. The mountain walls, wildly rugged, shut off our view towards the upper ranges, but we did see large herds of sheep and goats grazing on the steep mountain inclines.

We approached the village Hwa Ku, situated picturesquely in tiers, which gave the place the appearance of a fort. At this point it seemed that from the east the old Imperial Wu Tai Shan Temple road, leading up from Tingchow on the Peking-Hankow Railway, joined the route which was laid from the south-west, from Tai Yuen Fu to the top of Mount Wu Tai.

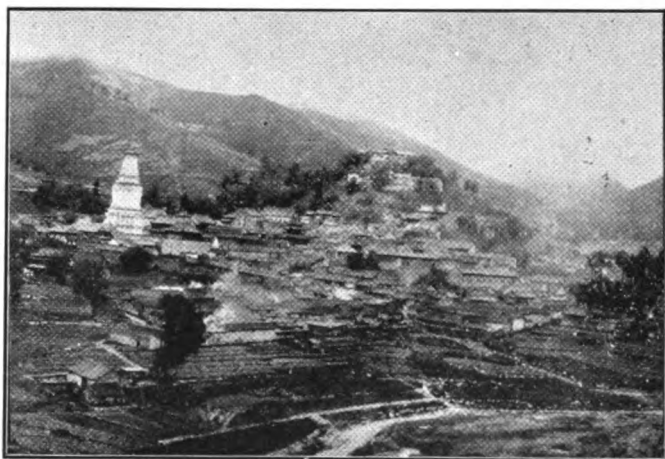
Looking upwards, the Liang Kuo T'a (Pagoda) comes into view. Lamaistic gods, cut in the mountain rocks, fall within the view of the observer. One soon distinguishes the difference between the religious attractions, which, during the ages, pilgrims have had carved into the granite walls all along the road. There is a sprinkling of Lama graves here and there, more in the neighbourhood of temples and on hillsides. Inscriptions of "Om Mani Padme Hum" appear more and more. Gilded cupolas in side ravines reveal in different directions the presence of Lamaseries. Lamaistic signs and inscriptions are in the majority on most of the temples passed along the road of the mountain torrent in the winding

depression, which makes this route look like a valley. And yet the view ahead of us is obstructed by smaller hills, of the Wu Tai peaks, on which are temples, which look as though they existed there for the purpose of viewing the *bella vista*. A large monument in the form of a steep pyramid is now before us. Blotches of snow cover ravines on the high peaks.

We enter an enclosed mountain valley which, with its temples on the heights, narrows itself so as to cut off the view of that panorama, which so enchantingly presents itself on the summit of Mount Wu Tai. But soon we approach the entrance to the small mountain town of Wu Tai Shan, and, from this approach, the scenery is enhanced by the view of the large temple town on the mountain side, with the peak of the highest Wu Tai crests in its rear—the Pei-Tai or Northern Range. Directly to its left stands the second peak, the Chung Tai, or central peak, only slightly lower than the highest of all the five peaks.

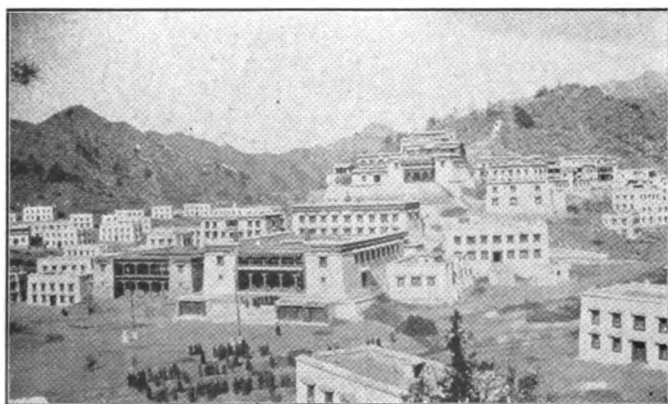
To the right, but invisible from this point, is the Tung Tai, or Eastern Wu Tai Peak. The western, or Hsi-Tai Peak, lies to the left and is also shielded by elevations which make it invisible from this point. The fifth peak, the Nan Tai, we had already passed and seen in our rear. All the five peaks are situated within a radius of 200 *li*, or from the Chung Tai in straight distances of about 20 to 40 *li* each. On each of the five peaks is an unimportant temple. They all pertain to the entire set of houses of worship which line the old Imperial Pilgrim road from Ting Chow on the Peking-Mukden Railway via the Lung Men (gate) to Wu Tai Shan and beyond. In all there are along this route over 100 large and small temples and monasteries. Most of them are to-day in the hands of Chinese Buddhist Priests called Ho Shang. But there are still a number of temples which are purely Mongol-Lamaistic.

When once the approach of the small town of Wu Tai Shan is reached, the view opens and a fine panorama is spread before the eye. From the Pei-Tai Peak, which is the highest elevation, down to the large temple city which is now lying before us, we see in front of us an enormous Dagoba, or, as we call it in Peking, a "White Bottle Pagoda." This Indo-Tibetan monument stands in the centre of one of the largest of the monasteries which are situated in tiers one above the other. Together they form the great temple city of the Wu Tai. Upon inquiry at a school-house, as to where one could get the best temple



THE TEMPLE CITY

Photo by Captain James Ross



LAMA TEMPLE, N. OF SARATSE

Photograph by E. T. Nystrom

Facing Page 89.

accommodations, we were directed to a temple, where the largest of all the White Bottle Pagodas stands, called the T'a Yuen Si. We thereupon crossed from the small town of Wu Tai over to the right side of the torrent and climbed up through the main street of the Temple city, until we came into the compound of the T'a Yuen Si Monastery. Here we went to the Kwan Chia, or assisting Prior, who received us most cordially and who took us to the Abbot, the Tang Chia. Both were very kind and gave us permission to stop in their temple. While received by the Abbot, the "Ku Ho" with its seven sections of a tray-box, filled with Chinese sweets and tea, was put before us. Also a substantial Chinese dinner was spread for our hungry bodies. In the meantime, in the secluded section for visitors, which not long before, during last summer, was occupied by the postal Commissioner and Mrs. James Ross of Tai Yuen Fu*, the brick "kang" was heated and prepared for our night's rest. Even coke stoves were lit so as to make it more comfortable for us on this mountain level almost 10,000 feet high, with its terribly thin air.

We paid our To-Tze coolies off, and directly after we had finished our meal made ourselves at home for a few nights. We were alone in that section of temple buildings reserved, as the Kwan Chia said, for Mongol Princes and distinguished visitors, among whom of late was an official of the great Northern Cable Company, Mr. B. T. Christensen, a Scandinavian, as a visiting card showed us.

We passed the evening in making preliminary arrangements for our trip further north to Ta Tung Fu, on the border of Inner Mongolia. We were told the trip back to the main road, via Tai-Chow and via the Yü Men Kwan, the famous historic gate and battle-ground against the Mongols on the northern inner great wall, would mean a long stage journey of about 3 days—and the cut through—via mountain spurs—to Sha Ho Chen, which is the nearest approach on the northward bound journey, would be impossible in mule-litter; but we should by all means follow the most interesting pass route, which is strongly frequented in winter by large camel caravans with its Mongol Pilgrims. This route leads north via the Shi Tze Wo, or Lion-dent Pass (9,130 feet above the sea by Von Richthofen). This

*In 1922 Captain Ross became Postal Commissioner of Chengtu, the Capital of Szechwan, where he succumbed to an operation.

Szechwan.

borders of Mongolia. We find to-day no railway or any other convenient vehicle in Szechwan, which covers an area of 200,000 square miles and has a population estimated to be over sixty millions. Having had the opportunity to observe these conditions, and life and commerce as they exist between Western China and Central Asia, I wished to acquaint myself with the means of intercommunication through that Province of China, which has of recent years proved to be the most advanced in the outlay of new roads for intercommunication and travel, viz: the Province of Shansi. I left Peking on an early day in December taking the night express of the Peking-Hankow Railway to Shi Chia Chwang (Chen-Tao Chen), as from here runs the connecting line, the Chen-Tai Railway to Tai Yuen Fu in westerly direction. The line runs through a very picturesque section of China, crossing ravines and the Swiss-like mountains of Eastern Shansi. Later the railway penetrates the dusty loess sections of Central Shansi, until the terminus at the Provincial capital is reached. Difficulties were met with, since it had seemed to be unnecessary to take a Chinese passport along. We were asked for this document as soon as we had crossed, after the coal district of Ching Ching Hsien, the border of the Province of Chihli and Shansi. We were allowed to pass, after presenting our visiting cards. A second and a third time on route passport revision was required, as well as before entering the huge South Gate of Tai Yuen Fu at the terminus of the Railway. The same procedure took place when we had settled in a semi-foreign inn in the centre of the Capital. This annoyance about passports forced my travelling companion, a Chinese Official, Mr. Yin Kuo Chen, from Tientsin, and I to go to the Governor's Yamen. Our visit had the desired effect and brought us a pleasing souvenir, an autographed photograph of Governor Yen. Brigadier General Chao issued the passport which permitted us to travel and ask support when needed from local officials along the route which we had chosen, leading from Tai Yuen Fu via the Mount Wu Tai heights into the inner Mongolian border valley, towards the stronghold, Ta Tung Fu.

While in Tai Yuen Fu we particularly noticed the modernization of the capital, with its wide macadamised roads. We also visited the Provincial Assembly Hall of Shansi, an interesting industrial Museum, the Picture Gallery in the Confucian Temple, and other modern sites. Governor Yen of Shansi is known to be very progressive, and we wished to have the experience of fast travel on the

roads built by this Governor. This newly-constructed means of communication comprises quite a net of macadamised routes, going from the Provincial Capital in various directions, with promises of extension to still farther distances. In fact Brigadier General Chao told us that during the coming year the route from Tai Yuen Fu to Ta Tung Fu over the historic Pass, the Yü Men Kwan, would be completed. This route is difficult to construct and has a total length of several hundred miles. A side deviation of this main route, leading to the footspurs of Mount Wu Tai, is already completed. This route allows the traveller to cover this section of the journey through Shansi by automobile in three hours, which under the old uncomfortable methods of travel, meant a three days stage journey. The Postal Map, which we used on our journey through Shansi, indicates the contemplated new auto stage routes through Shansi, parts of which are already finished and in common use. It will be a great achievement when the new route of intra-communication from Ta Tung Fu, via Tai Yuen Fu (Capital) is completed to Tung Kwan Ting—leading from the north-east, to the extreme south-western point of Shansi, where the Yellow River makes its ultimate bend from north to south-eastwards to its present embouchure into the Gulf of Peichili. Besides these routes, running from north to south, there are others running from the eastern border to the Capital, and from here westward to the Yellow River frontier of the province.

The main road northward is completed from Tai Yuen Fu to Sin Chow city; it is a complete success so far as the daily auto stage travel is concerned.* From Sinchow the Wu Tai road turns in a north-easterly direction, but this stage runs only twice or three times a week. We had made our arrangements and had reserved two seats in the auto stage. Along the outer board of the auto were nets into which the bulky luggage and beddings of the passengers were fastened, for which excess luggage rates were charged. Among the eight passengers which filled our car, there were two old ladies who had never before used a foreign vehicle. No wonder that we had to make a few stops for them *en route*, in order to let them recover from auto sea-sickness. Yet in spite of this our stage arrived in three hours at its terminus Ho Pien, a distance of 235 li, or 80 miles (English). On our route, on a bitterly cold

*Since then the road has fallen into a state of disrepair, making travel dangerous.—Ed.

route we decided to take after a three days sojourn on Mount Wu Tai.*

After our decision, we discussed with the Prior conditions of life in the Temple City, which combines all the other one hundred or more temples along the approaches to the Wu Tai Shan. We were told that in former times "Business was good" as the Mongol pilgrims frequently visited the sacred Wu Tai. But during recent years, (since the fall of the Manchus), political disturbances in China and Mongolia put a stop to the pilgrimages. Yet their "praying" agents are regularly sent into Mongolia, where rich and poor subscribe in specie, or in products of barter, their annual subscription to Wu Tai. The great number of temples which in the course of ages came under Chinese-Buddhist administration, uphold and intermix the Mongol-Tibetan form of service; these temples have their daily "Meng Ku Nien Ching," or Mongol Lama service of prayers, as well as the Chinese Buddhist service. For the former, Mongols are engaged by the Ho Shangs, who give them their meals and homes, and a very small sum of cash monthly. Among those temples which are yet purely Lamaistic, is the top-most and foremost of all in this Temple City, the Pu-Sa Ting. So far as visitors are concerned the temples depend mostly on Mongol support, as there are but few Chinese who make pilgrimages to Wu Tai, and the visits of foreigners are very sporadic and in very small numbers only.

Trade on Mount Wu Tai is only done in silver ornaments and articles, to be used as gifts at services in the temples and as souvenirs to take home.

There was a heavy wind blowing during the night which brought into play the hundreds, or possibly thousands, of bells which are hung on every corner and on each ornament attached to every cornice of the Great Tibetan Dagoba. Here on Mount Wu Tai in our T'a Yuen Si—where the largest of these Lama "relic preservers" stands—the most impressive of attractions in the hill spread temple city, is this pagoda. On its square base, raised a few feet above the ground, we find on the four corners of the covered

*The Divisions of our route to Ta Tung Fu were :

Wu Tai Shan to Tai Yi Kao	...	...	50 li
Tai Yi Kao to Hsue Wuo	...	...	70 li
Hsue Wuo to Tung Na Yi	...	...	70 li
Tung Na Yi to Kao Cheng	...	...	100 li
Kao Cheng to Ta Tung's Wall	...	...	80 li

Total 123 miles or=370 li

platform four immense praying wheels with pictures and the Tibetan characters "Om mani padme hum." Right above, there is an additional covered corridor all around this pagoda, around which probably 400 smaller praying wheels with brass covers stand, on each of which the Tibetan praying formula is embossed, while inside there are long strips of parchment paper with Tibetan esoteric inscriptions. A turn of the praying wheel by hand sets the prayer in motion. Whether you like it or not, or whether it disturbs you in your sleep or not,—the wind simply carries into action all the bells attached to this enormous Pagoda and rings out prayers by the machine of nature, which can do more than any individual can possibly do. Indeed, the more we looked around this enormous Stupa, the more impressed we became with it. At set hours religious services are going on daily that is, early in the morning at daybreak and in the evening. The procession of Ho-Shang, headed by the Abbot who carries in his hand "the Most Precious," starts from the Pagoda, followed by the musician and choir of the temple, in the rear of whom the Mongol pilgrims living at the temple participate, and who close the religious march through the temple compound towards the main sanctuary. There, for an hour, chanting goes on at each service, which also means visits around to the various temple-images of gods and disciples of Buddha holding prominent positions. While services go on the pilgrims offer silken gauze and shawls called Ha-ta, also quantities of Mongolian butter, as well as other products, such as are seen day by day in the offering urns of the temple. And while this Chinese-Buddhist service takes place, called the "Ho-Shang nien-ching," a second service in a small sanctuary on the upper platform of the pagoda also takes place, the "Lama nien ching" or Tibetan-Mongol prayers which are participated in also by the visiting pilgrims. Of course as in Buddhistic services, flutes and other instruments are used, as well as the "Fish" and other drums, spanned with parchment, both of metal and wood. During the service the pilgrims inside the temple and the outside spectators prostrate themselves dozens of times, repeatedly kowtowing their entire length on the floor, bringing their foreheads in bowing right down to the ground. While offerings were made, hundreds of small oil lamps were lit. Following the inner procession around were also pilgrim women with their hair braids hanging down, and with their silver and coral head and ear ornaments, all of a peculiar Mongol and Tibetan kind. The women visitors from Mongolia were in their better-looking leather coats

and furs and in their neater-looking leather boots; they were more attractive than the rustic looking Mongolian nomad. The inner temple with its numerous life-sized gods, gilded, in seating posture, with silken panoplies, panels and praying flags around, with bronze urns and enamelled chandelier-stands and offering plates and hundreds of decorative ornaments, made quite an impression during the service. And those outside on the cold stone ground before the temple, prostrate in Kowtow, or kowtowing on the five feet by three feet heavy wooden boards any number of times in communion, all these sights and features make Mount Wu Tai, during the pilgrim season, most interesting.

One of the monks, deputed by our Prior, accompanied us for two days as a guide through the interesting temple city. While the various temples visited all had their own peculiarities, yet almost all had one thing in common—its outlet of compounds of closed squares of temple-sections, which compounds, after entering a temple gate, followed one after another. So we need not speak of this peculiarity of temple construction, but only of some of the more interesting inner arrangements and the general features of these individual temples, one by one. The first temple to which we climbed was a short distance from the main body of temples. Here dedications are put up to the five Tai (五台) or mountain peaks, which form the Wu Tai Shan. Here in this temple large dedicatory Monoliths are set up, which were erected during the reign of Emperor Chien Lung (1737-1796).

The start of the main body of the Temple City was from the second temple, the T'a Yuen Si, the large typical stupa which has already been given full description. Suffice it to add that before the entrance to the main service building, there was hung in front of the door, a heavy 9' x 12' rug of camel hair, with large dragon designs and interwoven Manchu and Lama characters. Inside this building, where the principal daily services are held, there are a number of life-sized gilded figures representing the Ta Shi Chia Fo (Fo = Buddha) and several large assisting Wen Shu, while on each side of the two-side walls are nine Lohans, or the 18 disciples of Buddha, who are supposed to have brought and transplanted Buddhism from India into China. Mi Lo Fo and Chia Fo, with many hands and feet, a Kwan Yin, are also represented among the collection of gods and disciples in this rich temple. Among these interesting figures are those of Pu Hsien which are celebrated on Sacred Mount Omi in Szechwan.

We gave attention to the large offering plates, filled with fruits of all sorts, and silken embroidered altar decorations, spears, which were arranged as a sort of protection for the gods, and the prayer books and paraphernalia of all sorts, which filled the attractive shrines of this house of worship.

In successive order we entered the third temple, Chu Hsiang Si, where many large monoliths set up by rulers of past dynasties filled the first temple courtyard. Before the entrance of one building, a large rug, like the one in the T'a Yuen Si, but without Mongol characters, attracted our attention. Also the picture of Wen Shu Pu-Sa and the offering of many packages of Mongol robes before the altar of offerings here were observed. The peculiarity of this temple was represented in 500 large figures of the great body of Buddhist Arhan (Lohan) who were the disciples of S'akyamuni Buddha, while the other 18 Lohan, who were represented in the T'a Yuen Si, the previously visited temple, are regarded as the personal disciples of Buddha; (16 of these were Hindus, to whom 2 Chinese were added). A large sectional wall picture of Buddhist ideals representing the upper and lower world attracted many pilgrims, who kowtowed before it.

While we inspected this temple with its bronze praying wheels and their embossed Lamaistic inscriptions, a camel pilgrim caravan of 50 heads entered the temple, just arrived from Mongolia. They were led to the pilgrim quarters of this temple.

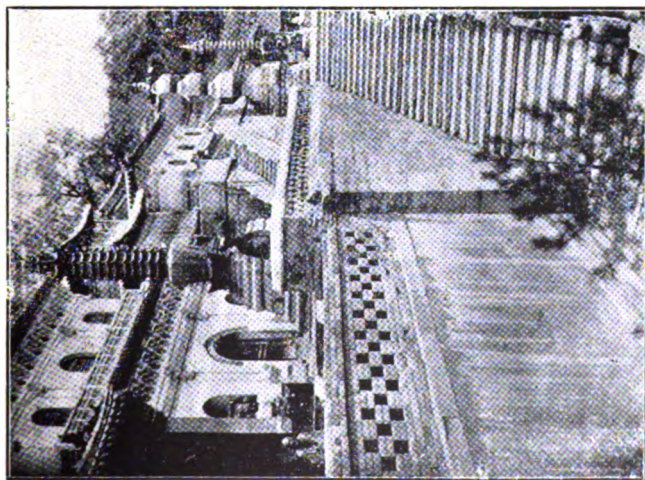
We now went to the fourth of these large temples, the Ta Hsien Tung Si, where at the entry into the front compound, and before the actual temple buildings are reached, a large brick godown is erected. Here the priests store tea and products for their own consumption and for sale to the pilgrims.

Among the life-sized gilded gods, seen in one of the temple buildings, is Pu Hsien Pu-Sa, riding on a white elephant over the mountain passes from India into China. A pendant to this representation of Buddhist belief is Pi Lo Pu-Sa who sits on a Lion, which king of animals carried him through the world. In other buildings are praying flags, large embroidered banners, Lohans and various grotesque tableaux, as well as dedicatory tablets to stand for 10,000 times 10,000 ages. The gilded life-sized figures of the gods are mostly repetitions of what one temple possesses, or another. But in this temple, which is a building of peculiar construction, such as found in the Wan

Nien Si temple on Mount Omi in Western Szechwan on the footspurs of the eastern Himalayas, we find a peculiar long-shaped brick building. It is two stories high. On its outer corners and cornices hang bells which are shaken for prayer when the wind blows. In the upper story, there are seven big oval-shaped window openings. A similar arrangement is seen on the lower floor, where, however, one of these openings in the brick wall serves as an entrance door. Special door keepers have to be called and a little larger offering has to be put on the offering table, to see the interior of this most interesting building, which is constructed as a strong protection for the gods in the three inner divisions of this structure.

Upon entering, a large Imperial Decree sent from the Imperial Throne attracts the view of the worshipper and visitor. Here in the central dome is the principal feature; but the divisions to the right and to the left of the dome are not of less important perspective. Yet the colossal Buddha in the central division of this building is the greatest attraction. This gigantic figure represents the Wu Liang Fo, who appears on the clouds of heaven. In each of the four corners of this division of the building is a tremendous praying wheel with Lama inscriptions and pictures on wooden panels. In the left division of this building sits Wen Shu Pu-Sa on a lion and many small josses are found here which are placed by pilgrims to win the inspiration of the great god. In the right division of this building is the large golden figure of Shi Chia Fo, with the "Om mani padme hum" prayer as the consistent magic formula.

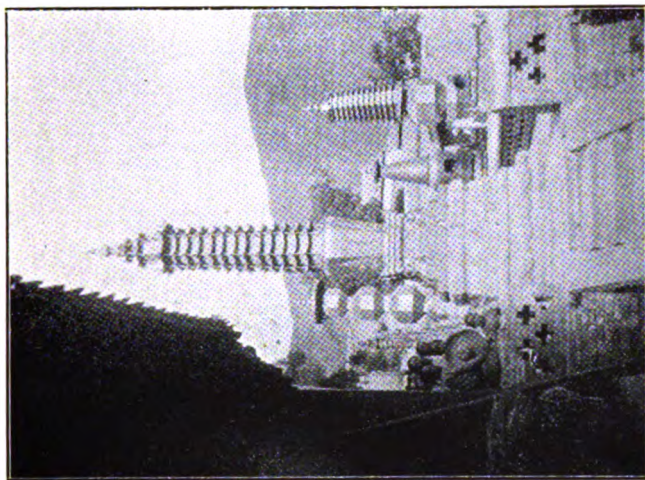
And after having seen these representations of religious veneration, we enter the rear compound of this temple, where an ensemble of olden works of art captures the admiration of the visitor. To get a proper view we step up to the marble platform where we find the Wu Tai Tung T'a, or "Five Peaks Bronze Pagodas," four of which form a square, and the fifth stands in the centre. All these five bronze pagodas are finished in real gold plate, giving to each of these pagodas of ten feet or higher in size, an aspect of pure gold. Each of these five pagodas has a different shape and form; the most peculiar of them being the pagoda standing in the centre of the square which possesses, one above the other, three octagon *dices* (pictures). From the terrace, on which these five bronze gilded pagodas stand, steps lead up to a new platform. This additional platform possesses two attractive monuments. The one in front is a large stone pailou of about 15 by 4 feet in size, inscribed with dedicatory



BRONZE PAGODAS AT WU TAI SHAN

Photograph by E. T. Nystrom

Facing Page 94.



VIEW OF FOUR OF THE FIVE GILDED PAGODAS
IN THE TEMPLES WU TAI

Photograph by S. Sokobin



characters. The other monument, in the rear, represents a large double-storied building, with gold bronze in wall panels and roofing; the upper story even possesses a circular bronze balustrade for walking. The lower part of this building has in front eight large bronze panels, the centre ones of which serve as an entrance gate into the building. Mongol gate-keepers were called to open them: they live in peculiar buildings to the right and to the left of this terrace.

The richly decorated and peculiarly fitted-up arrangements of the interior of this metal building included its principal feature, the figure of Wen Shu Pu Sa. In addition there are thousands of miniature "josses" all around the inner walls, which are embossed on probably thirty large bronze tablets bearing inscriptions. Inside of this building were also two golden bronze pagodas, their niches filled with hundred of josses. Here and there many other decorative articles were to be seen, such as Lama pictures, small josses left by pilgrims, pearls, silver ornaments and an enormous amount of other paraphernalia and gifts which filled the entire place. From the centre of the roof hung a globe-lamp; its metal case shined like a looking glass, it contains the eternal light. There were also big bronze praying wheels with Lama and Manchu inscriptions.

Upon entering the pilgrim section, we spoke to a Mongol prince, who with his staff and attendants had just arrived. This temple, in addition to its one hundred Chinese monks (Ho-Shang), has a large number of Mongol Lamas.

Upon leaving, we looked from the terrace downwards over the temples which compose this city and had a wonderful view. We then made our way upwards to the fifth temple, the Ta Yuen Chao Si. The inner arrangement of this temple leaves little to remark on, with the exception of a sun dial in the courtyard and a fine collection of the 500 Lohans in the temple, also a huge Shi Chia Fo; therefore we give but little account of what we saw here. Suffice it to say many offerings were placed by the pilgrims before those disciples of Buddha selected by the visitor for an offering. Praying wheels and paraphernalia of all sorts attract the eye, as well as the outer walls of the temple, with fine coats of fresh colors of the usual Chinese temple shades.

Before we climbed to the topmost of all these six temples of this peculiarly sacred city, we must not overlook one more of the individual places of worship of this unity of temples,

called the Temple City, where one smaller White Bottle Pagoda adorns the courtyard in the rear, as a sacred cairn. This temple is the Lo Ho Si in which we saw great numbers of Ha-Ta (silk gauze scarves) offered to the gods by the pilgrims, also in the urn were large packages of Mongolian butter for the same purpose. Peculiar wooden made Lotus flowers opened and closed, revealing big "Josses."

But we must now give more attention to the topmost Lamasery, the *Pu Sa Ting*, which we now climb. A central avenue of high granite steps leads in three divisions, the main section of about 108 continuous steps, and two additional sections of 8 and 17 steps, to the top platform of our Temple City.

A pailou erected by Emperor K'ang Hsi (1662-1723), covered by an imperial yellow glazed tile roof, is first passed before entering the main gate. Praying flags hang on the trees; many temple buildings being studded with the peculiar round gilded roof-buttons, demonstrating by these so-called Yuen Ting 圓頂 its aspiration towards Heaven. To each side of the entrance portal stands a praying wheel. Animal-headed masks hang in shrines such as are used by the priests in the execution of the Lama Devil Dance, which is part of the church festival every year. Lamas receive you in their dirty, every day working garb, and hold out their hands for alms at every building. In passing through the entrance courtyard, you will notice the temple buildings here contain peculiar face masks. Among them are animals of ferocious looks. They are used in Tibetan temple plays. Badly-stuffed wild animals, comprising leopards and tigers, are shown to create fear. In advancing from courtyard to courtyard, we see many buildings, covered in imperial yellow and blue glazed tiles, gilded gods of Shi Chia Fo, Tai Chien Pu-Sa, Wu Kwo Pu-Sa, are seen and kowtowed to by the worshippers. Monoliths of very large size are seen in the courtyards erected by Emperors Kang Hsi, Chien Lung, and Chia Ching. Large praying "machines" covered with insignias and characters, urns and paraphernalia, appear in all sections of this rich lamasery. Many large wooden kowtow boards, 5 x 2 feet, long enough for an outstretched body, are to be seen outside the shrines, for worshippers. In one of the courtyards is a marble pailou with Chinese inscription made during K'ang Hsi's reign, below which is the Tibetan formula of "Om Mani Padme Hum." Inside the building nearby is a large statue of Wen Shu Pu-Sa, around which are all sorts of jewels and offerings. A Mongol pilgrim just stood there praying. We observed how fer-

vently he prayed, and bowed, and kowtowed; he folded his hands; he brought the folded hands up to his face and forehead and down in prayer to his knees. He then took a string of small copper cash with square holes from his neck—took about 30 off and laid them on the offering table. Observing this, we two also put sixty cash (*i.e.* six cents in copper coins) on the offering altar; thereupon the priest lighted two small oil candles and struck the gong in reply to our charity. We never entered any of the temples without leaving some money behind for the goodwill of the priests in letting us examine these extremely interesting houses of worship.

We now stepped to a side section of this temple, where the Abbot had his seclude. Here in the rear stood an arcade under which roof was a famous monolith, its proportions were 6 × 6 × 14 feet. The front of this enormous monument bore an inscription in Mongol writing. In the rear the inscription was in Chinese, and one of the side sections was in Tibetan Lama writing, while the other was in Manchu. This monolith was erected during Chien Lung's reign (A.D. 1736-1796). Large praying flags were hung before this building.

While we studied this monument, the representative Prior came towards us from his quarters and in very friendly manner spoke Russian to us. As we could not talk Russian and as his knowledge of French and English did not give him enough facility to converse with us, we tried the Peking high colloquial and got along splendidly.

This priest, who invited us to a cup of tea in his priestly quarter, was the Reverend Bembe Lavaieff, of Astrakhan, who proved to be an extremely intelligent and travelled man. He had been in Russia, Siberia, Lhasa (Tibet), Peking (China), Darjiling and Calcutta (British India), Urga (Mongolia) and elsewhere. He showed us his passport bearing official seals of the places which he had visited in Asia. Bembe Lavaieff possessed and showed us the volume by Tashi Wangdi printed in the Baptist Mission in Calcutta (1909) called the "Tibet-English-Hindu Guide" with English and romanized Tibetan; printed by instruction of His Excellency Chang Yin Tang, ex-Ambassador of Tibet, now retired, and a resident of Tientsin, whom I knew well.

Another book which he possessed was the Tibetan-English Primer by Lama Lobzang, head Lama of the Government High School at Darjiling—1st edition printed by Rev. Pradham, Darjiling Press, 1910.

Out of one of the works into which we looked the following is extracted so as to show how deeply the Lamas impress upon worshippers the matter of prayer. It says:

"Prayers made with fervent love, respect and faith, and given expression to in writing, remove the defilement which is inherent in speech. Moreover, it is in accordance with what has been largely stated (by sages) that one might attain to the position of the Omniscient "Sarkajna," i.e. Buddhahood, by means of the introduction and hints on letter writing by the original compiler, Kahlou Sheda's letters and despatches in Yigkuy Namshag, edited by Rai Sarat Chandra Das Bahadur, C.I.E., published under authority of the Lieutenant Governor of Bengal (Bengal Secretariat Press 1901).

All this interesting information was most welcome to us. Our host possessed a picture taken at Darjiling in 1909, of the Dalai Lama of Lhasa, seated in a chair. He also possessed another picture of the Tibetan Pope of Lhasa with his feet crossed, in a sitting posture.

We heard that the actual Ta Lama of the Pu-Sa Ting at present was Lo Sang Bat Sang, who had gone on a visit to Peking, where I saw him a month later at the Pai T'a Si;* Lung Lang Hsia, in the West City. The Prior upheld the principle that the Pu-Sa Ting should remain a purely Tibet-Mongol Lamasery. During their long existence most of the former Mongol-Tibetan Lamaseries on Mount Wu Tai have been taken over, and are now administrated by Chinese Ho Shang instead of Lamas.

We had to break up our interesting visit with Kwan Chia Bembe Lavaieff, but not before he had put on his great festival yellow robe of heavy silk damask in which he posed for a photograph. The Lamas of the Pu-Sa Ting pertain to the Yellow Doctrine, or Sect of Lamaism.

We descended from here to the Ta Yuen Si, whence we had still to walk several miles with our priest guide along the high walls of the mountain torrent, in the dry beds of which we saw numerous camel herds grazing, as well as the hundreds of horses belonging to the breeding station of the Military Governor of Shansi.

In a side valley our promenade came to an end at the Wu Lang Si (Temple) where Lama priests guard the image of the canonized son of the historic defender of the Yü Men Kwan during the Sung Dynasty (A.D. 960-1280). This monumental image of Wu Lang, the fifth son of General Yang, who simply saw his father and brothers fall in the

*Known as the White Bottle Pagoda Temple of Peking.

heroic defence of the Yü Men Kwan, represents him laying down his generalship and entering the Wu Tai Monastic seclude; he is venerated by the pilgrims on Mount Wu Tai. The canonized general is represented in a seating posture; his wife, also idolized, is nearby in the same temple room. The temple is now in need of repairs; it possesses praying wheels and flags, and the insignias of the "Om Mani Padme Hum."

On this promenade we also passed the Lamasery Chiu Ko Si where a Svastika卐, the mystic emblem of great antiquity, regarded as the symbol of Buddha's heart, was observed. On this promenade we also had occasion to observe the fine palace erected here for the Dalai Lama of Tibet, or for visits of such personages as the living Buddha, the Hutuktu of Urga. This residence, called also "The Yellow Palace," has its outside walls painted yellow, and a roof covered with yellow-glazed tiles. Along this promenade were also a number of minor temple compounds, administrated by Lamas.

Before our sojourn on Mount Wu Tai came to an end, we visited the ruins of the palæes of the Manchu Emperors, all in ruins, where K'ang Hsi paid visits to Shun Chih (1644-1662), his father, the first Emperor of the Manchus, who gave up his imperial power, and who had retired and lived for 30 years a Priest on Mount Wu Tai. These ruins are now used for stables, and the breeding of horses, for which Mount Wu Tai has in recent times become quite famous. The palace ruins were reconstructed into large stable quarters, where all the animals are under veterinary care. There were already 20 young foals, the first addition to the contingent, all locally born. A larger addition is expected during the second year of breeding. Six large stallions, kept in a separate stable, are most admirable animals. On one of the roofs of this imperial palace of former grandeur, stood a big pine tree, now almost 50 feet in height. This tree had grown up through the roof straight between and through the layer of tiles.

We had to continue our journey. We took leave of our hospitable Abbot, Tang Chia Wu Cheng, and his hospitable assistant, Kwan Chia Jen Yi. We made our presentation to the temple and turned our back on this great pilgrim spot, Mount Wu Tai, which is to the Mongols what Mecca is to the Mohammedans, or Jerusalem to the Jews, as James Gilmour once pointed out; yet he said that Wu Tai combines probably 30 temples, while in fact there are over a hundred. Gilmour said however that the temple of all the temples

is the Pu Sa Ting with the residence of the great Zassak Lama, who rules the Lamas.

After having seen all these interesting houses of worship in this city of temples, one can grasp how their begging agents are sent for subscriptions into Mongolia, and how the Mongols, bring their products, hides, furs, horses, sheep and cattle from the grazing grounds to Kwei Hwa Ting on the market, and either pay in specie or cash to Mount Wu Tai. The more profitable their dealings are, the more they will carry on their pilgrim-journey to Mount Wu Tai. In winter the Mongols look on this pilgrimage like birds of passage going to a warmer climate.

We now left behind the warmed kang and its pu kai, on which we slept (in spite of probable dangers of infection) and the hospitable Buddhist monastery, the Ta Yuen Si. We turned around the ridges and heights towards the Shi Tsze Wu, or Lion Dent pass, which, as already stated, is 9,130 feet above the sea. All along we passed "chortens" (grave mounds) with inscriptions of: "Om Mani Padme Hum."

III.—FROM MOUNT WU TAI NORTHWARDS TO TA TUNG FU.

When first studying and planning our route from Wu Tai Shan northward, we were told we could go directly over the mountain crests without making a long détour towards the main route via the historic Yü Men Kwan. This entrance gate along the former Chinese-Mongolian frontier, with its famous battlegrounds in the inner Great Wall of China, would have entailed a longer journey of three or four days. On Mount Wu Tai, we were told that we could leave out Tai-Chow and take the much shorter and more interesting pilgrim route towards the Mongolian high plateau, but we would have to face steeper and harder ascents during the first three days of travel, while the last two days would be through the plain. A short cut to Sha Ho Chen (Sand River Market town), which seemed to be nearest when looking at the postal map, was considered impracticable. We thereupon decided to take an interesting route, which in the winter is very much used by Mongolian Camel Caravans.

We engaged again a To-Tze (mule litter) and in addition a big donkey for riding. We started off with our two mule drivers one early morning. Before starting we again thanked the hospitable priests. The route led back to our small mountain town, Wu Tai, whence the winding road took us

through a narrow gorge to the Chin Hai Si Temple. At this point we again saw the Nan Tai Peak before us, with its temple on the summit. We then left the road which brings the pilgrims from Ting-Chow, along the Peking-Hankow Railway; here in its last stage, also those coming from Tai Yuen Fu get to the top of Mount Wu Tai. At this point we turned into a wild gorge to the right, which leads to the foot of the Hsi Tai, or Western Temple Peak, which belongs to the five Mountain crests or Altars which compose Wu Tai Shan. Along the footpurs of this gorge are quite a number of temples and graveyards with Tibetan and Mongolian monuments. The picturesque panorama is animated by herds of sheep, cattle, horses and goats, at times of over 500 heads strong, grazing on the mountain slopes. Our ascent through the winding bed of the mountain torrent was very difficult. Pagodas here and there caught the eye. Our advance was most difficult when we finally started to cover a very stiff and rough, serpentine path which led up, for quite a distance, to the Shi Tsze Wo Ling, or the Lion Liar Pass. It was painful to look at our animals, carrying the litter on which I lay stretched, pushing on and bearing the load, yet I felt from the hardships encountered on our uphill journey to Mount Wu Tai that I could not well stand the climb up in this thin air. Happily it was the leeward side of the mountain, which gave me a chance to admire the alpine landscapes, so few alike. To give an idea of how difficult the ascent was on this pass road 10,000 feet high let me say a caravan of fifty camels which had been in our immediate vicinity for a couple of hours, overtook us sometime before reaching the heights of the pass. We studied the habits of the Mongols; we noted with interest how attractive and neat the women were, while the men mostly had on dirty clothes, in contrast with the bright and varigated colours of the women. But on the whole they all looked rustic, rough and robust, and rather plump, wearing thick fur coats reaching to their heels. They wore heavy Mongolian leather boots up to their knees; their fur trousers of sheepskin being tucked into their boots. Their silken riding jackets and fur caps were of a different pattern from those used by the Chinese, yet their dress showed it had originated in North China. The women wore plenty of silver earrings and head gear and rings. The older ones were nearly as rough looking as the men, whose features showed their nomadic life and endurance. The younger women, while Mongols—looked more refined and of a better type. When the pass road became

too much for the endurance of the animals carrying loads, all the Mongols, except from one camel, dismounted. They climbed up the road and led their beasts. On the animal from which its rider did not dismount, sat a neat looking young Mongolian woman, dressed in blue silk and carrying a fat baby of about three or four years in her arms. The mother had the proud privilege of continuing her journey in the saddle till the actual crest of the pass was reached. There she simply put her baby into a big fur padded basket which was attached to the hunch back of her animal, and dismounted. The baby disliked being left alone in the basket and cried bitterly. We heard the crying for a long time, while the camels, led by their riders, slowly went down the other side of the pass. Here an icy wind was blowing fiercely, and stopped the snowing which we had encountered on the ascent towards the pass crest. We then also descended from the litter and donkey on reaching the pass heights, as this gave us a better opportunity to mix among the caravan. The Mongols were quite friendly, and appreciated our saluting them with their famous prayer: Om Mani Padmi Hum. We also had occasion, on reaching the Mongolian side of the Shi Tsze Wo Pass height to better observe an octagon-shaped porcelain pagoda, five centuries old, with its thirteen stories. On the top of this landmark several large pine trees added a touch of life to this historic monument which stands on the outer crest of this famous mountain pass, which has looked down for ages on the hundreds of thousands of pilgrims, coming and going, and caravans to and from Mongolia.

For a couple of hours we descended the Lion's Dent Pass until at 4.30 p.m. we reached Tai Yi Kow mountain village, with about forty mountaineer families, and made a halt for the night in one of the peasant homes which catered to caravan coolies.

It was high time to reach this spot, on account of the increasing storm. We were only fifty li from Wu Tai Shan's Temple city, but our animals and their leaders had had a very strenuous day, and no food all this time. This is the general "ordre du jour en route"—feeding morning and at night only. The storm became a regular hurricane blowing all night stronger and stronger. In our peasant home a number of animals were congregated in an open but roof-covered barn. Human beings were cramped together, in the only living room, with its two heated kang and a Chinese cooking stove in the centre, we looked around for better luck and finally settled in a place which the

peasant used for cutting straw and hay for the animals, which they did all evening. This place possessed a kang which was soon warmed up for us. We got boiling water in a large kettle, the steam from which should also have warmed the room; however, the fierce hurricane made things rather unpleasant. We prepared our frugal meal and put a few fresh eggs in the straw, so as to have some reserve for breakfast. Before 8 p.m. we stretched on the warmed kang for the night. But sleep was an impossibility as the icy wind blew into the room in spite of all the precautions we had taken. To make a long story short, the water which was left boiling in the big iron kettle had by morning become a block of ice. The eggs we had reserved were frozen as hard as stones; and our own bodies would not get warm until several hours later, when we had reached the lower slopes of the mountain. Stars and moonlight still shone when we rose up from the warm kang on which we had slept. It had given no protection in the otherwise bitterly cold chamber where we had put up for the night. The mountain storm abated in the morning. We descended through the winding northern section of this mountain gorge with its icy streams, towards the Mongolian side of the water shed. A number of camel caravans passed us going upwards on their Wu Tai Temple pilgrimage; others overtook us going downwards.

On our winding march downward we reached at about noon a place where hot tea and eggs and a sort of Chinese bread could be got. About 4 p.m. we reached the base of the mountain gorge, where a picturesque old temple, looking like a fort, closed the entrance into the pass. On a promontory of the hill and pass-entrance stood this attractive looking Lama Temple. Close by was a large market place, of several hundred houses. The place is called Wu Kao, or the Goose entrance (into the pass). From this point it took us two hours to cross the rich plain which runs along the footspurs of the mountain pass which we had descended. The new pass road, over the range on the northern side of the valley, was left us for the morrow. A wide river bed, the water of which was thickly frozen, seemed to run from the west eastward through the valley. Doubtlessly it was one of the Hun Ho water arteries which later enter the Plain of Peking, running into the Gulf of Pei Chili, belonging to the river systems under the control of the Commission for the Improvement of the River System of Chili, which waters wrought such havoc during the floods of 1917.

About 6 p.m. after crossing a fine valley, we reached the foot of the opposite mountain range, running parallel to the Wu Tai range in a west-easterly direction. It is this chain over which the inner division of the Great Wall of China runs, alongside the Inner Mongolian footspurs. We stopped here for the night in a place called Hsue Wo.

Early next morning, the third day of our journey, we began the ascent of the Fung Shui Ling, or Wind and Water (Alpine) Pass. Before we entered the broad stone river bed with its endless windings, we took another good look in the bright morning sun over the long, rich valley with its fertile loess ground. The cliffs and crests of the wild and rugged mountains on both sides of the valley formed an imposing sight, more so as one could consider this as a kind of ancient neutral zone between China and Mongolia. The conquering Mongols often had stood at the western doors of this valley where the famous Yü Men Kwan is situated. The history of China is full of accounts of military achievements carried out at that point. To the present day, one of the historic tales relating to the Yü Men Kwan attract full houses at theatres all over China, when this Shakespearian-like play is brought before the public, with its display of battles and fighting, and dramatic song verses to which the public listens so attentively. The finest story relates to old General Yang Lao Ling Kung, his popular name during the Sung Dynasty (A.D. 960 to 1170), who after great vicissitudes and years of fighting found himself cornered. He sent his seventh son for reinforcements; but, before the reinforcements arrived he committed suicide by crushing his head on a stone in a battle with the Mongols. The General's wife and also other female members of his family were known for their courageous fighting. His eight sons, including two step-sons, were all celebrated fighters. Ta Lang, the eldest, was killed in battle; Er Lang, the second son, fell from his horse in battle and was trampled to death; San Lang, the third, fell under a shower of swords; Si Lang, the fourth, and Pa Lang, the eighth, were taken prisoners by the Mongols and married to Mongol Princesses; Wu Lang, who saw the slaughtering of the family one by one, took off his military robes, retiring as a Buddhist priest to Wu Tai Shan, and was canonized; while Chi Lang, the seventh, just before his father had breathed his last, found it impossible to escape and was surrounded and killed by Mongols. Only the sixth son, Liu Lang, survived and continued fighting. Mu Lan, the heroic daughter, fought a successful

battle at the Lion's Jaw, wearing the uniform of a soldier and her fame is widely known. Such were the deeds of a patriotic family who fought for their Emperor and master. The sons who had become prisoners and married Mongol wives brought them to their mother. They returned to Mongolia, and were later in danger of their lives. Their mother hearing this took her two daughters-in-law to the Yü Men Kwan and sent a message to the Mongols that should her two sons be killed she would kill her two daughters-in-law. This saved her sons' lives.

The Fung Shui Ling Pass is an eastern point of defence of the Yü Men Kwan; the distance east is only about 30 miles. The pass itself, both from its southern entrance, whence we began our upward ascent, and its northern enclosure—is impregnable. Nature has rendered a military attack impossible if properly defended. A mountain torrent is the only place where an advance could be made. During the dry winter season, the wide bed of this mountain stream is full of large boulders and granite blocks. Winding and winding it takes you higher and higher; men carriers and loaded animals move up and down; they have a most difficult task to perform. The torrent was frozen and we had to cross it dozens of times. We only reached the height of the pass at 2 p.m., having started early after daybreak. Before turning to the northern watershed of the pass we again threw a look back south over the pretty valley and towards the southern mountain chain, the Wu Tai Shan. There was a small village on the northern height of the pass, where we took some tea. We then hastened downward through the rugged and wild looking northern section of the Fung Shui Ling (Pass). Also here our road on the Mongolian side of the watershed was the bed of a wide torrent, with its tortuous windings. Thoroughly tired out, we finally reached the foot of the pass, where we inspected the ruins of the defence towers of the inner section of the Great Wall. There were none of those large old bricks which bear the name of Shi Hwang Ti, the first universal monarch of China (221 B.C.), the original builder of the Great Wall of China. My friend said that this inner wall section was built in the beginning of the Ta Ching (Manchu) Dynasty, as a defence against the Chang Mao, or long-haired Boxers, who overran China at that time.

After inspecting this northern entrance into the Fung Shui Ling, which entrance is called Hu Yü Kao, we covered another twenty-five *li* to Tung Na Yi, which we reached at 6 p.m. Here we rested for the night in a small inn.

The last two days of our journey were simply a march through the long-stretching fertile plain, which covered the broad valley in a west-easterly direction, between two high chains of mountains. The river which irrigates this valley pertains to the Yung Ting Ho, which drains this part of the inner Mongolian high plateau running towards Peking and Tientsin.

Only in one section, after we had passed the attractive city of Yin Chow with its high pagoda did we see any interesting industrial life, where characteristic saline products of the soil are refined and shipped as soda to the east. No doubt at some earlier period there must have been a lake basin, between these mountain ranges to the north and south, the alkaline soil of which now permits the production of soda.

The distance from Tung Na Yi to Ta Tung Fu is 180 li (or 60 miles English) through this plain, of which we covered the first day 100 li, resting overnight at Kao Cheng. It was rather difficult for us to get convenient peasant quarters, as all inns were packed with Mongols and camels; however, we finally succeeded in getting a neat and private room with a nicely-heated kang from an inn-keeper for our night's rest. About noon of the last day of our journey we were impressed by a sight which at the long distance, first seemed to be a movement of military: getting nearer we found it to be a long column of 111 camels and 13 ponies moving slowly from North to South, with its Mongol riders of both sexes. The Chieftain, in fine heavy silk and fur, rode at the head of this imposing column. In its rear followed a "Lo T'o Chiao" or closed sedan chair carried as a litter between two big mules. The chair was occupied by a number of children of the Chieftain. We exchanged greetings; they proceeding to Mount Wu Tai on a pilgrimage. All that day we encountered a good deal of life; transports, loaded carts, Peking carts filled with passengers, wheelbarrows packed with goods to capacity, either pushed by a coolie or drawn by cattle, ponies and donkeys. The roads seemed to congest more and more, as we got nearer to the railway town of Ta Tung Fu, on the present Mongolian border.

At the close of the day we reached Shi Li Ho, which river village, 10 li south of Ta-Tung, is spread out on both sides of the wide river which we had followed during the day, crossing same several times in its windings through the fertile valley. The nearer north we got, the more the two mountain chains, one on the south, the other on the

north, turned a semi-circle to the east, the northern chain being the one over which the original, or better, outer Great Wall had run. Little of it is left except some of the "Lang Yen Tai." These were the Bastions all along the "Ten Thousand Miles Rampart" or as called in Chinese, the "Wan Li Chang Cheng". Wolf's dung was burnt when the enemy approached, so as to give a signal to the population.

It was dark when we reached the outer Great Wall of Ta Tung Fu. We entered the suburb of this mud walled enclosure called Nan Kwan. The gate keeper held us up for our passports. Less than half a mile further on we approached the first Inner Wall Gate, and subsequently reached the second and third inner gates along these fortress-like protections of Ta Tung Fu. At the fourth inner gate, 40 feet high, we were held up again by the military police, but were allowed to pass straight on north through the whole city, after explaining that our intention was to put up in a semi-foreign hotel near the railway outside of the north gate of the city. This was the Tung Ho Tsan, where a heated kang and Chinese meals would give us greater comfort than on our overland journey. When settled in this hotel the police came again to look at our passports, after which we were left in peace.

Ta Tung Fu is a busy city with a cosmopolitan aspect of life, as many Mongols wander through the main streets, where the bazaars are, to make their purchases. We were impressed by the busy life and industrial activity of this Mongolian border centre, and the future which this city has in store with the extension of the railway through Mongolia towards the Trans-Siberian Railway and its nearest connection to Europe from China.

IV.—THE SHI FO SI 石佛寺.

The last day of our visit to Ta Tung Fu was spent in taking a 35 *li* mountain trip to Yün Kang, the site of one of the most interesting historical caves of China, the famous Ta Shi Fo Si. This monumental sight comprises hundreds of dug-outs in the sandstone of a mountain palisade along which the old overland route leads across the mountain from Ta Tung Fu north-westward towards Kwei Hua Ting and Sui Yuan, and farther west towards the northern bend of the Yellow River and the roads connecting with Shensi, Kansu, and Hsin-Kiang on towards Urga northwards, as well as to the Gobi and Altai Range, in north-westerly directions.

It was a difficult matter to proceed in a Peking cart to this famous sight at Yün Kang. A bitterly cold wind was blowing all day, and the shaking we got on the old unlevelled overland road was terrible. After leaving Ta Tung Fu, we crossed on the plain the railway coal feeder which brings excellent coal from the Yün Kang coal district to Ta Tung Fu, from where this product is shipped eastward. Soon the mountain road led upwards in a zig-zag course over sections of the mountain where the bastions indicate the former existence of the Great Wall. Most of the route winds along a frozen brook which looks like a glacier. In front of the Kwan Yu Tang temple on this overland road, a fine terra cotta glazed Ying Pi (shadow wall) attracts the attention. This wall is over forty feet high, eighteen feet long, and five feet thick. On it are three large dragons in relief, and the blue and yellow colors are most attractive and unusual. Along the main east road in Ta Tung Fu are also some similar Ying Pi with ferocious looking dragons.

On reaching the plateau of Yün Kang we saw to the right of the river the shaft and pumping station of the coal mine. In a little more westerly direction a sandstone palisade became visible. There was Yün Kang village closed up in the northern rear by three distinctive divisions of the Palisade—an eastern section, a central temple section and a western multitude of smaller and larger dugouts. In these dugouts there are small, large and huge figures of religious Buddhistic monuments to be seen.

This imposing piece of workmanship was carried out during the Wei Dynasty (A.D. 386 to 535). It took over a hundred years—during the reign of three rulers—to execute this marvellous work of art. The introduction and spread of Buddhism throughout China from India brought this unique sight into existence at this spot of Mongol-Chinese border life. Only in Szechwan, at the confluence of the Tung-, Ya- and Ming River in plain sight of Kia-Ting City, a similar imposing sight exists and at the Lung Men, near Lo-Yang (Honan Fu) in Honan.

The Temple section named Shi Fo Si, (also Ta Shi Fo Si 大石佛寺) contains the finest selections of art. One who has seen many temples while travelling through China might think it better to leave out a visit to this house of worship; but this would be a great mistake, as after passing through the various temple courtyards, one stands before a large temple façade of four or five stories, in the rear of which the imposing Buddhist Gods come to view. In fact the Temple façade with its blue-glazed terra cotta

tiles and its inner yellow terra cotta designs is simply a large balustrade to protect the inner grottoes with their treasures. There is an eastern and a western division of the temple, each with a large staircase 100 feet high or more to climb. From each story one gets a view of the grotto and can admire the huge figures of the gods.

Entering the lower hall of the western temple we soon stood before a huge rock cut out of the palisade with a base thirty feet square with a height of ninety feet towards the roof of the dugout. The base of the whole dugout measured sixty-three feet in width and fifty-five feet in length. On the four lower sides of the huge rock were rooms for the colossal statues. In the front section was the huge goddess Shi Chia Fo, all cut out of the rock and gilded; on the other three sides were colossal statues, but not gilded. The Shi Chia Fo had a height of about fifty feet. The walls of this enormous grotto were covered with miniature and larger images. On a chiselled stone tablet on the wall twelve rows, each of sixteen gods in relief, could be counted. All these, and many other features of religious veneration, had been cut out of the rock. We climbed up story after story on the rather dangerous staircase, which was holy and in need of repair. On the third story we found a passage way leading from the temple staircase balustrade right over to the upper inner platform of the solitary inner rock of the grotto. There we stood before an upper set of statues, four of which images, quite huge figures, are carved around the four sides of the rock. They were probably twenty feet high. Carved stone columns held the rock firm with the roof of this stone inner grotto. A gangway leads to the top platform of this grotto, on which additional images and artistic cut-outs can be seen. One of them is a big goddess surrounded by clouds. On the upper grotto wall are the eighteen Lo Han, or disciples of Buddha. Before we turned to the eastern temple grotto, by taking another passage way from the upper platform downwards, we had a fine view from the outer verandah of the fourth story temple balustrade over the Yün Kang plateau, with its extended village below, and its fortress-like gate enclosure to protect the villagers from robbers. On our downward passage through the eastern of the two temple balustrade walls we had a fine opportunity of viewing the monstrous-sized figure of Mi Lo Fo in the centre, surrounded by large and small images. The shape of this grotto is different from that of the western temple. But the walls of the grotto hold innumerable carved images,

similar to those in the other grotto. When we arrived at the foot of the grotto, we had a fine perspective of the whole aspect of the inner decoration of this oval-shaped immense temple hall with its stone wall. To get an idea of the height of Mi Lo Fo (god), it can be stated that the upper leg alone measures over thirty feet and the other parts of the body are in proportion. Lower down, in the front hall of this temple, stands a big 'Praying Wheel' with the Lamaistic inscription: "Om Mani Padme Hum."

In a side section of the temple compound, to the west, there is an open gallery of six big grottoes and hundreds of smaller dugouts. The big grottoes all hold huge images, some of which unfortunately have gone to ruin. This is caused in part by the villagers making use of the grottoes as stables and milling factories, and in part by soldiers who enjoy camping in the dugouts. The western gallery of the Temple has a finer selection of stone images, while the small section on the rock to the east of the temple is of lesser grandeur.

Before leaving Yün Kang, we went over to the coal mine and heard that this mine is temporarily stopped. Another mine farther west, of which the Kailan-Mining Administration are the owners, which also promised an excellent supply of anthracite coal, also had to stop work, owing to the expense of transportation east to the coast. But the mines in the immediate vicinity of Ta Tung Fu, just before the Ta Tung plain is reached, are working day and night, and their products shipped daily by rail towards Peking.

V.—MODERN INLAND COMMUNICATION ON THE BORDER BETWEEN CHINA AND MONGOLIA.

It had been our intention to pay a visit by rail to the recently opened section of the line, from Ta Tung Fu to Kwei Hwa Ting and Sui-Yuan. This extension of the original Peking-Kalgan Railway, now called the Peking-Suiyuan Railway, is only 95 miles from Ta Tung Fu to the newly opened terminus. But the conditions prevalent did not allow it; the new railway stock is not yet on the spot; it would have taken fifteen to eighteen hours in unheated third class coaches, which is less severe for Mongols and Chinese, dressed, as they are, in heavy sheepskin furs. The cold experienced had already been far too severe, and we gave up the idea of making the trip. However, interesting information was to hand on the spot to

show what the future holds in the development of travel and transport, not only by the already finished extension of the line beyond Sui-Yuan and Kwei Hwa Ting, but also beyond to Paotow city. Apart from the fact that this railway is ultimately intended to form the shortest direct link of railway communication via Urga to Khiakta and Irkutsk, the Siberian Capital, whence runs the Trans-Siberian Railway to Europe, it is another very important carrier of products coming from North-western China towards the markets of Kwei Hwa Ting, Ta Tung Fu and Kalgan.

Kwei Hwa Ting and Sui-Yuan are two neighbouring towns on the borders of Mongolia, a short distance from the important town of Paotow, whose natural position makes it the emporium of future development and exchange of trade between the China Coast and inner Asia. Barges from Kansu and Shensi bring products even from Chinese Turkestan and Kokonor, on the Yellow River to Paotow, where transshipment must take place. Paotow lies on the eastern end of the most northern bend of the Yellow River, which artery of communication thence takes its last turn southward towards Tung Kwan Ting. The river is full of rapids and obstructions to navigation. The enormous masses of products, including hides, skins and furs, as well as wool, medical herbs, tobacco and so forth are therefore taking the quicker means of transportation by rail, instead of carts and camels. With this in view, the railway engineers in 1922 have constructed the rails to Paotow for an additional distance of about one hundred and twenty miles. This additional extension from Ta Tung Fu via Kwei Hwa Ting and Sui-Yuan towards Saratsi (Sa Hsien) and Paotow was opened for traffic at the end of 1922. An auto service between Kwa Ting to the impressive site of the Mongol-Tibetan Lamaserie of Sarati, also known as Salachi, and Paotow had been carried on before. (The Salachi lamaserie is ruled by the Red sect of Lamas.)

The railway extensions from Ta Tung Fu west left the line of the old historic Mongolian overland route, and leading north from Ta Tung Fu, crosses the northern mountain chain, with the outer Wall of China, which was the line of defence between China and Mongolia. Twenty-five miles north of Ta Tung Fu, the market place Fen Chen is reached, whence the railway runs in a westerly direction to Kwei Hwa Ting and Sui-Yuan. These two places are only a short distance from each other, and the railway centre lies just between them. Kwei Hwa Ting, on account of its strategic

position, is garrisoned by Chinese soldiers and a good deal of business life is to be seen, especially in the winter, when the Mongols bring their products to this market for barter and exchange. Sui-Yuan is a Manchu town, where, since the Manchus became rulers of China, these settlers were pensioned as defenders of the throne in Peking. However, the Republican Administration has not disturbed the Banner-men, who joined the colors of the new government of China in 1912. China has Manchu garrisons along the Mongolian border. Their principal strongholds are at Shanhaikwan, (on the Golf of Pei-Chihli), Jehol (known as Cheng Teh Fu, where the famous Mongolian Summer Palace of the Manchu Ruler was), Cha Ha Er, right outside of Kalgan, and Sui-Yuan, the Manchu town north of Kwei Hwa Ting. From here the gateway leads towards the Ordos, and into Kansu, as well as to Hsin Kiang (Chinese Turkestan) via Paotow Chen. The distance of the postal route from Paotow to Lung Hsing Chang and Ningsiafu, on the borders of Shensi and Kansu, is only about 1,300 li, or over 400 miles. At this point is the great woollen market with its famous carpet industry; here a road connecting with Lanchow Fu and Central Asia leads towards Kashgar and Persia. Also from Lanchow Fu, the capital of Kansu, the old road leads to Sining Fu on the Border of Kokonor, and into North-eastern Tibet, and this was the road Père Huc and Father Gabet took in their interesting journey to Lhasa almost two centuries ago*. Considering the future of transport from Paotow and its importance on present inter-communication and caravan routes with the people of the steppes, the approach to this trading centre by railway from Tientsin and Peking is of great advantage. Like Kalgan and Ta Tung Fu, Paotow has a direct route to Urga, the distance being likewise about 600 miles. Camel caravans cover this distance in about three weeks; ox carts in about six weeks, while automobiles can cover the Mongolian high plateau to the Mongolian capital in four to five days. The caravans also regularly take the overland route to Uliassatai and Ulianghai.

We were finally ready to leave Ta Tung Fu, and took the early morning train which leads in north-easterly direction

*General George Edward Pereira, former Military Attaché of the British Legation in Peking, succeeded in 1922 in penetrating from the Chinese Borders into Thibet reaching Lhasa and continuing the journey via Sikkim to Calcutta, a journey of over 7,000 miles through Central Asia done on foot. The General walked over the heights of "The Roof of the World".

through the valley between the foothills of the mountain chain which divides China from Mongolia. This is a continuation of the inner Mongolian Plateau which we had traversed on the approach to Ta Tung Fu on our overland journey. Villages and peasant homes are to be seen along the fertile route, which at one point, half way between Ta Tung Fu and Kalgan, runs quite close to a well preserved portion of the Great Wall of China, with its bastions and gateways. Before noon our post train reached Kalgan, covering the distance of nearly 110 miles in about six hours' time. Here we made a last stop, so as to get an impression of the improvements which Kalgan (also called Chang Chia Kou by the Chinese) boasts of since the penetration of the railway to this border town, and the developments which have taken place since the completion of several automobile connections to Uрга, a distance of 680 miles. Kalgan has been built up, and now shows a greater business activity. In the inner parts of its walled city wide streets have been laid out, and one is struck with the prosperity of the population. On the outer wall road of Kalgan, 3 miles long, known as the Mongol Market, are the principal bazaars and busy shops of Chinese handicraft. This road leads due north to the Ta Ching Men at the mountain entrance from Chahar into China. This gateway is part of the old greater outer Wall of China, but the wall here has disappeared; only the so-called "Pao Tun," or Gun Bastions, are still standing. Their common name is Liang Yen Tai or Wolf Dung Towers, they stand some distance apart, and were used to send signals on the approach of robber hordes. Wolf dung or camel dung was ignited, the smoke of which was taken as a warning of the approaching foe. Kalgan was soon left far behind, the Peking-Suiyuan Railway taking us in half-a-day's journey over the Nankao Pass, two thousand feet above sea level, to Peking, where our cold winter journey ended.

A PAGE FROM ANCIENT CHINESE HISTORY.

The Story of Kou Tsien—King of Yueh.*

By JOHN DARROCH, D.LIT.

The page from ancient Chinese history to which this paper refers is an exceedingly well-thumbed one. A recent issue of a Shanghai Chinese newspaper said that after his defeat by Wu Pei-fu, General Chang Tso-lin of Manchuria listened with avidity to one of his secretaries telling this tale of the humiliation of Kou-tsien and his triumphant revenge.

The authorities for the truth of the story are as numerous and respectable as those that attest any fact in Chinese history. First of all there is the "Bamboo Books". As is well known, these are a collection of Bamboo tablets on which history was written before paper was invented. They were exhumed from the grave of 襄 Hsiang, King of 衛 Wei who died in 295 B.C. When the "books" were found in A.D. 281 the characters in which they were written were already obsolete and were with difficulty deciphered. The truth of the find has been very much disputed by Chinese and also by foreign scholars. But the recent discovery of ancient bamboo books in Central Asia by Sir Aurel Stein suggests the likelihood that the "books" are really as ancient as they claim to be. It is easy to be sceptical and quite possible to doubt truth itself. The *New China Review* for August, 1921, contains illustrations of the bamboo slips found in Asia and the number for June 1920 has a valuable article on the chronology of the Bamboo Books by Arthur Morley. The only reference to the war between the kingdoms of Wu and Yueh contained in these books is given in a terse sentence of seven characters 元王四年越滅吳. "In the fourth year of the reign of King Yuen Yueh destroyed Wu." That is the essential fact stated in the briefest possible manner and with no admixture of error, and this can be said of few histories.

* Read before the Society October 19th, 1922.

The 書經 Shu King, the so-called Canon of History, which was edited by Confucius, ends some 200 years before the events narrated in this page of history begins. There is, therefore, no reference in it to the events we are discussing.

The 春秋 Ch'un Ts'iu, the Spring and Autumn annals, —the history of the State of 魯 Lu written by Confucius— covers the period from 722 B.C. till 481 B.C. and contains the whole of the story with one large and conspicuous gap. It is contemporary history and therefore the best authority we have even though contemporary history is not necessarily authentic history.

Sze Ma-ch'ien devotes a section in his History to the struggle between 句踐 Kou-tzien of 越 Yueh and 夫差 Fu-chai of 吳 Wu. His is the fullest account of those quoted, and though he lived and wrote some 500 years after the events of which we are speaking, he was China's greatest historian and compiled his work with great care from the most authentic sources. We may take it that his narrative is as reliable as any history recording the story of former years can be.

The 通鑑 Tung-chien (Imperial History), compiled in the reign of Ch'ien Lung (1736-1796), also notes the struggle between the kingdoms of Yueh and Wu according to the years in which the various battles, or diplomatic events occurred. This history was compiled by a number of the foremost scholars in the Empire at a time when scholarship was at a very high level in China. The events chosen for incorporation in the history are only such as those men thought authentic and worthy of a place in a record that was meant to be a standard of reference to future ages. A really critical paper, which this does not profess to be, would note the differences between these various accounts and weigh the reasons why one omitted what another contained and so seek to search out absolute truth from tradition. I have not attempted to do so because my aim is to give the facts, according to reliable authorities, of an interesting incident in China's long and troubled history.

There are many other books which one might have consulted and these would probably have yielded more picturesque details had such been desired. The history of the cities of Soochow and Hangchow do, as I have heard, discuss in detail the period we are dealing with, but one writer borrows from another as the earth rests on the back of an elephant, and the elephant stands on a tortoise, etc. I think the books we have consulted give us a sufficiently

accurate picture of the life and habits and characteristics of the men who lived in this part of China 2500 years ago. Surely that is a study interesting enough in itself without worrying over critical and probably unsolvable problems which lose themselves in a wilderness of arid discussion.

The time covered by the struggle between Yueh and Wu was from 495 B.C. to 472 B.C., a period of 23 years. These were the days of the "fighting states" and wars between them, severally and in ever-changing combinations, were frequent. This period embraces the events narrated on the page of history which we have chosen for discussion.

Roughly, for the frontiers of states in those days, wavered back and forth over an indeterminate area, 越 Yueh is Chehkiang and 吳 Wu is Kiangsu. China was bounded—also roughly—by the Yellow river on the north, the Yangtse on the south, the Han river on the west and the sea on the east. The Chou dynasty was the ruling power but the Emperors exercised nominal suzerainty over the kings of the vassal states. Amongst these one "tyrant" after another arose and "held the ear of the ox" at the sacrifices which were always offered when a conference of rulers was held. He, in his turn, was dispossessed by some more forceful or more fortunate ruler until 255 B.C. when the ruler of Ts'in swept them all away and became the "first Emperor" of all China.

Wu and Yueh were in ancient times barbarian states. The King of Yueh was descended from the great 禹 Yu who had regulated the waters of the rivers, which had turned a great part of China into a marsh, in the days of 尧 Yao and had afterwards succeeded him on the throne. Yu died in Yueh and the fourth King in descent from him, fearing that his tomb would not be properly attended to, appointed one of his sons to be ruler of that State and entrusted him with the honourable task of offering the sacrifices due to the founder of their house. King Kou-tsien was the twentieth in descent from this appointee but even as late as his day Yueh was still called barbarian by orthodox Chinese of the central states.

The Kings of Wu had an equally honourable descent. Their ancestor was that 古公亶父 Ku Kung Tan Fu who founded the imperial house of Chou. His two elder sons, perceiving that their father's wish was to leave his inheritance to their more brilliant younger brother, ran off into the wilds of Wu. One of them tattooed his body and let his hair grow long as was the custom of the untamed inhabitants of his adopted land.

闕廬 Hoh-lu was the reigning king of Wu when our story opens. He was originally known as 公子光 Kung Tze-kwang and was cousin to the reigning monarch 僚 Liao who had an unfortunate penchant for a certain kind of broiled fish. There came in those days to the court of Wu a stranger from the State of 楚 Ts'u, the modern Hupeh. This man was 伍子胥 Wu Tze-hsu or 伍員 Wu Yuen and he is the hero of the tale. His father was Prime Minister of the State of Ts'u and was, with his elder son, put to death by the Prince of that State. The younger son escaped and joined himself to the State of Wu, hoping that he might, by his talents, raise that State to such a position of power that he would be able to use its army to revenge the death of his father and brother. His keen eye saw in the young and ambitious prince, Kung Tze-kwang, the kind of Master who might compass the end he had in view. He trained a certain cook named 專諸 Chwan Chu to broil fish in the style beloved of King Liao. A banquet was prepared and the cook gained admittance to the presence of the King with his cooked fish on a platter. But in the body of the fish was concealed a sword and plucking this forth he slew the King. Though he was immediately cut down by the guards the purpose of Wu Tze-hsü was accomplished, and Kung Tze-kwang became Hoh Lu, King of Wu.

Hoh Lu was a restless and ambitious man; the Napoleon of the days he lived in. The art of metallurgy developed considerably in his day. Mr. E. H. Parker, a very competent authority, supposes that it was at this time that the Chinese discovered the method of forging steel weapons, and that before this date bronze only was worked. Be that as it may, it is certain that there was great activity in the craft of sword-making, and famous weapons had names like King Arthur's sword, Excalibur. One man sacrificed his two sons to the god of the crucible and produced a famous weapon. Another named 干將 Kan-tsiang found that the metal in the furnace would not come clear. His wife 莫邪 Moh-ya asked the reason for this failure to secure a satisfactory result, and was told that the ancients always sacrificed a victim at the critical point, whereupon she threw herself into the furnace and immediately the metal precipitated itself. The fame of these ancient workers in metal is commemorated in the name 莫干山 Mokansan, the well-known summer resort near Hangchow, which is literally "the hill of Mo and Kan" where be it noted the wife's name comes first for it was through her sacrifice that the sword was successfully forged.

Note.—In the 辭源 Tz'u-yuen, the Commercial Press Dictionary, it is stated under the character 干 kan that the wife threw her hair and the parings of her nails into the furnace. Under 莫 mo it is said that she crept in herself. Such discrepancies are as common as we should expect in all the books that record this page of history. Where the death of Hoh-lu is recorded one book says he was wounded in the foot by an arrow; another that a battleaxe was the weapon used. Minor differences of this kind are passed unnoticed. The essential facts are not affected by them.

Armed with these new and terrible weapons, Hoh Lu seems to have won many victories over the soldiers of other States who, presumably, carried bronze swords only. He extended his kingdom and became great and powerful. He removed his capital to Soochow where he built a famous tower, the name of which clings to the site until this day.

When Hoh Lu died he was buried with barbaric splendour with his sword beside him. Three hundred years later, the great Ts'in Shih Hwang-ti visited Soochow and cut through the mountain on which the ancient King was said to have been buried, hoping to rifle his tomb and recover the treasures buried there, and the sword of victory. The excavators found nothing but water gathered in the hollow they made and the pond is called the "Pool of the Sword" even now.

Wu Tze-hsü is the type of the stern, unbending, and incorruptible Chinese official of former days. The tragedy of his early days overshadowed his life and he saw that if his aim of leading the armies of Wu to destroy the State of Ts'u, in revenge for the murder of his father and brother was to succeed, Yueh must first be destroyed. With rival and watchful State on his border it was not possible to plan a far-reaching campaign against Ts'u. For this end he lived and schemed and, it is, perhaps, also true to type that he failed. Had King Hoh Lu lived, the end of the tale might have been different, but his son and successor was made of baser material and so Wu's schemes came to naught, because of the inadequacy of the instruments with which he was forced to work.

FIRST WAR.

In the days of Hoh Lu there was a standing feud between Wu and Yueh. In 495 B.C. 允常 Yun-chang, King of Yueh, died. Hoh Lu determined to take advantage of the period of mourning for the King and attack his enemy. Wu Tze-hsu strongly advised against war. To attack a neighbour State, while mourning for its king was contrary to

precedent, which was the equivalent of international law in those days. Wu said "It is true that not so long ago Yueh attacked us, and we are justified in retaliating, but to do so during the period of mourning would be unlucky; we therefore ought to postpone our attack for a time." Characteristically, Hoh Lu was unwilling to wait and launched an army of 30,000 men against Yueh. 句踐 Kou-tsien, the new King of Yueh, anticipated the attack and led his army to oppose the King of Wu at a place named 槠里 Tsui-li near the modern Kashing.

The army of the King of Wu impressed their enemies by their perfect equipment and steady discipline. It seemed impossible to break their ranks. Kou-tsien had in his army a dare-to-die corps of criminals; men whose lives were already forfeit and who were given a chance to redeem their crimes by some deed of desperate valour. They approached the army of Wu, unsupported, hoping that the enemy would break his array in order to seize these slaves for their own booty. But the warriors of Wu were not to be tempted and Kou-tsien began to despair of victory. Then one of his generals suggested an expedient, surely unknown in the annals of any other nation. Kou-tsien harangue the criminal troops and asked them to sacrifice themselves for their country. They replied that their lives were already forfeit and that they were ready to do whatsoever their Lord, the King, should appoint.

Three hundred men were chosen and sent forward with their bodies bare to the waist and each holding a knife in his right hand. Instead of advancing against their foes with threatening cries they walked slowly forward and when close to the ranks of Wu each man deliberately cut his own throat. An uncanonical book says that some plucked off their heads and hurled them at the enemy before they fell; others allowed their heads to fall to the ground and they remained standing upright—a headless army. The whole story seems incredible beyond words and yet it is vouched for by all the authorities quoted above.

The army of Wu was horrified at the sight of this ghastly sacrifice. Their ranks were thrown into disorder and Yueh, attacking on the instant, won a complete victory. Hoh Lu was wounded in the foot. His big toe was severed and carried off with his shoe in triumph by the enemy. They carried him away but he died seven li from the battlefield. His last words to his son were "Do not forget to revenge my death on Yueh?"

夫差 Fu-ch'a, the new King of Wu, remembered his father's dying injunction. He posted a guard in the hall whose duty it was to say to his master each time he crossed the floor "Fu-ch'a, have you forgotten that the King of Yueh slew your grandfather?" To which he would reply "Yes, yes. How dare I forget."

SECOND WAR.

We now come to the second war between Wu and Yueh and here we part company from our principal authority, for the Spring and Autumn Annals dismisses this part of the history with the curt sentence "After three years Wu avenged itself on Yueh." The details of the story are supplied by Sze Ma-t sien and other historians.

The King of Wu set himself steadfastly to retrieve his fortunes. For three years he laboured at his preparations for another war. It was to be a naval struggle, and boats were prepared, and troops collected to sail down the canals, possibly our own Soochow Creek, and through the 太湖 Great Lake to attack Yueh.

Kou-tsien was informed by his spies of these preparations and, believing that attack was the best means of defence, he consulted his advisers whether it were not better to anticipate the enemy and be the first to strike. 范蠡 Fan-li, who was in Yueh, what Wu Tze-hsu was in Wu, with this difference that Fan-li is the type of the crafty, unscrupulous and, therefore, successful official, replied, "I have heard it said that swords are dangerous weapons to handle; war is the negation of virtue and a combat the last resort in diplomacy. He who practices secret and unrighteous diplomacy, who loves to use dangerous weapons and lightly places his own person in the extremity of hazard—God forbids it and he shall not prosper."

The words "I have heard" are the usual formula with which a Chinese adviser began a quotation from the sages. These words are taken from the writings of Sun Wu, an early writer on the art of war, whose book has been translated by Dr. Lionel Giles, Curator of Chinese Manuscripts in the British Museum, and published with a preface by the late Earl Roberts. He lived in the days of Hoh Lu and it is interesting to find him quoted as an authority so soon after his death. He is the earliest Chinese writer on the art of war whose books have come down to us.

Fan-li cannot be placed in a high rank as a Chinese statesman. He is not credited with any high moral principles,

yet the wisdom and sagacity with which he strives to dissuade his master from war is altogether admirable.

The King of Yueh replied, in Kaiser-like phrase, "I have decided" and ordered his ships to be prepared for action. The navies met in the Great Lake, which can be seen from the windows of the train when nearing Soochow, at a place called Fu-tsiao. A north wind blew and the ships of Wu had the weather guage. The navy of Yueh was destroyed and Kou-tsien, collecting 5,000 men—the remains of his army, retreated to a place named 會稽, Hwei-gi, where he was soon encircled by his enemies. There was no hope of breaking through, and, too late, he recognised the folly of his course. He said to Fan-li "I have brought this on myself by refusing to take your advice; what can we do?" Fan-li replied "If a man can be full and not be proud he accords with heaven and heaven will help him. If a man can be humble and yielding towards others then men will assist him. If a man be moderate in his ambitions the earth itself will be in league with him. There is nothing for it now but to appeal humbly to your enemy; tempt him with valuable gifts and, in the last resort, offer yourself to be his servant." Kou-tsien said "Yes" and sent his General Wen-chung 文種 to beg terms of surrender from Wu. Chung crept into the presence of the King of Wu on his knees and said "My prince, your defeated servant, has sent me, an unworthy ambassador, to plead for terms with you, our Master. Kou-tsien will be your servant; his wife shall be your concubine." The King of Wu was ready to acquiesce when Wu Tze-hsu intervened. He said "Heaven has given Yueh into the hands of Wu; do not accept their surrender." Wen-chung returned and reported the failure of his mission. Kou-tsien then decided to slay his wives and their children, burn his treasures, sally forth at the head of his men and die sword in hand. But Wen-chung expostulated. He said "P'i, the Prime Minister of Wu, is a covetous person. We can move him with a bribe; allow me to appeal to him." Chung was then sent with a present of fair women and rich gifts to P'i, who received them and introduced Chung a second time to the presence of the King of Wu. Chung knelt before the King and said "I pray your Majesty to forgive my master, Kou-tsien. He offers all he has for his life but if your Majesty will not grant him mercy he has determined to slay his wives and family, burn his treasures and die fighting. He has still 5,000 trained men at his disposal; your Majesty may triumph but the victory will be dearly bought." P'i reinforced the envoy's arguments. He said "The King of Yueh

is willing to become our vassal. He gives up all his treasures to enrich our kingdom; it is much to our advantage to accept this offer." The King was about to consent but Tze-wu again interposed. He said "It has been said that virtue should be continually nourished but evil instantly exterminated. The lands of Yueh lie along our frontier and its King is our natural enemy; why should we neglect this opportunity of removing a menace? If we allow this opportunity to pass we oppose the decrees of Heaven and strengthen a robber State. Kou-t sien is a wise ruler; Chung and Li able statesmen. If we let them go we shall repent it when it is too late." The King of Wu refused to hearken and granted the prayer of the King of Yueh. Tze-hsu went out and said "Yueh will take ten years to recover her man power, ten years more to train the next generation of soldiers; in twenty years Wu will be a waste." The prediction was literally fulfilled.

The king of Wu having raised the siege, Kou-t sien said to his General Wen Chung "Ah, I was nearly finished here." Chung replied "What matter? Tang, the founder of the Shang dynasty, was imprisoned in the Summer Tower. Wen-wang, ancestor of the House of Chou, was banished to Chou-li. Chung-er of Tsin had to fly to Tih. Hsiao-peh, of Ts'i, had to escape to Lu. Yet they all ultimately became kings. Looking at it in this light may not misfortunes turn to our advantage?"

According to most authorities Kou-t sien was allowed to return to his capital to set his affairs in order and then went a prisoner to Wu where, with his wife and his Prime Minister, Fan-li, he suffered the extremity of degradation, being made a scullion in the King's kitchen. By subserviency and even loathsome sycophancy he at last won the confidence of the King of Wu and, after three years, was allowed to return to his kingdom. Others hold that he merely sent hostages and was not himself compelled to go.

On his return home Kou-t sien resumed his reign, his heart burning with resentment against those who had humiliated him. He slept on a pallet of brushwood and hung a gall-bladder in front of his throne. This he would taste occasionally, to remind himself of the bitter bread he had eaten in captivity, and say as he did so "have you forgotten the defeat of Hwei-gi?" He committed the care of his army to Fan-li and made Chung his Prime Minister. He ate no meat at his meals and wore only one robe that he might set his people an example of economy. He himself ploughed in the fields and the queen spun at the loom.

He listened courteously to those reputed to be wise and welcomed strangers to his court. He helped the poor and comforted those that mourned, in everything, making himself one with his people. He issued a decree that old men were not to marry young wives. The parents of girls who had reached the age of 17 or youths of 20 who remained unmarried were to be punished, so that the man power of the country might be increased. Doctors were provided to attend women in childbirth. Those who gave birth to a girl were rewarded with a pot of wine and a pig's shoulder; those who bore a son, with a pot of wine and a dog. (Dogs were evidently commonly eaten in those days). Those who had three children were entitled to have them supported at the expense of the State. Those who had two sons had one cared for at the public expense.

At the end of seven years, he thought he was ready to lead his people to war in order to revenge himself on the State of Wu. His counsellor, Feng, dissuaded him, saying, "The kingdom has but recently recovered from the disaster of the last war. If we now begin to prepare food for an army and weapons of attack, Wu will be alarmed and trouble may come upon us. Moreover, the hawk never feints before he strikes; let us take it for our model. At the present time Wu is leading troops against Ts'i and Ts'in. There is more bad feeling between him and those States than between him and us. His ambition soars up to Heaven and even menaces the imperial house of Chow. He is restless and careless which leads to extravagance. This conduct will procure for us an opportunity of revenge. Let us ally ourselves with the State of Ts'i, make friends with Ts'u and have an understanding with Ts'in. Wu's ambition will lead him lightly to make war and we, in alliance with those three States, can easily crush him." Kou-t sien said, "Very well" and decided on this policy.

Two years later, in 483 B.C., ten years after the rout of Yueh on the Great Lake, Wu decided to attack the State of Ts'i, which news rejoiced Kou-t sien, who came with a large retinue to wish his Suzerain good luck in the war. He brought rich gifts to the King and his courtiers, only omitting Wu Tze-hsu, who was his implacable enemy. The Court was greatly pleased with this welcome support from Yueh but Tze-hsu growled "He brings grain for our troops to fatten them like pigs for the slaughter." He remonstrated with the King saying "We should not embark on this expedition. I have heard that Kou-t sien lives so sparingly that he has never two dishes of meat on his table

at one time; he shares his people's labours and sorrows. Our quarrel with Ts'i is like a skin disease but Yueh is a pain at our heart. These feigned subserviences are but a scheme to accomplish the designs he has upon us. It would be wise to abandon the expedition against Ts'i and turn our arms against Yueh. Even if we conquer Yueh it will be like adding a few acres of stony ground to our inheritance that will bring us no advantage. Whoever heard of a physician who cured one disease by inducing another? Pan Keng* said to his people 'If you are† wilful and disobedient and play the traitor I will slice off your noses and exterminate you. I will leave none of you alive to perpetuate your seed in my new Capital.' It was thus that Shang rose to power. You, Sir, adopt a different policy and yet hope to attain greatness; is that not a difficult end to attain by these means?" The King would not heed the remonstrance but determined on the war with Ts'i. Wu Tze-hsu came out from the audience and said "The King will no longer heed counsel: in three years Wu will be a wilderness."

The expedition against Ts'i was successful and on his return the King rallied Wu Tze-hsu on his forebodings. Wu said "It is too soon to boast yet." The King was angry and Tze-hsu wished to commit suicide, but the king prevented him. The Prime Minister P'i, who was in the pay of Yueh, slandered Tze-hsu to the King saying "Wu Tze-hsu is outwardly loyal but really he is a cruel man. His father and brother were killed by the Prince of Ts'u but he did not care. Is it likely that he will care for you, Sir. You wished to attack Ts'i and he strongly dissuaded you. You carried out your intention and returned triumphant. He was annoyed that his prediction was falsified and so he minimises the result of your policy."

The King of Wu, wearied with the continual expostulations of Wu Tze-hsu, sent him on an embassy to Ts'i. Wu took his only son with him and when in Ts'i changed his name and entrusted him to the care of an official in that State: thus giving full proof of his belief that calamity was about to fall on the State of Wu and he desired that his son might escape the catastrophe. When he returned the King learned of this action and was greatly incensed because of it. He sent Tze-hsu a sword as an intimation that he should take his own life. When Wu received the sword he laughed grimly and said "It was by my aid that

* Quoted from the Shu-King. † 顓臾 a pun on the name of Yueh.

your father became King. You were appointed heir to the throne on my intercession, and offered to halve your kingdom with me. I would not accept your offer and now you hearken to the voice of a traitor and send me to my death." He said to his servants, "Wu is about to be destroyed; plant my grave with Kia trees, the wood of that tree is good for coffins and these will be needed soon in Wu. After my death take out my eyes and place them over the East gate of the city (Soochow) that I may see the troops of Yueh enter to destroy it." He then took the knife and cut his throat.

When the King of Wu learned the purport of Wu Tze-hsu's last words he was furious and ordered the head to be severed from the corpse and the body to be sewn into a wine-skin and cast into the river. He apostrophised the dead man saying "Now, I have taken your head from your body, you will no longer be able to argue with me. Your body will float back and forth with the tides till your bones are bleached in the sun; what harm can you do me any more?"

But the people of Wu venerated the statesman who had served their King so loyally. They built a temple to his memory and one of the gates of Soochow is still called by his name. At Hangchow, too, the people say when the bore rushes up the river in its majesty and the great wave lifts its head threateningly, that Wu Tze-hsu is riding on the waters and menacing his old enemies with his wrath.

In the year 482, one year after the death of Wu Tze-hsu, there was an important meeting of the heads of States held in Honan at a place called the 黄池 Yellow Spring. This was an important event in Chinese history and is intimately connected with the final act in the wars of Wu and Yueh.

The Kings of Wu, Tsin and Lu met to discuss affairs of state but first there arose a question of precedence. The procedure at these conferences was something like this. The treaty, drawn up between the contracting parties, was laid on the body of an ox sacrificed for the purpose and was sometimes sprinkled with its blood. The representative of the leading State at the conference held the ear of the dead animal; the others standing round in some prescribed order. He then smeared some of the blood on his lips; each of the members of the conference did likewise, probably, to signify that they would maintain the sanctity of the treaty with their blood. From this "to hold the ox's ear" came to mean to secure the hegemony of the contracting States. Chinese papers spoke of Germany wishing "to hold

the ear of the ox" in Europe. The King of Wu claimed precedence on the ground that he was the descendant of the eldest son of the founder of the reigning Chow dynasty. The King of Tsin claimed precedence on the ground that he was descended from the more ancient Yellow Emperor. The struggle waxed so fierce that one of the generals of Tsin proposed to cut the Gordian knot with the sword. But another noted that messengers had arrived with tidings for the King of Wu from his home and that his countenance betokened some crushing sorrow. "Either his favourite wife, or, the Crown Prince is dead, or, Yueh has attacked Wu in his absence, they said." This shrewd surmise was right. The King of Yueh had launched an army of 50,000 men against Wu and seven messengers had been sent with an urgent call for the King's return. Fearful that the tidings would leak out and weaken his position at the conference, the King of Wu slew the men in his tent. By sheer bluff he carried his point and the treaty was successfully concluded.

But the news from home was of black disaster. The army of Yueh had advanced against Wu in two lines. The Crown Prince collected all available troops but the flower of the army had perished in the war with Ts'i, against which Wu Tze-hsu had protested so energetically, and the ablest Generals were with the King at the Yellow Spring.

With the Princes and leaders he watched the advance of the enemy. Suddenly one of the Princes caught sight of his father's banner, which had been captured by Yueh in a former war, being carried at the head of a detachment of troops. He cried out "My father's flag! One may not see his enemy and let him live." The Crown Prince remonstrated that if he acted precipitately he might bring disaster on the State. He refused to listen and hurled himself on the foe. He won a temporary advantage but the King of Yueh coming up with the main army, he was defeated and captured with the Crown Prince. Both were put to death. It was these tidings that were carried by the seven unfortunate messengers to the King of Wu while the conference was sitting, and it proves that Fu-ch'a was a not unworthy successor to the great Hoh Lu that he maintained a high demeanour, was given precedence at the Conference and withdrew through a crowd of enemies to Wu.

But the sands of time were running low in the glass. For a time Yueh was bought off with lavish gifts but at the end of three years he again advanced and besieged the capital (Soochow). Knowing that resistance was hopeless the King sent a general who repeated on this occasion the

procedure of 23 years before, when Wu was the conqueror and Yueh was suppliant. He advanced on his knees into the presence of the King of Yueh and said "Your servant Fu-ch'a opens his heart to you. In a former war he offended you at the battle of Hwei-gi; now he is at your mercy. If you, O King, insist on setting your foot on his neck he bows to your will but he prays that you will extend to him the same grace as he once showed to you in your defeat." Kou-tsien was moved to see the misery of the King who once held his life in the hollow of his hand and was inclined to be lenient. But Fan-li stepped forward and said "In the affair of Hwei-gi Heaven gave Yueh into the hands of Wu. Wu refused the gift and Heaven now gives Wu into the hands of Yueh. Dare Yueh oppose the decree of Heaven? Moreover, O King, you have toiled and schemed twenty-two years for this. Is all we have won to be thrown away in a day? He who opposes Heaven incurs the wrath of Heaven. The fate of Wu should be a warning to you. Have you forgotten the humiliation you suffered after your defeat? Kou-tsien said "Yes, that is all true but I cannot bear to look on the distress of the messenger." Fan-li replied "Your Majesty has already committed the conduct of affairs into my hands." He ordered the drums to beat the advance and said to the messenger "Go, Sir, or I will not answer for your safety." The messenger went out weeping.

Kou-tsien relented somewhat and sent a message to the King of Wu saying that he would allot an island to him in the eastern sea—probably one of the Chusan group—where he would rule over a hundred households and still maintain his status as a prince. The King of Wu replied "I am old. I cannot learn to serve another" and killed himself, covering his face as he fell because he was ashamed to look, in the world of shades, on the face of Wu Tze-hsu.

The King of Yueh buried the King of Wu and beheaded the traitor statesman P'i, who had been in his pay while he schemed to overthrow his country. He extended his kingdom to the north of the Hwai river, was recognised as "uncle" by the Emperor and given a portion of the sacrificial meat. He is the pattern of a successful ruler. He raised himself from the dunghill to be leader of the feudal Princes and made his kingdom the equal of any of the fighting States.

Fan-li went to the State of Ts'i where he prospered so well that his name is a synonym in Chinese for Cræsus. From thence he sent a letter to his old friend Wen-chung.

(letters must have been written in those days on slips of wood like the famous "Bamboo Books"). In it he said, "When the wild geese have fled the well-tryed bow is laid aside; when the cunning hare is trapped the fleet hound is cooked. The King of Yueh has a long neck and a bird's beak. He is a man with whom one can share adversity but not prosperity; why not escape while yet there is time"? Wen-chung ceased to attend the Court on the plea of sickness but the wily King suspected that he meant to follow his friend Fan-li, and sent him the fatal sword with a note containing a grim joke. He said "You taught me seven schemes to be used to overthrow Wu. I accomplished the task with the use of three; do you imitate the former King (of Wu) and try the fourth." The fourth plan referred to was the scheme to harry and discredit the statesmen of an enemy State until they lost their standing and were driven to suicide. Wen-chung took the hint and died by his own hand.

Amongst the fair women given by Yueh to the King of Wu was the famous beauty 西施 Si-shih. None of the authorities I have given at the beginning of this article refer to her, but many legends have gathered round her name, and it seems certain that she was a historical person. There are two accounts of her end. One says that the King of Wu, realising that she had been his bad angel, threw her into the river when he was finally defeated. The other says that Fan-li, who had found her washing silk by a river stream, carried her with him when he fled to Ts'i. At any rate, she disappears from history with the fall of the State of Wu.

PRELIMINARY NOTES ON THE LITERARY BACKGROUND OF "THE GREAT RIVER."*

(The initials B. D. refer to the "Biographical Dictionary"
by H. A. Giles.)

By FLORENCE AYSCOUGH.

Much as one dislikes to open with an apology, to-night it is inevitable that I do so. As always happens when one embarks upon the study of a subject connected with China, one finds oneself in the centre of a maze from which endless paths radiate. To-night I can only indicate a few of the directions in which these paths stretch. It would take years of study to write intelligently on the subject of the Great River and these years I have not, as yet, been able to give, hence the Title I have chosen. What follows is in no sense of the word a "paper," but simply a series of disconnected "Notes" which may be of some future use. The amount of material available is overwhelming.

Sixth in size among the rivers of the World, the stream called by Westerners "Yangtze Kiang" 揚子江 is, without doubt, first in interest. This interest is not supplied by its natural features alone, but also by the extraordinary number of sites, important from an historical and literary point of view, found on its banks. To the Oriental mind, these Ku Chi 古蹟 or Ancient Traces impart a glamour of romance denied the large majority of Occidental travellers. A Bishop of Hankow tells the tale of a Japanese professor who came up the river in order to lecture at Boone University. The learned man arrived in a state of exhaustion, having hardly slept or eaten on the way, in his desire to identify the famous sites on either shore!

One may safely say that there is hardly a foot of ground between the river's mouth and its unexplored upper reaches, with which some legend, or incident in history, is not connected.

As far as the name is concerned the Chinese call the entire stream simply "The River"; "The Long River," or

* Read before the Society, 22nd March, 1923.

"The Great River"; using in each case the word "Chiang" 江. Different stretches, however, have specific names, and the "Yangtze Kiang" refers to the portion running past Yang Chou 揚州.

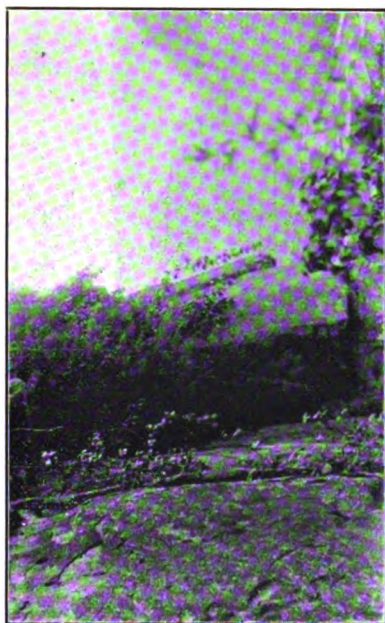
In its upper reaches the name Chin Sha Kiang 金沙江—River of Golden Sand is used, and those who, at high water season, have passed through the famous San Hsia 三峽 or Three Chasms, cannot fail to have been struck by the singular aptness of this name. When its source is released from the grim clutch of winter, the Great River descends, a raging, gleaming, torrent, of most marvellous colour. A colour impossible to describe. It is like molten copper, or, as the Chinese would say, "red brass" 紅銅.

If one looks at the profile map, published in Mr. von Heidenstam's masterly paper, "Growth of the Yangtze Delta," *Journal N.C.B.R.A.S.*, Vol. LIII, to face p. 24, the reason for this remarkable phenomenon is not difficult to understand.

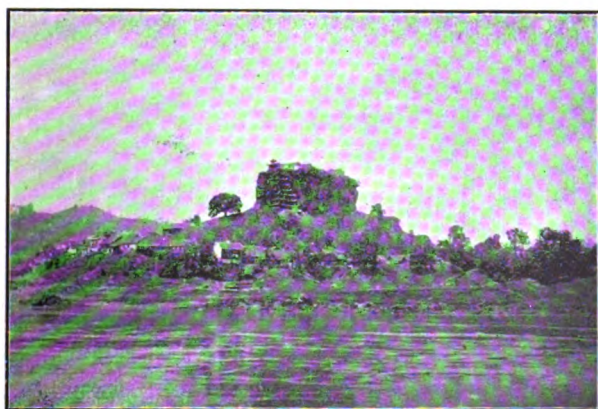
Starting at a height, 17,000 feet above water level, the river falls, before it has run half its course, to a point but a few hundred feet above the sea bringing down such masses of golden sand, that even the ocean, where it debouches, and the tributary rivers at its mouth, are highly coloured. To me the approach to what many people call the "Muddy Waters of the Yangtze" provides an ever increasing thrill of romance. Experience and study bring an overwhelming realization of what this colouration means.

My interest in the literary background has been largely stimulated by a study of Tu Fu's 杜甫 poems, and it is as through his eyes that I would treat the subject in these Notes.

Shortly after the accession of the T'ang Emperor Su Tsung 肅宗 A.D. 756 and when the An Lu-shan 安祿山 rebellion was hardly ended, Tu Fu, who had been a captive with the rebels, made his way to the temporary Court—was received with acclamation by the Emperor, and appointed to the post of Censor. This post, however, he soon forfeited. His candor was such that the Son of Heaven could no longer endure his presence, and appointed him as a minor official at Hua Chou 華州. Tu Fu soon left this, and, with his family, made his way to Cheng Tu 成都 in Szechuen where he lived and where he built the famous Ts'ao T'ang 草堂 or the Grass Hut, still a popular resort. After five years spent here his patron, Yen Wu 嚴武 died: rebellions and disorders broke out: and he decided to attempt the return journey, to what he considered the civilized portion

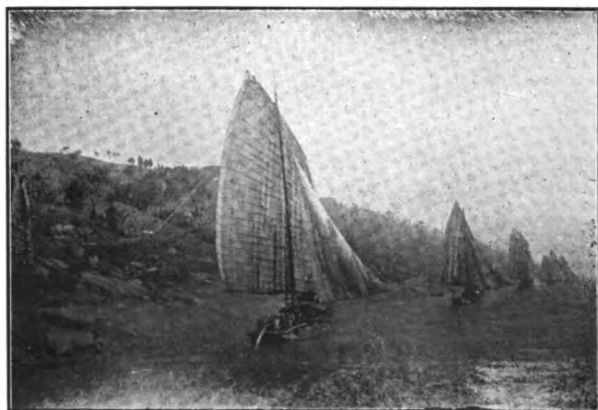


TA KEU FROM PART WAY UP THE
T'AI-PO YAI



THE SHIH PAO CHAI





FLEET OF WHITE WINGED JUNKS



MIST ROSE, FELL, AND SLIPPED BEHIND THE PEAKS



of China, travelling by way of the gorges. So he and his family embarked in the first year of the Yung T'ai 永泰 period, A.D. 765, and proceeded down stream stopping at various places on the way. That autumn they reached Yün An 雲安 (present Yün Yang 雲陽), where they made the first long break in the journey.

A few months later they pushed on to K'uei Chou 夔州 where they lived for two years, and then pushed on again to the districts South of the T'ung T'ing Lake 洞庭湖 hoping to join relations at Chêng Chou 鄭州, but Tu Fu died while they were on the road.

The site of his tomb is still shown at Lei Yang 來陽, Hunan, but his body was moved, some years after his death, to the family burial ground in Honan.

The party consisted of at least five persons—Tu Fu, his wife, a daughter and two sons: it is not unreasonable to assume that they travelled in a boat such as is used to-day: nor that they met the same fleets of white-winged vessels that now sail up-stream. The trackers, too, can hardly have changed. There is no more marvellous sight on the river than the manipulation of junks by these men, whom Tu Fu describes in the poem "Tsui Neng," 最能 (Very Able).

Years ago Mr. E. H. Parker speaking of a river in Szechuen said: "It is only navigable in the not insignificant sense, that boats can go up and down"! The same remark might almost be applied to the Great River itself: here also matter has been subjugated to mind, and for centuries, boats have breasted the seemingly unpassable rapids on the upward journey, and whirled down stream at the top of high water.

The fishermen with their immense "butterfly" nets probably stood patiently on the rocks as the Tu family passed by, while I do not doubt that the little boys longed to ride the miniature horses peculiar to the province.

At Fu Chou 涪州, too, they must have noticed the boats with twisted sterns, built to negotiate the Crow River, Wu Chiang 烏江, which wheels into Kueichow province at such an angle that these sterns are found necessary. The water from the Wu Chiang is clear and does not fully merge with that of the Great River for many miles. The effect is most extraordinary.

One wonders whether the halt at Fêng Tu Hsien 鄆都縣 was long enough to enable the travellers to gaze awestruck into the passage supposed to lead to the Palace of Yen Wang 閼王 himself? Perhaps the cult was not as

developed then as now, when a passport to the World of Shade can be bought for a trivial sum. A story told me in regard to Fêng Tu is rather amusing. My informant said that it had been customary for every official when taking up his post in the Hsien to descend the curious aperture, (which by the bye remains unexplained) and pay his respects to the ruler below.

"Only those who were perfectly sincere and upright could return"—the story-teller paused for a moment then added: "It was found necessary to close the well-head."

Below Fêng Tu the stream cuts its way through a terrible ledge upon which the head and shoulders of Kuan Yin have been carved and truly the protection of that gentle lady is most desirable.

Lower down again the immense pile of Shih Pao Chai 石寶砦 must have struck Tu Fu with amazement as it does us to-day. The great rock rises perpendicularly from a platform which, itself, is no mean height. The whole pile stands about three hundred feet above the river and is surmounted by a Buddhist monastery, which they tell me has suffered greatly during the last few years of fighting. A charming legend analogous to our tale of the Goose with the Golden Egg—is told of Shih Pao Chai.

It seems that at some date, unspecified, a miraculous stream of rice from a crevice in the cliff, supplied the priests with sufficient food for their daily needs. In the dead of night some avaricious soul sought to increase the supply by the simple means of enlarging the hole through which it came. But little imagination is required to guess the result—rice ceased to flow.

The river now changes its direction, and shapes its course to the North East towards Wan Hsien 萬縣. As far as I can discover, Tu Fu makes no mention of this beautiful spot. He was doubtless feeling too ill to care very much, as his "old sickness"—tuberculosis—became acute when he reached Yün An, but a few miles further on—Wan Hsien, however is intimately connected with his great friend and contemporary Li T'ai-po 李太白 who studied there in his youth. A Note in the Ming Shêng Ku Chi Ta Kuan 名勝古蹟大觀, a useful work published in the Tenth Year of the Republic reads:—

"T'ai-po Yai 太白崖. It lies five li west of Wan Hsien on the Hsi Shan. Li T'ai-po studied here so it was given his name. From the time of Sung, the Officials who have been appointed to the place have repaired and beautified it, in honour of the poet. Halfway down the hill, they made a square pool into which they led a mountain stream . . . The view from here is the most beautiful in the Prefecture."

True it is. In a deep niche in the cliff which towers above Wan Hsien the poet sits in effigy, freshly gilt, looking with a quizzical smile down the bend of the copper coloured river. An attendant on either hand stands ready to serve him with wine, one youth holds a flagon, the other a wine cup. Li T'ai-po himself might be pondering over the closing lines of:

DRINKING ALONE IN THE MOONLIGHT.

"Only those in the midst of it fully
comprehend the joys of wine
I do not proclaim them to the sober"

("Fir-Flower Tablets" p. 40.)

Wan Hsien is beautifully situated on either bank of a small river, which is almost dry at low water. At least so the "Yangtze Pilot" edition of 1914 states. Across it a famous bridge throws its single span, in a line of perfect harmony. Below this fine specimen of Man's handiwork, Nature has placed a natural bridge in the shape of a wide flat ledge known as the T'ien Shêng Ch'iao 天生橋. "Bridge Produced by Heaven," under which the water forces its way. The authors of the "Yangtze Pilot" became strangely confused in regard to this whole matter—the entry p. 388 reads: "*A small river, the T'ien Shêng Kiao, almost dry in winter divides the walled city from the extensive suburbs to the southward of it. . . . The T'ien Shêng Kiao is spanned by a semi-circular bridge, with no visible abutments, the single bow arch being surmounted by a covered pavilion. The freshets coming down the Yangtze and the T'ien Shêng Kiao raise the height of the river so much that it is said sometimes to overflow the bridge.*" The italics are mine. The river is called the Chü Ch'ü. Unfortunately the Japanese Imperial Guide omits the Chinese Characters, the single span bridge is the Hsin Kung Ch'iao 新貫橋 while the ledge, of course, is called the T'ien Shêng, or sometimes Hsien Jên 仙人橋 Ch'iao.

There are many other interesting sites in Wan Hsien but these I was unable to investigate.

Tu Fu and his family were delayed four months in Yün An, where they arrived during the autumn. Although ill, he was able to observe the festival of Chung Yang 重陽 on the Ninth of the Ninth Month, with a friend called Chêng—"Eighteen."

The place as one passes it is very picturesque. I noticed a beautiful Palace of the God of Literature, also a Hall of Longevity with lovely green and yellow tiles of Ming type,

and a temple to the Great Yü 大禹, "without whom we should all have been fishes"! When this famous man drained the Empire circa 2205 B.C., he is supposed to have cut the Gorges, and thus released the torrent descending from Central Asia. There is another temple in his honour across the river from Chung Chou 忠州 and of that Tu Fu wrote:

THE TEMPLE OF YÜ.

The temple of Yü in the empty hills;
Autumn winds; slanting shadows of the setting sun;
A neglected court where hang oranges and pumeloes;
An ancient building with painted dragons and snakes.
Cloud vapours create a wall in the void,
There is the sound of water, passing over white sand.
From early days I have known of the "four conveyances"
(Now I see this passage) cut through to control the Three Pa.

Yün An itself lies on the left bank of the river and opposite stands a very beautiful temple to Chang Fei 張飛 whose bones are supposed to rest there. Blood Brother to Liu Pei 劉備, and Kuan Yü 關羽, with whom he took the famous "Peach Garden Oath"—he was a man of impetuous and uncontrolled nature. The popular story is that when he heard of Kuan Yü's tragic end he ordered that all the troops under his command should immediately put on mourning. Incensed at his unreasonable request the tailors set upon him with their scissors and killed him. Hence, ever since, tailors have been obliged to use scissors with rounded points! The cold light of historical accuracy shows, however, that two officers who were displeased with his arrogance, murdered him. At all events his shrine, which replaces one swept away by the flood of 1870 is very lovely, and the great characters on its façade 江上風清 "Upon the river the wind is pure," are a fitting motto for the place.

It is not far from Yün An to what was the meeting point of Shu 蜀 and Wu 吳, during the short but exciting period of the Three Kingdoms. This was at K'uei Chou-fu 夔州府, often referred to in poems as "The Barrier City." It formed the next stage in Tu Fu's journey. To a student of history, such as he, the approach to this site, thronged with spirits of the famous dead, cannot but have been stirring. In his mind's eye, he probably saw the redoubtable Kung-sun Shu 公孫述 who in A.D. 25 tore Szechuen from the Emperor Kuang Wu of Han 光武帝 and built the Pai Ti Chêng 白帝城—White Emperor's City, for his own protection. A white cloud resembling a dragon appeared to

him from out of a well, therefore, he chose white as his colour, and gave the City its name. The site is but a few li East of K'uei Chou-fu and is also intimately connected with Liu Pei and Chu-ko Liang 諸葛亮, of whom more later.

Here Tu Fu spent two years, writing continually. Twenty volumes of his poems remain with us, and, of these, five were written during this period. He was ill; miserable over the troubled state of the country; unhappy at the separation from his home and relations; and out of sympathy with the Szechueneze, whom he regarded as only semi-educated. Nevertheless he rejoiced in the marvellous scenery. Again and again he says "The manners and customs of the land are bad, the view—is triumphant"!

He gives many most interesting details in regard to those 'bad customs': women gathered firewood, and their fathers did not exercise sufficient care in arranging marriages: boys ceased their studies with the Lun Yü 論語 and began then to tie up parcels for merchants—and so on. Ill, and home-sick, he longed to travel on the Hsiao 瀟 and Hsiao 湘, Rivers of Hunan: nevertheless when the moment of departure came, early in the third year of Ta Li 大歷 he found it hard to leave—and as he himself says, "when the bamboo rope was loosed, I stood alone, sighing."

The poem he wrote while travelling from K'uei Chou to Chiang Ling 江陵 (near the Shasze 沙市 of to-day) is too long to quote, there are eighty-four lines closely packed with allusion. On this, the only journey the poet made through the Gorges, he knew what ancient sites he wished to distinguish: and was keenly alive to every passing occurrence.

At Chiang Ling where they arrived late in spring the party rested until the heat was over, then pushed on to Kung An 公安 and at the "end of winter" A.D. 768 reached Yo Chou 岳州. After a short stay of two or three weeks they continued, in the first month of A.D. 769, toward the South, and in A.D. 770 Tu Fu died.

Having followed the route taken, may we start from Yo Chou and travel back to K'uei Chou-fu? In this way we can examine the Three Chasms themselves in more detail.

As to K'uei Chou-fu itself my own experience was the following. We arrived when dusk had already fallen, but as the guide-book spoke of a Shih Hsien T'ang 十賢堂—Hall of Ten Worthies containing portraits of ten famous men painted during the Sung period, we were anxious to find it. The account in my Note-book reads:

Went ashore in search of the Hall of the Ten Worthies, 十賢堂, entire population much interested but very vague. Followed a willing guide who took us quickly to the "Moon Tooth Street" and stopped outside a charming residence which proved to be the Tzū T'ang of the Chou family. One of the sons of the house, a courteous person of about forty, said "The Hall of the Ten Worthies, where is it? I do not know. I am a very young man and my father has not told me about it!" Retraced our steps to the old Fu Yamen, now in use by the Magistrate. . . . We went through Hall after Hall and finally reached a round monument at the top of the hill, which monument covers a well—and in this well Liu Pei's wife drowned herself in despair at his death. Lovely trees shade it, and it is a most interesting spot, but *not* the Hall of the Ten Worthies! We looked blankly at one another when a cheerful man in a bright blue turban stepped forward and said he knew what we wanted—off again, down the hill, through the Halls, up the hill to the North Wall. We passed a fine façade with Yo Fei's name on it and determined to investigate on the way back; arrived at the goal, the man with the Blue Turban showed us a stone pool. He had misunderstood the words we said for "Shih Tang"! 石塘 But it was fortunate, as this stone pool stood in one of the most important "sites" in K'uei Chou—the place where Tu Fu lived and wrote during the last four years of his life.

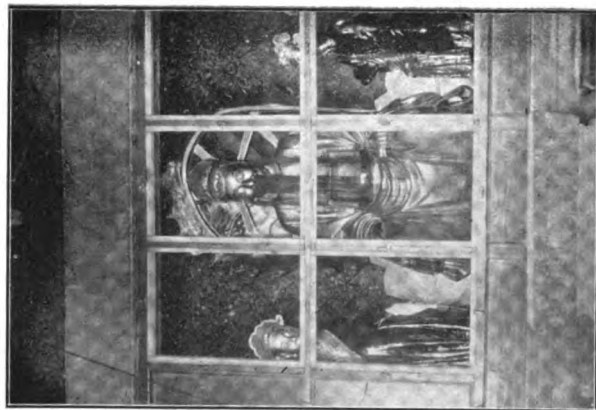
The temple to Yo Fei is in bad repair but very beautiful. The tablets to him and to Kuan Yü stand together and are equal in size, so must have been placed since the Republic. A very fine Pai Lou of porcelain tiles, green and yellow the predominating colours, stands on the first terrace, it has a frame of the broken tiles so much used in Szechuen, which soften the colouring and add to the effect. It is tragic that the building is falling to pieces, it is certainly not later than Ming. . . .

The streets of K'uei Chou are narrow and dark. High up in the town which, itself, stands on an eminence, is a tablet showing the place reached by the bad flood of 1870. Broken blue and white porcelain mosaic is very generally used, and is most picturesque. Fish tail boats lay by the foreshore.

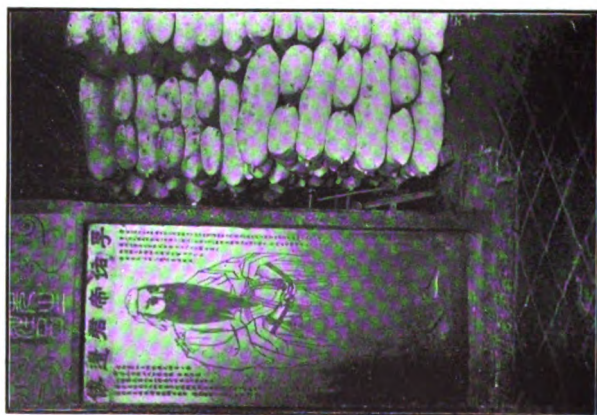
Yo Chou stands at the entrance to the T'ung T'ing Lake, it is therefore a "water gate" to Hunan, and the vast region beyond. A very beautiful "Lou" built over the West Gate commands a wonderful view—and has been famous for centuries as an "ancient site." It was built by Chang Yüeh



TU FU
FIGURE IN TS'AO T'ANG AT CHENG TU



LI T'AI-PO
FIGURE AT T'AI-PO YAI, WAN HSIEN



LU TUNG-PIN, FIGURE AT YO YANG LOU



THE GATEWAY TO THE WEST

張說 a poet and statesman who died while Tu Fu was a boy—(see B.D. No. 134)—and has been repaired many times since then.

Fan Chung-yen 范仲淹 (see B.D. No. 535) whose grave is near Soochow by the cleft of "Fat Man's Misery," wrote a long essay upon its beauties and this is carved on wooden panels which stand in the central hall. The Japanese Guide-book published in 1915 says: "This essay as well as a poem by Tzū-mei 子美 both written in large characters may be seen to-day hanging on a wall of Yo Yang Lou 岳陽樓"—(Tzū-mei is Tu Fu's fancy name) but I was not able to find the poem. The soldiers, who fill the place, and whose rice is piled in bags from floor to ceiling, knew nothing of it,—nor did they care. However it may quite easily be concealed for the moment.

The commentary to Tu Fu's work states that although many poets have written on this theme, the only person whose poem can compare with Tu Fu's forty characters, which "have the width and grandeur of the lake," is Mêng Hao Jan 孟浩然. It further states that these were both written on the wall of the Lou—Tu Fu's to the right of Mêng's—and that other people did not dare to inscribe their efforts by the side of such work.

CLIMBING THE YO YANG LOU.

By Tu Fu.

In years past I have heard of the T'ung T'ing Water;
Now I mount the Yo Yang Lou.
Wu and Ch'u burst open to East and South;
Heaven and Earth float before me, by day, by night.
From relations and friends not a word;
With my old illness I was in the lonely boat;
(There were Horses of Jung to the North of the Barrier Mountains;
Leaning on the railing my tears flow in an unending stream.

Evidently the fame of Chang's beautiful building spread quickly, and people from far and wide came to see it. One of these was Lü Tung-pin 呂洞賓 (see B.D. No. 1461) who later became immortalized, and is now one of the most popular of the Pa Hsien 八仙. He is supposed to have visited the Lou three times and to have grieved that no one recognized him. The story as told in the Hsü Hsien Chuan 續仙傳 is that Lü Tung-pin was resting at the Pai Yo Ssü, White Peak Temple in Yo Chou when suddenly a little old man came down from the topmost branch of a

fir tree—he said: “I am the Sung Ching or Pine Elf 松精 and seeing you, Teacher, approach, felt that as a host in this place I should come and welcome you.” Lü Tung-pin who was rather annoyed at the lack of attention he had received was pleased with the attention of the Elf and wrote the following quatrain on the wall:

Alone I came, alone I sat,
Nowhere do people of the World recognize me.
There is only the Elf from the old tree
Who understands clearly, that an Immortal passes by.

In the second storey of the Lou is a shrine to the Saint, which shows the little Elf in attendance. In the main hall, below, stands a stone stèle just over six feet in height well described by Dr. Yetts in the Burlington Magazine for September 1921—he says:

“A rubbing obtained when I visited Yochou in 1909 is here reproduced. The stèle is headed with six characters: *Fu yu ti chun i hsiang*, which literally translated, mean “Handed down portrait of the Divine Prince and True Protector.” The title here used is one that was conferred on the *hsien* at the beginning of the fourteenth century by the third emperor of the Yüan dynasty. The story told in the inscription surrounding the figure is briefly as follows. In A.D. 1509 the reigning emperor dreamt that Lü Tung-pin appeared to him. Accordingly he ordered that those members of the Han-lin Academy who were competent artists, should prepare portraits of the *hsien*. Not one of them having succeeded in obtaining a satisfactory result, the emperor issued a public proclamation calling for painters of merit to undertake the task. In response there came one day a Taoist priest to the family residence of Han-ch’uan Kung, who held the high office of a Senior Censor. The Taoist asked for a piece of painting silk and then and there completed the required portrait. He saw, however; that, although the work was excellent in other respects, he had made a superfluous stroke of the brush in drawing the right foot. So he gave it to Han-ch’uan, and called for some more silk on which with masterly speed he executed another portrait more perfect than the last and meet for presentation to the emperor. What was the amazement of Han-ch’uan to observe that it was the artist priest himself that the two pictures portrayed! The emperor, on unrolling the scroll, was filled with delight at the fidelity of the likeness and urged Han-ch’uan to obtain the Taoist’s attendance: but no trace of him could be found. The painting given to the Censor was handed down as an heirloom in



LÜ TONG-PIN AND THE PINE ELF
IN YÖ YANG LOU



STÖLE ERECTED IN YUNG AN KUNG
BY PAO CHAO

the family, which, it may be remarked, is a distinguished one that has contributed several great men to the mandarinat of China, including the Viceroy Chang Chih-tung 張之洞. A tracing of it was obtained by an official named Han Ch'ing Yün, who, when in 1901 appointed to a post in Hunan, undertook the restoration of the Yo-yang Lou. Being an ardent votary of Lü Tung-pin and mindful of the tradition connecting him with the spot, Ch'ing-yün caused a copy of his tracing to be incised on a stone slab and displayed there for the benefit of the public. This is the monument from which our rubbing was obtained."

Another stéle which is far more artistic is placed in a pavilion, with a lovely turquoise roof, South of the main hall—paraphrase of the inscription reads:

"Erected by a man named Wang of Shaoshing, Ché-kiang. He relates: 'In the Spring of the Chia Tzū year of Tung Chih, A.D. 1864, I had the portrait of the Hsien cut and afterwards I was not happy about it, as it was done in the ordinary style, showing Lü Tung-pin with a two-edged sword like a military person, and I thought over how one could obtain a real portrait. There was no way.

'Once when I was slightly ill I dreamt that a Taoist appeared to me holding in his hand a date, of great size. He came floating on the air. I asked his surname and name, he did not reply. He only picked up two cash which were suspended to his girdle and showed them to me. I awakened, but could not understand the meaning of what had taken place. The Official Kuan Wên when he heard this said; 'The name of the visitor is expressed by the cash. In the centre of the coins is an empty square. If the squares are placed one above the other you have the surname of the Hsien 呂 Lü. If the two are put together you have his name 回 Hui. (One of Lü Tung-pin's hao was Hui Tao Jen 回道人 Hui the man of Tao.) It carries the meaning of a reply. The date of great size, is one of those which grow in the land of the Immortals, and is shown as a symbol that the person who holds it is a Hsien.' Kuan further said he felt this must be so and begged me to quickly make another picture. Therefore I gathered two or three friends of the same manner of thinking and we completed the affair. I reverently had the picture cut on stone—thus showing to those who come after the true picture of the Hsien. I, Wang Chi 王奇, write these words.'"

Miraculous portraits seem to be a hobby with the Immortal, as only last month one is supposed to have been obtained by means of photography in Hochow, Kansu, see

North China Daily News for March 10. I hope to obtain a copy of this which will complete the chain to the moment—the note reads:

“Hochow, Kansu, February 19, 1923.

“This city has come into possession of a curious photograph which is not placed on exhibition in our local artist's gallery, but on the contrary, is found in the Taoist temple of Ten Thousand Years, on the hillside to the West of the city. It is supposed to be a likeness of Lü Tsuh or Lü Tung-pin, a Taoist deity, and thereto hangs a tale. The story is a weird one, and is evidently intended to stir up a lively interest in the hearts of the faithful.

“The narration runs on this wise. A letter purporting to have come from Shanghai some time since, gave directions as to what should be done in this particular instance. These were followed and resulted in this picture. Somehow this information reached a certain Mr. Têng, a Hochowite, in the government employ in Lanchow, who was told that, at a particular time on a designated day, he should observe the heavens and his efforts would be rewarded by seeing the god in the clouds: this to be followed by the use of his camera. This gentleman is very high in the esteem of his fellow-townsmen on account of his literary attainments, and in things religious one learns he is an ardent disciple of China's ancient cults. However, more in detail concerning this matter. On the top and sides of the photo words to the following effect are written: ‘The Likeness of the Ruler who Protects and Can Be Depended on, Respectfully Making Prostrations at the Mountain Gate in the Monastery of Mani at Uchuen, Lanchow, from one to three o'clock p.m. on the seventh day of seventh moon.’ (The Virtuous Righteous Altar is also mentioned).

“Lü Tung-pin has a temple specifically dedicated to him inside the city, where he holds supreme sway. Thither people resort to make vows in order to have their ailments cured.”

The stretch of country between the T'ung T'ing and the point called by poets the Ching Mên 荊門 or Furze Gate is perfectly flat, and to the eye that sees, but does not register may be uninteresting, but when one knows that below one, the World is in the making, one gasps—it is not strange that Capt. Gill who compared d'Anville's Maps with those of Blackiston, found the greatest difference in conformation here.

Ching Chou 荊州 near the port of Shasze is the site of the “Chiang Ling” so often referred to in poetry. Before he became Emperor of Shu, Liu Pei held an official post in the prefecture. It was at this time that he married Sun Fu-jen, sister of Sun Ch'üan of Wu. She, it will be remembered, was far more interested in her brother than in her husband, and hurt Liu Pei deeply by bringing in her cortège from Wu, able Generals and also a band of Amazons. The marriage is supposed to have taken place on the site of the present Kan Lu Ssu 甘露寺 at Chin Kiang where the lady's “dressing terrace” is still pointed

out. Their subsequent adventures are told in the well known play "Hui Chiang Ling"—near Shasze lies the Liu Lang P'u 劉郎浦 which Liu Pei wished the lady to cross.

Beyond Shasze foothills begin to appear, and suddenly the sheer wall of the Tiger's Teeth Gorge cuts the foreground; the first hint of limitless force.

At I Chang. 宜昌 among other famous Ku Chi, there is the well known San Yu Tung 三遊洞. Here follow extracts from my Note-book:

To the N.W. of the city (Ichang) lies the San Yu Tung. The interior is three "chien" large. The entrance allows only one person to pass at a time. Inside there are stalactites which extend from the top to the bottom like bamboos. In the time of the T'ang dynasty Po Chü-i, 白居易 with his younger brother Po Chih-tui 白居易 and Yüan Chên 元稹 paid it a visit and all wrote poems about it. During the Sung dynasty Ou Yang Hsiu, 歐陽修, Su Tung-po, 蘇東坡, and his younger brother came and Ch'ing Yun, who, when in 1901 appointed to a post in Hunan, also wrote poems. The Ichang people call the first group Chien San Yu 前三友, the second Ho San Yu 後三友.

May 28.

It was a delightful afternoon, the water in the glen clear and pure; the hill-sides jade-green; and the cave itself thrilling. The characters on the entrance arch read "Hills and Water Clear and Harmonious." It is enough.

The names of three Europeans, Anglo-Saxons, are written on the ceiling of the cave. J. H. Grayson, T. Liddell, I. Duff 1849!!! Who were these "San Yu" and where did they come from at that date?

Then we walked over the hill. The sun was low enough to blaze with light and as we watched—a tiny dot suddenly appeared in that vast Gate-way to the West—the "Mei Ren" slid through before our eyes. By the time we reached the bottom of the hill she had covered the distance in the Gorge and throbbed past giving us her terrible "wash." It was quite unnecessary to adjure our boatman, as we did, to 'hsiao hsin', 'hsiao hsin'!!

May 29.

Sailed 4.30 a.m. If any doubts existed as to the seriousness of navigation on the upper reaches of the "River of Golden Sand" one glance at the faces of those on the Bridge would dispel them forever.

The enormous bulk of the captain filled the centre: at one end, the Chief Officer, slim and grave—his first journey: on the Port side the Pilot, his face the colour of

Ming ivory; impassive; immobile. He was practically motionless; with the exception of the direction he gave with his right forefinger. In the background three helmets.

No one spoke, the only sounds were of the rushing, swirling, eddying water; of the panting engines; or the sharp call of the engine-room bell, in answer to a signal from that dark forefinger.

Up, up, through the Ichang Gorge. The light became less grim; mists rose, fell, lifted, and slipped behind the peaks; through the Great Gate; on, and on, we throbbed, until the Yellow Ox stood above us.

Three dawns shine upon the Yellow Ox.

Three sunsets—and we go so slowly.

Three dawns—again three sunsets—

And we do not notice that our hair is white as silk.

(“Fir-Flower Tablets” p. 72 and note 89.)

So wrote Li T'ai-po about twelve centuries ago. Even to-day our progress is not rapid.

Soon we reached the Deers Horn rocks, Upper and Lower, Tu Fu writes:

“When we passed the Deer’s Horns Rocks, we were assuredly passing through danger,

When traversing the Wolf’s Head, it was as though we trod on his dewlap.

How is it possible not to change colour, when crossing the evil rapids?

To sleep on the high pillow, would show that one was unduly confident, and regarded one’s person as but trivial.

Books of poems, and books of history, were all over-turned, and thrown into disorder;

Of things packed in bags—half were wet, and crushed,

From the precipice of life, we looked down giddy and anxious;

At any instant we might be in a desperate situation.”

The Deer’s Horns are very evil places at certain states of the water—so is the Kung Ling Tan 崧嶺灘. The Official Pao Chao (see B.D. 1620) of whom I shall speak later was capsized when passing through this reach, his two sons and some of his suite were drowned and he, a broken hearted man, retired from public life.

There had been excessive rain for many days, the river narrowed again, the hill-sides in their newly washed beauty, were close to us, and the cascades made a most extraordinary effect. Each one was filled to its utmost, and the colours were more astounding than can be described. Deep red, pale red; Deep copper, pale copper; straw colour and bright gold; streams of jewels flowing down the rocks.



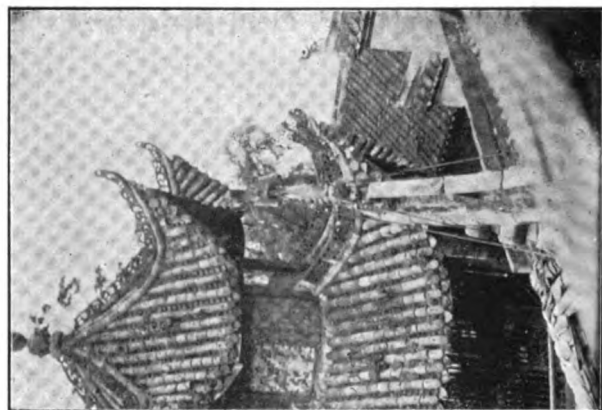
THE YELLOW OX



VILLAGE BELOW THE YELLOW OX



SAN YU TUNG



SOUTH PAVILION YO YANG LOU

The passage became narrower, and still narrower, until we entered the Gorge of the Military Code and Precious Blade, commonly known after its upper exit as Mi Tan. To quote the prosaic "Yangtze Pilot":

"The Gorge is about one and a half miles in length and a quarter of a mile in breadth. On each side are vertical cliffs rising from 1,200 to 1,500 feet above the river, but inshore to 3,000 feet."

To us these definite details were as nothing, we knew that the famous San Hsia were near, and waited breathlessly. As we waited, there came a really thrilling moment, when we met another steamer in the slit through the "Fire and Smoke Rock." For a tense moment the Captain stood with his hand on the signal cord the Pilot implored him to do—I don't know what: He was perfectly still until his mind was made up, he blew two blasts, and we practically halted below the rocks—the other ship slid swiftly by. Of this place it is said that water rushing past can be heard for several li.

The entrance to Wu' Hsia 巫峡—The Sorceress Gorge, first of the famous Three, was gloomy and awe-inspiring; it began to rain heavily; the soil was ruby red; the trees deep tropical bluegreen; the Great River itself kept its unique exquisite shade—that indescribable rosy copper, a gift from the sands of Tibet.

The Gorge takes its name from a very ancient story told by Sung Yü 宋玉, the nephew of Ch'ü Yuan 屈原 circa 300 B.C. The preface to his Fu reads:

"Formerly, Prince Hsiang 襄王 of Ch'u travelled with Sung Yü to the Terrace of the Cloud Dream within view of the Kao T'ang. Above there were only filmy clouds, and rocky peaks rose sheer. Suddenly the appearance changed; every moment it altered; it was endlessly transformed. The Prince questioned Yü saying; 'What is that film of mist?' Yü replied; 'It is called the Cloud of Dawn,' the Prince said 'What is the Cloud of Dawn?' Yü answered; 'Formerly the First King (i.e. Huai Wang 懷王 of Ch'u) journeyed to the 'High Embankment.' He felt weary, and lay down to rest by day. In his dream he saw a woman who said, 'The Unworthy One is the lady of the Sorceress Mountain; she is a passer-by on the High Embankment. She heard that the Prince travelled there, and is willing to place the pillow, and spread the sleeping mat. Therefore the King loved her tenderly. When she was about to go and leave him she said; 'The Unworthy One lives on the Southern slope of the Sorceress Mountain; high hills, which look to the four quarters, separate us; we can only meet by means of the sunrise clouds and the sunset showers. At every sunrise, at every sunset I will be below the Southern Terrace.' At Dawn, when the sun passed the horizon she was seen according to her words, therefore a temple was established, and called the 'Cloud of Dawn.'"

The King said; "When the Cloud of Dawn first rises, what is its form?" Yü replied saying; "When it first rises, its vigour is like the pine, erect, lofty; a little later it comes nearer, it is brightly illuminated, it is like a beautiful woman who raises the sleeve of her robe to ward off the sun's rays, who gazes thoughtfully into the distance. Suddenly the form changes, and in an instant it is like a chariot with four horses; like a standard with fluttering banners; refreshing like wind; cool as rain; when the wind stops blowing and the rain clears away, the cloud has no place."

The King said, "May Ourselves proceed now to see the place?" Yü answered: "It is possible." The King asked: "How shall we go?" Yü replied: "The place is high and brilliant, from the top one can look far off; the view is wide and all-embracing. When the Ten Thousand creatures first existed, it was linked with the Heaven above. Looking down one sees the whirling waters of meeting streams; it is beautiful, unusual and very grand; one cannot estimate, or praise it sufficiently." The King said: "Try and write a Fu upon it for Us." Yü replied, "Aye, Aye."

A short distance above the entrance, Hupeh and Szechuen divide at Pu Tai Kou 布袋口. Not far from here is Chü Yüan's whirlpool and his house stood North of Tzü Kuei hsien 梯歸 in the hills.

On the left bank of the river, the Twelve Peaks rise sheer from their bases. Even the names are full of poetry, and it is not in the least difficult to imagine the Fairy Lady floating near the summits. The names are:

Gazing at the Red Glow on the Clouds (望霞)
The Kingfisher-green Screen (屏翠)
Clouds of Dawn (朝雲)
Pine-trees on the Round Topped Mountain (松巒)
Where the Immortals Assemble (集仙)
Where the Cranes Collect (架鶴)
The Pure Altar (淨壇)
Rising and Ascending (上昇)
Rising Clouds (起雲)
Flying Fêng Huang (飛鳳)
Climbing Dragon (登龍)
Spring of the Sages. (聖泉)

At the top of the Gorges is a spot full of romantic interest: the village where the lovely daughter of the Wang Clan, known as Chao Chün 昭君, was born and brought up.

Her story as given in condensed form, Note 79, "Fifteen Flower Tablets" is taken from the Ming Yüan Shih Kuei, 名媛詩歸, a book devoted to the biographies of famous beauties. This tallies with that given by Giles, B.D. 2148, and the entry in the "Jên Ming Tzü Tien 人名辭典" "People's Names Dictionary," published in 1922 by the Commercial Press. Mayer in his "Chinese Readers Manual" Part I, No. 45, gives the story as rendered by Sir John Davis in a play "The Sorrows of Han," and then continues: "The actual historical fact, as narrated

in the 'T'ung Kien Kang Muh 通鑑綱目, is that, in 33 B.C. the Emperor cemented an alliance with the Khan of the Hiung-nu, by bestowing upon him in marriage, on his visiting the Court, the lady Wang Chiang, called Chao Chün, who on reaching the country of her adoption, became recognized as queen with the title of Ning Hu.'"

Poets and painters, generally speaking, refer to the historical version, Li T'ai-po's poem "the Honourable Lady Chao" is on p. 62 "Fir-Flower Tablets." The one by Tu Fu I do not think has been translated before. A rough draft reads:

CHANTING THOUGHTS OF ANCIENT SITES BY TU FU.

Innumerable hills, a thousand ravines, reach to the Furze Gate.
(Among these) stood the village where the Bright Concubine was
born, and grew (to womanhood)
She went from the Violet Terrace—far off to the Moving Sands of
dark Northern Wastes.
In the yellow dusk, only her grave mound keeps the green colour.
The painted picture kept recognition from the Spring wind face.
It is vain to expect the jade girdle ornaments of (her) returned
spirits to tinkle in the moonlight night;
For a thousand years the Pi Pa has brought forth Barbarian's airs.
One can hear clearly in the sound of the phrases, the bitter
resentment and loathing (of Chao Chün).

Taken from Vol. 13. p. 17 of Tu Fu's Poems edited by Wu Tang, in A.D. 1873.

The Furze Gate is opposite I Tu Hsien, a city lying below Ichang, and guide books are most definite as to the position of the village where she lived. It lies forty *li* North-East of Kuei-chow 歸州 (not K'ueichowfu) (夔州) at the upper entrance of the Wushan Gorge.

After she reached her home among the "Barbarians"—they were well-named—Chao Chün wrote a most pathetic letter to the Emperor. It is too long to quote, but in it she protests her undying loyalty and begs Yüan Ti to care for her family.

This he did. When he discovered Mao Yen Shou's perfidy he sentenced the painter to death, and confiscated his fortune for the benefit of Chao Chün's family. One may hope that they were comfortable, the price their daughter paid was appalling!

After the death of her husband she asked the following question of the Heir Apparent "Will you follow the custom of the Han—(i.e. China) or the custom of the Hu?" (that is of his own tribe) he replied: "The custom of Hu." Whereupon she took poison and died. This terrible custom

was that a succeeding Khan should marry his father's widow.

Just above Chao Chün's village stands the Yang T'ai where the Fairy Lady is supposed to have met the Prince of Ch'u; and on the other bank is the Chan Lung T'ai 斬龍壑 where, so a legend goes, she appeared to the great Yü and gave him a book. After studying it he was able to cut the Gorges. It was probably before he received this tome, that Yü tried, without success, to bring the river through the "False Gorge," which opens up so temptingly before one that the sudden northerly swing into the Chü T'ang, 壑塘 better known as Fêng Hsiang 風箱峽 or Wind Box Gorge, causes a gasp of surprise.

The stretch of the Chü T'ang Gorge—literally Chasm of the Terrifying Embankments—is intensely dramatic. It is difficult to speak of in a few words. So many spirits of those who have gone into the Great Beyond must revisit it. From its height the gibbons cry, and as is well known, if their wail be heard three times, men's tears must stream.

The Chü T'ang, is only four miles in length but forms a "Heaven-made Danger," for the protection of Szechuen. It is well called the "Water Barrier."

At its upper end Mêng Liang's 孟良 ladder is pointed out—holes in the rock 14 inches square and two feet deep in which this brave general is supposed to have placed posts, so that his men could scale the cliff.

Mêng Liang was a General who (with his brother-at-arms Chiao Tsan 焦贊) followed Yang Yen Chao in the time of Sung, T'ai Tsung, A.D. 976-997. The three men were as devoted to each other as if they had been actual brothers—a famous play called Mêng Liang Tao Ku 孟良盜骨 treats of their adventures. The main outline of the plot runs as follows; Yang Yen Chao's father Yang Yeh 楊業 had met his death fighting the Ch'i Tan 契丹, near the present site of Peking, and his body was placed in a cave. Yang Yen Chao whose high position as an Official did not permit him to leave his post, deputed Mêng Liang to go and recover Yang Yeh's bones. Chiao Tsan was much disturbed at the idea of Mêng Liang's making this dangerous journey alone, so followed him by stealth. Mêng Liang reached the cave, recovered the bones, and was preparing to start back, when Chiao Tsan, who had also entered the cave, made an exclamation of joy. Startled, and fearing an enemy, Mêng Liang turned, and with one blow of his axe laid Chiao Tsan's head open. When he discovered that he had killed his "Younger Brother" he no longer desired to

live, but realized that the bones he carried, must be delivered; at that moment an old man beating a gong passed by, who spoke the language of the Han (Chinese)—not of the hated Manchus—he said that he had followed Yang Yeh to this far off frontier and had been left there after Yang Yeh's death. "Do you long for home?" asked Mèng Liang. "Ah yes," replied the man. "Then go to the Yamen of the Yüan Shuai who will receive you well—do not kneel before him until you have delivered this burden, it is he who should kneel before you." Then entrusting the old man with Yang Yeh's bones, Mèng Liang killed himself.

When Yang Yen Chao heard the sad story he was overcome with grief, and shortly afterwards he, also, died.

The reason Mèng Liang was obliged to scale the cliff was, that at night, and in times of danger, a chain was stretched across the river, and securely fastened. The iron pillars which held it, can still be seen, and I have heard that the chain, itself, lies in a cave below the Pai Ti Chêng.

In addition to this man-made protection, there is a remarkable rock placed by Heaven, as tho' it were a sentinel.

This is the Yen Yü Tui 瀾瀾堆. The whirling Water Rock—called by Europeans for some unexplained reason, the Goose Tail. At low water, it towers out of the river bed to a height of ninety-six feet, according to the figure given by the Yangtze Pilot. Poets say two hundred!! At the top of high water, it is often covered, and then the District Magistrate forbids junks to travel. It is referred to by poets again and again. The boatmen say: "When the Yen Yü looks like a horse, the Chü T'ang cannot be descended. When the Yen Yü is like an elephant the Chü T'ang cannot be ascended!"

In closing I must speak of the two men whose spirits must, most frequently, return to the Terrifying Embankment. I mean Liu Pei and Chu-ko Liang. The Ruler who was willing to hear wise counsel. The Minister who was absolutely devoted—so completely did they act in unison that shrines to the Minister are always placed beside those to Liu Pei. Of the one at K'uei Chou, Tu Fu wrote:

(WU HOU MIAN) TEMPLE OF THE MILITARY MARQUIS.

In the temple which remains, the vermilion and green are old;
On the empty hill, grass is long, the trees are thick.
(It is as tho' one) still heard the words (of Chu-ko Liang, not to
desert) the Later Lord.
Not again to lie at Nan Yang.

The "Later Lord" as Liu Pei's worthless son was called did not merit the marvellous fidelity he was shown.

It will be remembered that Chu-ko Liang was very anxious that Liu Pei should form an alliance with Wu, that they might together annihilate Wei. For once, however, Liu Pei refused to acquiesce with his counsellor—who shall say how much wounded vanity, and resentment, had to do with this? One knows that the Lady Sun's treatment of him had always rankled in Liu Pei's breast. At all events he insisted upon fighting Wu. The Frontiers met at the White Emperor's City, and here Chu-ko Liang placed his famous defence, the Pa Chên Tu 八陣圖 Diagram of Eight Strategies—heaps of stones arranged according to an intricate device of his own.

THE DIAGRAM OF EIGHT STRATEGIES—PA CHÊN T'U .

His meritorious services overcame (those of all) in the Three Divided Kingdoms.

His fame was completed by the Diagram of Eight Strategies,
The River flows—the stones do not revolve;

The resentment he has left behind (is that) he failed to swallow Wu.

As a matter of fact the decisive battle in which Liu Pei was defeated by Lu Hsün 陸遜 who was in command of Sun Ch'üan's 孫權 troops was further down the river in the present Hu Peh, East of I Chang.

When he realized that Lu Hsün's tactics had overcome his own forces, Liu Pei mounted his horse and rode over the hills, and through the ravines, back to the Pai Ti Chêng, arriving at night. There he lived for a year in the Palace of Eternal Peace—disappointed, ill, broken in spirit.

It is said that Su Tung-po, when travelling up the River, anchored his boat below the Pai Ti Chêng. One night he heard a wailing sound, and, borne by the wind, the following phrases came to his ears, again, and again:

The River flows—the stones do not revolve.

The resentment he has left behind (is that) he failed to swallow Wu.

"Who is there? Who speaks?" called Su Tung-po. From the darkness of night, came the following reply: "It is the spirit of Tzū-mei" (Tu Fu's fancy name) "I grieve, because, ever since I wrote them, people have misunderstood the last lines of my poem on the Pa Chên Tu. Chu-ko Liang only wished to 'Swallow Wu,' so that Shu and Wu together, might annihilate Wei! He died unhappy because Wei was still powerful. Alas that my poem should not be

understood—Ai—Ai—” and the voice faded away into the darkness.

Pao Chao (whose sons were drowned in the Kung Ling Tan), when living at K'uei Chou in retirement, placed a beautiful stone stéle in the Yung An Kung 永安宮. A short history of Pai Ti Chêng is cut at the side and the centre shows two Fêng Huang 鳳凰 with Wu Tung trees 梧桐 and Pæonies. He was doubtless thinking of the saying: "Where there is nothing precious the Fêng Huang do not light"—and to him, as to us, the treasure contained in the Yung An Kung, is the memory of that scene between Liu Pei and Chu-ko Liang in the second month of Spring, when the water had hardly risen from its winter level. Liu Pei knew that death was near—it came, indeed, in the fourth month when the copper flood had half submerged the Whirling Water Rock. Chu-ko Liang hurried from Chêng Tu to receive his master's dying instructions. The Ruler knew his son was worthless, and realized the greatness of the man before him, then in the very flower of his age, forty-three. He felt that Chu-ko Liang had best take the throne. But the Minister, his voice choked with tears, declared that he could only serve the Han, and then uttered the immortal words: "My body shall toil; I will suffer and exert myself to the last extremity. Only after Death has come, shall this have an end."

THE RELIGION OF THE CH'ANG.*

By REV. T. TORRANCE, F.R.G.S.

In the far West of China lying between the province of Szechuan and Tibet are found a number of tribes who are little known to the outside world. These are the great Rong with their five states, the wild Goloks, the sleek Sifan, the cross-bred Bolotsze, the thieving Hehshui people, the warlike Nosu or Lolos and the sturdy Ch'ing. The last named are found just inside China proper. They dwell mostly in the districts of Wenchuan, Weichou, Lifan, Mongchou and Southern 'Songpan. They are a pastoral, farming folk, the remnant of a once great nation whose numbers have been slowly lessened by conquest and absorption, until now they do not probably exceed a quarter of a million.

Chinese historians say they are part of the San-Miao, the aborigines of China. What little we know of their history comes largely from records of the numerous conflicts between the two races, while border histories add sidelights that help us by a patchwork process to understand something of the long struggle they put up for national and religious freedom. After two milleniums of conflict they were completely crushed by the Emperor Ch'ien Long in the eighteenth century. Though in some places they have still their own chiefs, they are all under Chinese jurisdiction.

They live in flat roofed, biblical looking stone houses, and are essentially a highland people. Their villages or "forts" are dotted along the mountain tops and sides, being made the more prominent by tall defence towers which stand like immense sentinels guarding every approach. The people wear garments of drab hemp with waistcoats of fur, and woollen putties. Many of their customs are peculiar to themselves and they speak a mono-syllabic language which has several tones. But the most wonderful thing about the Ch'iang, next to their long existence as a separate people, is their religion. It is purely monotheistic and has remained so from time immemorial, in spite of the oppressions and contemptuous treatment of their idolatrous neighbours.

*Read before the Society January 18th, 1923.

From the Shuking, China's oldest historical classic we learn of the early worship of Shang Ti, the Supreme Ruler and Moral Governor of the Universe. But noble in conception as that was, it was much marred by the worship of ancestors and imaginary "Shen," or spirits, of mountains and rivers. The Ch'iang in contradistinction have never approached God with a divided allegiance; they have only worshipped the One True God, and apart from subverts and half-cast renegades, do so still. This purity of religious belief forms at once a strong link of sympathy between us and them even as, there is no doubt, it has contributed largely to the animosity shown them by the Chinese and incidentally been the grand factor in preserving the identity of this unique race.

Knowing this, we Occidentals in approaching them cannot think of them as an alien people. We are keenly interested in them at once. We view with a profound feeling of respect such manly qualities of character as have made them stand so well the test of time, and we come to the study of their religious customs with an unequalled earnestness, because here we see them come down to us unchanged from the earliest antiquity. No Pharaoh's tomb, no cuneiform library, and no foundation of Judean city are more curious or fascinating than the hoary ritual of these simple highlanders.

The Ch'iang, however, do not give away their secrets readily. Though easy of approach, they are very cautious about receiving strangers or telling them much. It takes time and kindness to win their confidence. Even then they are most uncommunicative about their religion, unless sympathetically and minutely questioned. Several Europeans have lived for lengthy periods in the Min valley without even suspecting its nature, and the writer has met a Chinese Official, who though daily administering their affairs, knew nothing whatever about their creed.

They have two principal names for God, Ma-Be-Ch'ee or God of Heaven and A-Ba-Ch'ee or God the Father. Ma-Be means Heaven and A-Ba means father, literally the Heaven God, The Father God. A third name is La-Ts'a but this is used only in prayer.

Ma-Be-Ch'ee is the Supreme Being who controls all things. He is the Righteous Governor of the Universe, consequently the rewarder of good and evil. A common remark to one who has over-reached his neighbour is: "You have got the better of me now but the Father God will requite you."

The Chinese of course say the same of Shang-Ti, but the Ch'iang surpass them in ascribing a love of holiness or moral purity to Ma-Be-Ch'ee which they would find it hard to understand. It is precisely here that the primitive religion of China and that of the Ch'iang forge apart. The difference between the two is a subtle but a very real one. It is perhaps better appreciated by its after results rather than by a metaphysical definition, but we might compare it to that divergence of spiritual conception which separated Esau from Jacob, King Saul from King David, and that now separates a unitarian from an evangelical Christian.

God is a unity, of this they have no doubt. Yet HE is also regarded, in a way they cannot define, as a Trinity. Many parts of their ritual, as we shall see, go to suggest this.

The emblem of divine holiness is a sheet of pure white paper or a white stone. White is regarded as significant of good and black of evil. A white man is their synonym for one who is just and upright; a black man literally denotes a blackguard. Accordingly, their mode of worshipping God, they call **THE WHITE RELIGION**.*

Wherever they conduct worship a white stone is set up. It denotes to them the character of the Deity. They do not worship it or the whiteness of the paper any more than the Jews worshipped the most Holy Place in the Temple. It is important to remember this. First and last the stone is only a stone yet its presence is thought of as inseparable from a correct method of worship because it marks the hallowed place where God communes with His people.

The stone chosen is often of white quartz. It is conical in shape, resembling the peak of a mountain, and must remain in its natural state untouched by artizan's tool.

Each home has a white stone set up on the roof of the house on the top of the back wall in the centre. If two or more families occupy a building others are set up accordingly. In some districts it has a setting of twelve small ones. Its erection signifies the household's recognition of God and desire to serve Him.

There are two kinds of worship, viz., public and private : and of both kinds there are two forms, viz., ordinary and extraordinary.

* Cf., Ching chiao (景教) the name of the Nestorian religion, literally : "The Bright religion." The Ch'iang were once numerous in Shensi ; did the Nestorians by choosing this name intend to meet and amplify the Ch'iang designation ?

Public worship is held in a sacred grove on the mountain side or mountain top, sometimes near to a cluster of dwellings, sometimes half a mile or more away.

The trees of the grove are forbidden to be cut. They belong to God. In their midst is an open space. On one side there is an altar near to a tree and above the altar stands a white stone.

The altar consists of a slab of stone resting on other stones, or on bare earth. No metal tool may be used to fashion it. If necessary another stone may be simply used to break it to a suitable length. Any cutting, or polishing, would destroy its pristine nature and defile it.

Private or family worship is conducted, for the most part, on the roof of the house. Then three branches of trees are placed in position to give it a grove-like appearance. To support and keep them erect pairs of stones project from the wall, the lower one plain, the upper with a circular hole. The main branch is put immediately behind the white stone, and like it, is peculiarly sacred.

All worship is by purification, sacrifice and prayer. It is sacrifice that opens Heaven's gate, and brings God near. A removal of sin by the slaying of a substitute enables the worshippers to address their petitions to a righteous God. Without the shedding and sprinkling of blood there is no remission of guilt, no cleansing, no healing, no casting out of Satan, no salvation, and no prosperity temporal or spiritual. Sacrifice undoes the woe of the soul and brings in rest and joy.

The animals used in sacrifice are young full grown bulls, rams, he-goats, and fowls. They are very carefully chosen, as it is of supreme importance that they must be "without spot and blemish."

There is a recognised religious officiator. He is priest and exorcist in one. The manner of the ritual, the chants and prayers are communicated orally from one generation of these men to another. This is rendered necessary by the fact that the Ch'iang have no written language. Only the priests are thoroughly versed in the appointed petitions.

Three leading festivals in the year mark out the religious calendar. The first is at the beginning of their New Year which falls on the first day of the tenth moon, or Chinese month. The second comes in the summer and the third in the autumn; but the dates differ according to locality and even in one place may be put forward or back a little to suit the exigencies of weather or local conditions.

At the sacrifice in the grove only men attend. The head of the household must be present. Distance is no

excuse. Worship involves a united service of God and not to take part makes one a religious reprobate.

The expense of providing and slaying the sacrifice is divided equally among the families of the district.

Elders or leaders are appointed by turns to take charge of all the necessary arrangements. It falls to them to select the ram, or he-goat. This is done ten days ahead of time. It must be perfect in every part and white in colour. If an absolutely white animal cannot be found, a white cock is offered to atone for any spot or deficiency in colour.

It is led home the day before and washed. To perfect the cleansing it is next bathed in the incense of cypress twigs. Until wanted it is tethered in a clean place.

A new rope is brought to lead it to the altar. The rope has also to pass through the sanctifying fumes of the incense, and cannot be put to a profane use afterwards.

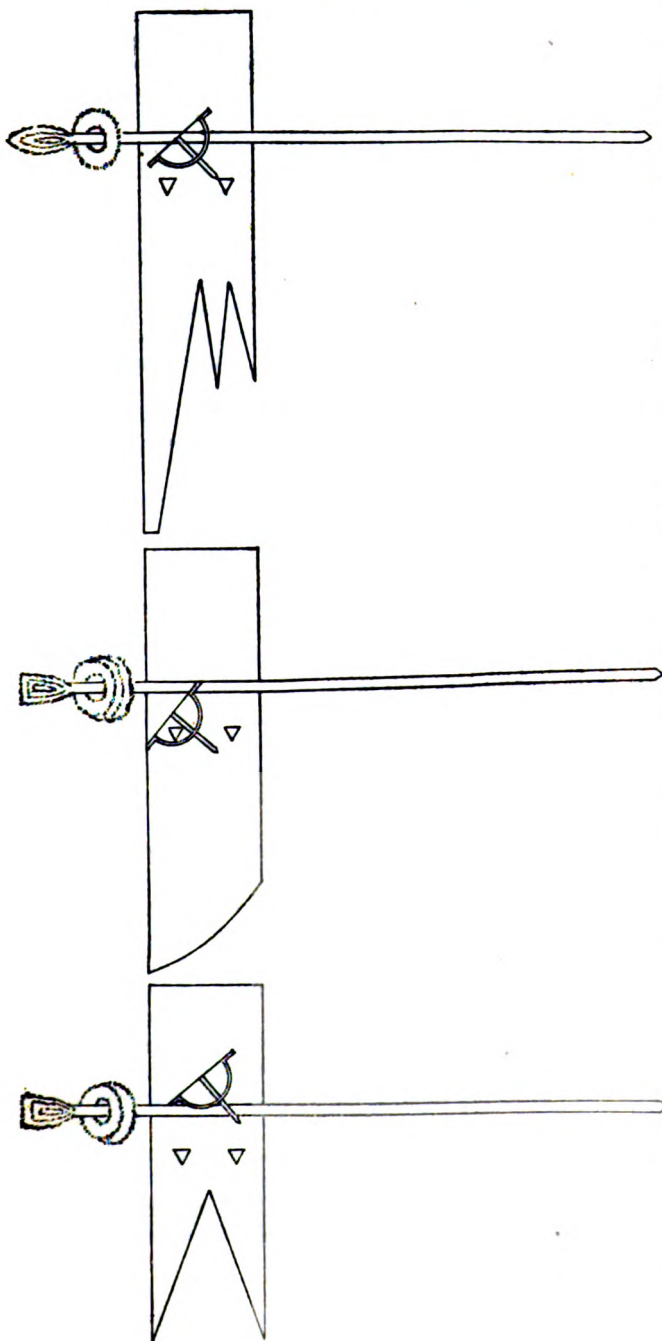
A special honour rests on the person chosen to lead the victim to the grove. He is always someone reckoned worthy among his brethren. It falls to him to slay the sacrifice; and he receives an extra portion of the divided meat.

Three days beforehand the worshippers cleanse their bodies, clothes, and make themselves ready. No pungent herbs such as garlic or onions may be eaten, or anything regarded as unclean. If possible all go clothed in white. The very poor may wear dyed garments if they are clean and they have no other.

The road along which the victim is led to the grove, only the worshippers may tread. No others may that day appear thereon. Should any one be inadvertently met he must offer a special sacrifice to make amends for his fault.

No outsiders are permitted to witness the New Year sacrifice. No Ch'iang even who are not participants are allowed near. The roads and approaches are carefully guarded against casual visitors or curious spying. Only sharers in the offering are supposed to approach the holy place.

The procession towards the sacred grove begins about nine or ten o'clock at night. The white clad participants move forward each one bearing in his hand a torch or lantern. A halt is made before arrival to re-cleanse and re-sanctify the lamb. Water is now curiously poured into its ears to see if it will shake itself. If so, it is reckoned worthy, if not, it is rejected. A third cleansing and sanctification is gone through when they enter the grove.



This banner is the one used at the Thanksgiving Sacrifice.

The banner used at the New Year Sacrifice.

The banner used at the Sacrifice of the Peace Offering.

Notice the bow and arrow suspended on each. The staff of the New Year banner is round, the staffs of the other two are "split." At an extraordinary New Year public Sacrifice all three banners are set up. At family sacrifices all three are also used being erected on the house top in the order shown here.

A white banner with a miniature bow and arrow on the top is raised on the altar. A large round cake of unleavened bread and jar of wine are placed beside it. A huge fire is lit in the centre of the open space. While all remain in attendance the priest begins his chants and prayers, continuing with intervals until the time of the fourth watch. As he recites he beats a small drum in unison.

He recounts past experiences and trials of his race, recalling how divine deliverance came in the hour of sore defeat and when all help seemed gone. Since God had chosen to succour them it was surely His will that they should survive as a people. They will therefore unceasingly serve Him. For these mercies they will sprinkle the blood of sacrifice once, that He might know this; twice that their sons and daughters may honour Him; thrice that future generations will everlastingly remember how God had saved them in trouble.

Formerly the Ch'iang priests all wore sacrificial robes. Now in many places this is discontinued. They dress in simple white like the common worshippers but wear a yellow fur cap of monkey skin. It has three ornaments in front, the centre one being a white stone, or other white ornament. Six tassel appendages hang in front and six behind. A short apron is also said to be worn.

When a sacrificial robe is used it is multi-coloured. The writer has one in his possession, the body of which is blue, and the plaited skirt of green. The collar shows bands of blue, scarlet, green and fawn and on the back is a shieldlike adornment, which probably had once a religious significance. But however clothed, the main thing is, he officiates before the altar as the representative of his brethren.

At the conclusion of the initiatory chants or prayers a remarkable ceremony takes place. The celebrant proceeds to burn cypress twigs and enshroud the white stone in a cloud of fiery smoke. And having done so, he removes the rope from the sacrificial lamb. This is wound around the vessel to receive the blood. He and the elders now kneel and place their hands on the head of the victim. Afterwards those who have specially prepared themselves do likewise.

With this solemn act he proceeds to recite an intercessory prayer. It begins with a triple ascription to God, the exact meaning of which the writer has not yet been able to obtain. But it goes on to invoke God to hear that

they have assembled to offer sacrifice. He pleads that "The offering of a lamb has been perpetuated from of old and the paying of vows from former generation. To offer sacrifice is not our invention, it was established in ancient times. This Altar of the Most High opens the gate of heaven and the way of sacrifice. It leads men to pay their vows. The leader of the lamb has brought it thither. One hundred and ninety two pairs of white banners show forth the purity of the altar and signify that God is pleased to accept the offering. O ye our ancient priests witness that our offering is very pure, and that it is not our own instituting, but has been from of old. In paying our vows we have eaten nothing offensive for three days nor gone to any unclean place. We have come to the sacred grove; we have placed in position the vessel for the blood; we have led the lamb thither; we have untied the rope and bound it around the basin; the arrow of the bow we now unloose; we slay the lamb on this floor; O God of heaven come down, come down as we offer it to Thee. Thou Triune God, Oh, come to our grove. If our garments were not clean we would not dare to wear them; if our shoes were not clean we would not dare to put them on; if our hats were not clean we would not dare to use them; if our backs were not clean we would not dare to hear the drum; if our hearts were not sincere we would not dare to pay these vows or pray these prayers. The grass is in the blood basin; the bread and wine we have brought to our God; Oh, regard the slayer of the lamb and the priest as without sin and undo the sin of all present. We sprinkle the blood to atone for our iniquities; O God accept our sacrifice."*

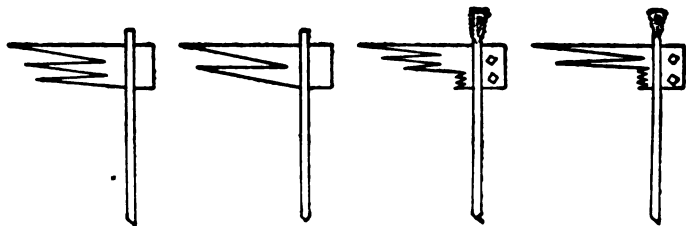
The arrow is now removed from the bow and the lamb slain.

The priest, who is the owner of the knife, hands it to the leader of the lamb. On the handle glitters a white stone or bone ornament. The lamb's head is drawn against some one's knee. Another grasps firmly the hind legs; a thrust of the blade and the blood is caught into the basin.

With a wisp of grass it is sprinkled through the cloud on the altar with its bread and wine, on the white stone and white banner and on all sides.

The white banner is immediately removed and inserted above the white stone.

*This prayer is a translation of a translation, but care has been taken to make it as exact as possible.



SMALL FLAGS USED AT THE SACRIFICES IN THE
SACRED GROVE.

At public sacrifices each worshipper takes four small flags such as the above to the sacred grove. All four are sprinkled with blood. The two plain ones are afterwards set up in the fields, and the two more elaborate ones set up in the home.

In shape it is an ordinary sheet of paper tapering to a point at one end. It shows two triangular holes. Near the top of the staff are three white paper discs, the top itself ending in a white tuft. Its full significance, they say they cannot explain, though of course, it is representative of the character of the Diety. Its position after the sacrifice seems plain proof of this. An ear of the slain lamb is cut off and placed on the point of the staff.

The undivided horns, a paring of the hoof, a thin portion of the lips, and the genital glands are all presented on the altar.

These symbolic acts concluded, the next in order is the dividing and the solemn partaking of the sacrifice.

The priest gets the skin, the breast and foreleg. The lower jaw he removes to preserve in his home.

The man who led the lamb, besides his extra share, is given the fat of the loins. The remainder of the flesh is divided equally among all.

In the grove the large cake of unleavened bread is broken, distributed around and eaten at once. At the same time each one drinks a small cup of wine.

The head, heart, liver and kidneys are roasted. The viscera are thoroughly cleansed, minced fine and boiled with the fat. These are eaten together with a small cake of unleavened bread which each worshipper brought with him for this purpose.

At the close the priest resumes his petitions; but this time unaccompanied by the drum. The prayer is an acknowledgement that God has heard their cry. By means of the sacrifice "All are now free from sin. God has come

down to them even though their worship has not equalled that of their fathers. God has come down opening the door of Heaven. Now the sacrifice is over; the day is nearly past and they may each return. O Lord ascend again to Heaven and ye messengers of His revert to your place."

Each attendant at the grove takes home his portion of meat to eat with his family. No outsider may partake of it. Two of the small banners are set up in the house and two inserted in the fields.

Soon afterwards all re-assemble around a fire and a white banner. It is an occasion of social freedom and rejoicing. Jumping and dancing are indulged in to the rhythm of the drum-beat. Afterwards they disperse singing; glad that they now have peace of heart and assured of prosperity in their fields.

No work is performed until after the third day. All days of public or private sacrifice are reckoned Sabbaths as well as the two days following them. They have no weekly day of rest but they are strict in the observance of these.

Such is the order of the first festival and the beginning of the year to the Ch'iang. Any one who has a true regard for the spiritual values of life cannot but admire how they put God first and trace up to Him all good in life. The second public sacrifice of the year is called the Peace Festival. Its name is supposed to be connected with the wheat harvest which is then at hand. A good crop puts the minds of the people at rest, hence the name. Originally it may have had a larger reason but this seems to be the present popular notion.

The third festival is the Feast of Thanksgiving. It comes when the whole harvest has been garnered. The ritual at these feast is very similar to that of the first, though the first is reckoned the most important. Privileged outsiders may be permitted to witness the Peace and Thanksgiving Festivals.

Whatever may have been the custom anciently there is now no nationally united sacrifice. Each district or group of small "forts" or villages has its own grove and celebrates its own ceremonies.

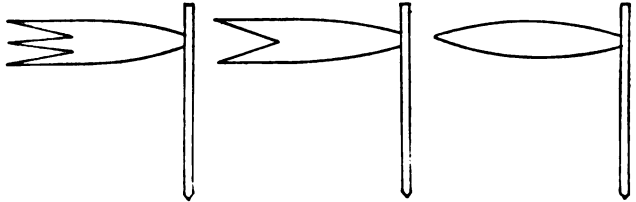
After the first and second, clan festivals may be held. That is, the people of one name combine to present an offering for themselves.

Extraordinary public festivals are more elaborate in the number of sacrifices offered. Instead of one ram or he-goat three are slain or a young bull. And three large

white banners are set up in the place of the single one, each being of a different shape.

Family sacrifices are a distinct class. A worthy relation is invited as assistant. He forthwith purifies himself. Seven days before the event he cuts a triple-pointed branch of a tree and carries it to the outside of the house from where it is raised to the roof. There is a rule against its being taken through the house. It is inserted in the projecting prop behind the white stone.

The priest comes on the set day at noon. He proceeds to pray near the closed door. No drum is used. After this opening exercise he burns incense to purify the home and ascends to the roof* to envelope the white stone in the Holy cloud. During the afternoon, with intervals of cessation he chants and beats a drum. In the evening about the time of the second watch a white cock or goat is slain as a preliminary offering. A large sheet of white paper is posted up on the wall and three white banners placed in front.



SMALL FLAGS USED AT FAMILY SACRIFICES.

These three small flags shown above are used at private or family sacrifices being set up in the Home in front of a sheet of White Paper. At a large family sacrifice sixty four of each are set up—one hundred and ninety-two in all.

After midnight the main sacrifice is killed on the roof. Only the head of the house lays his hand on the head of the animal. Otherwise the ceremony follows in the main order that at the grove. The members of the family eat the flesh with unleavened bread shortly before daylight. When the meal is over the priest concludes by prayer and returns home.

The skull of the victim is reverently preserved in the main room.

* In good weather the roof is used to dry grain, swing the flail and as a general ground of family work and intercourse.

At a large or extraordinary family sacrifice the procedure is similar except that in addition (1) the outside wall is whitewashed and the outline of a tree, sometimes two, are drawn on it. (2) A circle is drawn about the doorway and the form of a cross made within it. Blood is sprinkled on the lintel and doorposts. (3) Besides the triple-pointed branch others with a single point are placed at the corners of the back wall making, with the one in the centre, three in all. A goat is occasionally slain in front of each. (4) Twelve sheets of paper are posted on the wall inside the house, and sometimes as many as one hundred and ninety-two small white banners are placed in front.

It is not too much to say that these public and family sacrificial ceremonies are at every point deeply provocative of thought, but there are others exceedingly curious and as instructive.

(1) They have no rite of circumcision but another nearly related to it. When a male child is forty days old a white fowl is slain on his behalf. Its blood is sprinkled on the white stone and on him; and then and there in front of the emblem of Diety he is given his name. When he is three years old he is taken to a public Festival. At the close a white cord is put around his neck and he is led tremblingly before the altar. Here he lays his hands on a cock or he-goat which is slain for him. The white cord is severed and laid on the altar. Blood and burned fat are daubed on his brow and he is accounted free.

(2) A custom once prevailed of offering thanks before a meal. Unfortunately this is almost unknown now. But an aged relative of one of the writer's friends still keeps it up. He drops a morsel on the ground and pours out a little of his wine and blesses the Hand that provides his needs.

(3) The priest always performs the marriage ceremony. On the wedding day a large, flat, round cake of unleavened bread is exchanged between the bride and bridegroom, which are placed in front of the white paper in their respected homes.

The priest gets another cake from the bridegroom which he places on a measure of corn. Through the cake he inserts a small white banner. He awaits the bride's coming at the door of the bridegroom's house. This is announced by a song, the relatives of each singing in turn and responsively. The bride and her escort cross the threshold behind the priest who prays as he leads them in. He advances to a position in front of the white paper, continuing his inter-

cessions and closing them by the burning of incense. The cake he received from the bridegroom is divided among the guests and eaten with meat. The marriage feast immediately follows to crown the ceremony. After three days the newly married pair visit the homes of the wife's parents. Two cakes are taken; sometimes one is round and the other half-moon in shape. On their return two are received in exchange.

(4) In sickness the old-time custom was to call for the priest. They rarely used medicine. Disease was supposed to be caused by the Evil One. The priest was, consequently, the proper person to drive him away. More resort is now made to doctors, yet he has still his place, and the efficacy of his prayers and enchantments are still believed in.

(5) It is common in sickness to make a vow of sacrifice of release. On recovery the vow is paid. In release the devoted animal is not slain but driven into the wilds with the pious hope that it bears away the sickness of the afflicted. Though these liberated creatures may live for a time no one will ever claim or use them. There is a temple on a mountain top about half way between Weichou and Litan which is famous for this (Azazel or) scapegoat ceremony. In it stand three white stones. Sad to say, in recent years, some half-castes have introduced idols into it as well. Not only so, but they have labelled the three white stones with ludicrous names which the true Ch'iang abhor, for they are only stones and can have no personal names.

(6) When a death occurs a drum is beaten on the house top. The same day a goat is sacrificed for the deceased. At the sealing of the coffin another is offered, and the night before the funeral a third. On the day of cremation or burial the priest only prays in the house. If the body is cremated the calcined remains are reverently interred. After which the priest throws grain over the relatives who pick it up and take it home. The following day the sons or relatives smooth over the grave, or mound.

(7) In some places there are small temples or stone houses with a white stone and altar within, apparently for the offering of individual sacrifices. The writer has seen a shrine with three white stones in it, and another with nothing in it, but on the outside wall the outline of two trees with a circle between. This latter was said to be the place where the lamb was cleansed *en route* to the grove. But in some of these things uniformity is lacking. Different districts show differences of customs in non-essentials. There are those who are very strict and those who are not so.

A careless priest will delay the slaying of the lamb until dawn whereas the fourth watch is the orthodox time. An interesting discussion once took place between two Ch'iang as to the correct shape of the unleavened bread laid on the altar, the one maintaining that the round flat shape was the right kind, while the other said it should be in the form of a man.

In the valleys where the Chinese live are Ch'iang who worship both God and idols, and Ch'iang who have forgotten God altogether. The purists are to be found on the mountain plateaus, where heaven seems nearer and one is far away from the moral miasma of the mart and forum.

All Ch'iang are said to eat pork and show no scrupulosity about eating blood. They have no extensive restrictions as to what is unclean or clean yet their own judicial regulations often correspond to those in the Old Testament.

(8) A curious religious custom is the cleansing of the fields. A victim is slain, the blood sprinkled, and a sacrificial procession follows the priest through the farm lands. He marches ahead holding a smoking censer and beating a drum. The idea is the destruction of blight and the seeking of the divine blessing on the crops. Their plough is of the Persian type,—the ploughs have little more than an iron blade,—which leads the Chinese to say that "They plough with a knife and sow with fire."

It is pleasing to be able to state that religion with the Ch'iang is not divorced from morality. Their sacrificial rites, as one would naturally expect, have had much influence for good in their general conduct. However rough, uncouth, and strange some may regard them, they remain nature's own children, simple in their tastes, happy and free in all they do. The Lifan history says of them "The men are strong and obstinate but their disposition is simple and sincere. They make expert hunters. Their land is hard to cultivate and the people are poor. In their habits they are frugal and diligent. In their dealings they are honest and litigation is rare. The scholars among them are well informed and self respecting." The Wenchuan history says that "they are accustomed to hard work on their unproductive lands, nevertheless, they are correct in their moral principles. Their kindly disposition makes them respond quickly even to small kindnesses. The men farm, the women weave, the husband sings, the wife responds: mirth and laughter come naturally to them."

The first question asked by those who hear of their monotheistic faith and sacrificial customs is: are they not

part of the lost ten tribes of Israel? When this is denied the second follows hard on it: are they then not Jewish proselytes? The points of likeness between the Ch'iang religion and the Jewish are so many and intimate that the questions are natural. But the Ch'iang have been in China from before the dawn of history and the religious customs of other aborigines show so many things in common with theirs that though now the fear of demons enter largely into them, yet originally, they must have been alike. For instance the old "Ti"* or "Tai" race who composed the ancient kingdom of Pa, or Eastern Szechuan, and mentioned in the Bamboo Annals about B.C. 2000 had similar if not identical religious beliefs with the Ch'iang. The people of Shuh or Western Szechuan, lying between the State of Pa and the country of the Ch'iang, seem to have used the White† Stone. The wild Lolos of South-west Szechuan are reputed to be monotheists. They have a Trinity of Sacred Stones resembling in shape the peaks of the mountains. No one may walk around or pass between them because they represent God and are holy. At their sacrifices they have laying on of hands, chanting, drum-beating and priests' prayers. They also cleanse the fields by sacrifice.

In Kweichow the aborigines practise allied rites. A Chinese work on them called "Miao Fang Pi Lan," written during the reign of Ch'ien Lung, speaks of the Miao, the T'u-ren,* the Kehlao and the Yao races. The Miao sacrifice oxen, horses, fowls, pigs and dogs. They call God the "T'ien Wang" or King of Heaven, also "Peh-Ti T'ien-Wang" or the White Ruler, King of Heaven. The T'u-ren at certain seasons sacrifice white sheep during the night, beat drums and cymbals, cleanse the fields, and the place where they worship is termed the "house of the imposition of hands." The Kehlao customs follow after the Miao, as do those of the Yao people, though the Yao people bear a much better character than the Miao or Kehlao. There are also Lolos in this province. The Chinese call them "Ih-ren." A missionary there writes that "their sacrifices are similar to those of the Old Testament. They have sin offerings, and a Holy Place with curtains, etc."

* The T'u-ren are declared to belong to the old "Ti" or "Tai" race.

† The tomb of an Empress of Shuh in Chengtu has a large round white stone resting on the top of the mound. It is fully 15 feet in diameter and said to be 5 feet thick. The Shuh Chi (蜀志) calls it a stone mirror. No explanation is given as to the reason of the name. A catalogue of Szechuanese antiquities mentions two similar stone mirrors at different places.

Among the Rong tribes the white stone is also widely used. Though they have long been converted to Lamaism it is still in many places set up on the house top—is even found in shrines—and regarded as sacred. Why it is so they cannot tell. To them now it is only tradition, yet the stones and the tradition are strong evidences that once they were of one faith with the Ch'iang. The writer further suspects that the Tibetan prayer flags are simply later developments of the White Banners the people on the roof of the world used at their olden time sacrifices. If so, it follows that Monotheistic cults once held sway over all Western China and Tibet.

These West China faiths certainly do not spring from Judaism. The only satisfactory conclusion is that the religion of the Ch'iang represents a very primitive faith from which both it and our Old Testament ritual are directly descended. As Christians we believe that a certain manner of sacrifice was once divinely delivered to men. As recorded in the Pentateuch by Moses it was not new but a continuation in a pure form of what had long been established. Accepting therefore the Biblical version as the norm how closely does the Ch'iang ritual in many of its details correspond to it?

The essential ideas of the Unity of God, of Holiness unto Jehovah, of the need of sacrifice to put away sin and the urgency of repentance and prayer for the appropriation of its benefits are one and the same. The religious concepts that what is sacred cannot be put to a profane use, that days of worship are rest days, that no one can find nourishment from sacrifice save actual participants—these surely, are akin to the principles of Christian instruction.

Take also the following suggestive parallels. Their altars must not be built of hewn stone—Exodus xx, 25. The lamb must be without spot or blemish—Leviticus xxii, 19-24. Worshippers must wash their clothes and sanctify themselves against the third day when God will come down to them—Exodus xix, 10-11. They have a scapegoat ceremony—Leviticus xvi, 21-32. There are three festivals in a year—Exodus xiii, 14-17. They use only unleavened bread at the sacrifices—Exodus xxiii, 18. An arrow is a symbol of Divine judgement—Psalms lxiv, 7. vii, 13. They commonly speak of worship as paying their vows to God—Psalms cxvi, 13-14. Isaiah, xix, 21.

Perhaps the most striking resemblance of all is where the priest envelops the white stone in a cloud of smoke. It does not require much imagination to recall the great revelation on Mount Sinai—Exodus xix.

This can hardly be a mere coincidence. Yet no explanation is forthcoming. None of the Ch'iang which the writer has so far met can tell why the priest does this; it is simply an unalterable custom.

The white stone to them marks where God comes down in mercy to commune with men. It is the symbol of His gracious Presence. Beside the light of the sacrificial fire it is supposed to reflect a peculiar effulgence which reminds them of the divine glory. It thus stands for their Shechinah: their holy of holies.

A certain white stone was once thought to possess more than the usual reflecting power; and rival districts strove hard for its possession.

This desire for the manifestation of the Presence and Glory of God is the crowning conception in the religion of these Western Highlanders. It makes us lose sight of the oddities in their ritual in the wish to tell them where they can find the reality of their yearnings. Think of a band of the Ch'iang in the stillness and darkness of the night on a mountain top worshipping God in this fashion. Whose heart can remain untouched at the sight of such a groping after the Infinite?

More may yet be learned of the minutiae of their ritual and how they interpret it. Different priests may have chants and prayers varying in length and composition as much as our Psalms. So far it has been most difficult to obtain these. Then more remote districts may preserve customs that elsewhere have fallen into disuse. At more than one place great stress is laid on the finding of a young bull which has never borne yoke. It seems to be sacrificed in a peculiar way, but no exact information regarding this has yet come to hand. There is plenty of room for further investigation, nevertheless we know more than enough to warrant the assertion that the religion of the Ch'iang is a wonderful phenomenon in a country that has almost gone wholly over to idolatry. The early though qualified monotheism of the Chinese pales beside it in interest. Despised, persecuted, broken, here are the residue of a race who have never bowed the knee to Baal, or forsaken the faith of their fathers.

Four hundred years ago in a struggle with the Chinese, Tibetan auxiliaries, accustomed to mountain warfare, were hired to subdue them in the Wenchuan district. Bands of these heathens were given lands and settled there amongst the Ch'iang to prevent future uprisings. Where one God was worshipped in all purity they built a temple filling it with the vilest obscene divinities that an impure mind could

imagine. There it stands to this day as an awful testimony to the hatred of darkness against light—of idolatry against the worship of the one God.

But such suffering has not been in vain. The Ch'iang religion continues even in its obscurity as a powerful witness to the primeval unity of worship, to the fact of revelation, and to the great need of the human heart for the Cross of Christ. It is strange they have remained so long unknown to the outside world. Europeans in reading the general history of China have too readily accepted the verdict that they were mere barbarians. Otherwise something worth while might have been known about them ere this. A dissection of the character for their name (羌) hardly bears out the barbarian idea. Made up of the signs for "man" and "sheep" it is akin to that of righteousness which is the combination of "I" and "sheep"—My Sheep. Two such allied characters cannot reasonably be interpreted in such diverse ways. Anciently it probably betokened that the Ch'iang were shepherds, though from what we now know of their religion it may also have pointed to their custom of sacrificing sheep. However Sinologues may decide the point one thing remains beyond dispute: they are an industrious, well meaning, decent living people. If the testimony of one who has travelled extensively among them; sat often on their housetops; chatted with them in the evenings around their great blazing hearth fires; slept under their roofs and visited their sacred groves, be of any value, they, however primitive their ideas, simple in their tastes and elusive in their demeanour, are a warm hearted, generous race. The soul of the man is dead who cannot love them.

It only remains to say that a beginning has been made in the work of giving the Ch'iang the Gospel. Since it is to the Jew first and then to the Gentile they, because of their resemblance to the former, have a strong claim to missionary priority. Some time ago the writer felt this so strongly that he sent an evangelist among them. Now there are two, both supported by Christian people at home. Already a number have turned to Christ seeing in Him fulfilment of their ancient ritual. One of these has written an Epistle to his brethren explaining the origin and end of sacrifice. So the Glory of a Greater Revelation has begun to consummate the effulgence of the white stone.

ORIBATOIDEA SINENSIS II.

By ARTHUR PAUL JACOT.
Shantung Christian University.

The present paper is a direct continuation of the one which appeared in last year's Journal, page 118.

NEOLIODES CONCENTRICUS (SAY) 1821.

This species was first described as common beneath the bark of trees in Pennsylvania, U.S.A. It was later reported from Washington and Florida by Banks and from most of Europe by various writers. I am now able to record it from China as follows:

Ch'ao Yang An, Hills west of Peking.

In four lots taken September 9 to September 19 they were found to be fairly common in leaf mould and vegetable debris and loose earth under the Arbor Vitae and low bushes in and about the gulch or ravine, both young and adults being present. Two or three young were also found on short velvety moss on the north side of a wall on the grounds.

Tsingtao, Shantung.

In eight lots taken from July 24 to August 18 about Signal Station and neighboring hills, found to be abundant. They were common on rainy days just after a rain about the lower edges or sides and on the tops of stones, chips of wood, pine cones, etc., in the pine woods and groves. After a few days of sunshine and dryness they are rare to entirely absent on these objects though they may rarely be found on the under surface of such when in close contact with the earth. A few more were secured at Laushan from a clump of moss. Many were taken by sweeping herbs in a sunny piece of scrub oak on a ridge, during a sunny afternoon. The last few days had been sunny. Only five were secured from leaf mould taken at the same spot at the same time.

In walking the body is held very nearly parallel with the substratum, slightly raised anteriorly. In walking each

leg moves after the one preceding it so that the hind one moves forward just about the time the anterior-most is making its second stroke backwards. The legs of one side move alternately with those of the other.

As there was an abundance of material, they were experimented with on white paper and the following reactions noted. The speed varies in individuals up to $\frac{1}{2}$ of an inch or even one inch per minute (or five feet per hour without obstacles). The ordinary rate is probably three and a half feet per hour.

Tropicity. Their reactions are slow and the individual has a tendency to rotate before finally adopting a definite course—which often it changes after having pursued it for a few minutes. They are not strongly phototropic. On a dull day they moved toward the window as well as away from it. They avoided obstacles placed in front of them or near them, not seeking the darkness which they afforded. They are positively heliotropic. For instance, one individual walked towards the sun and parallel with a pencil and its shade, deflecting its course to avoid the shade. Their geotrophic reactions seem to depend upon the humidity. When wet they showed a slight tendency to rise on an inclined plane, when dry to descend. They did not endeavor to follow the veins of leaves and seemed to prefer to walk on the lower side of a horizontal stem, etc. When wet they carry a film of water about them between their legs and body for a long time, thus continuing their immersion longer than necessary. They make no attempt at drying themselves. Their pseudostigmatic organ protrudes from the film of water.

Thus it may be stated that this species in dry or sunny weather should be found on plants and trees but that during rainy and wet weather it either drops to the ground, descends or is washed down and climbs onto the higher objects until the rain has ceased. Its true habitat then, would be on plants.

NEORIBATES LYDIA SP. N.

Diagnosis.—Body fairly large, .68mm. long, slender, .4mm. wide, depressed, about .25mm. high, light red brown, pteromorphae quite thin, and light coloured, anterior end of abdomen thinner, coloured like pteromorphae; cephalothorax slender, gradually tapering, the lamellae seeming curved toward each other at anterior end; cephalothoracic bristles long, minutely barbed, formula: pst. o. 1, il. h. 4, l.h. 3, r.h. 2; pseudostigmatic organs angulate, thick, very

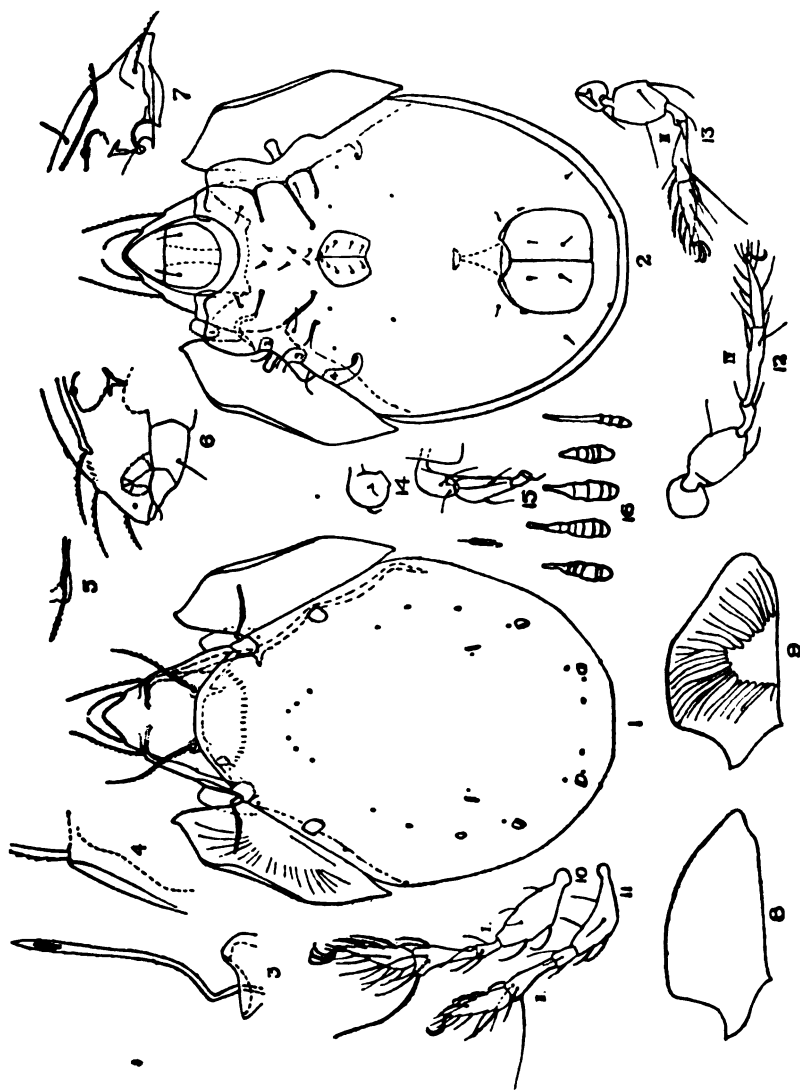
gradually widening, tapering much more rapidly to a point; pteromorphae pointed anteriorly, deeply emarginate ventrad of point.

Dimensions.—Due to the small number of specimens taken, the dimensions will be withheld until more specimens may be procured.

Color.—This species is quite translucent, the pteromorphae especially so. The light area of anterior portion of abdomen makes it very characteristic, being similar to *N. robusta* Banks in this respect. The general body color is a reddish tan (American-Indian red) except the pteromorphae which are a dark cream buff.

Form.—The general shape of the body (when viewed from above) is elongately pyriform with a slender tapering anterior portion and an elongately rounded posterior portion. The pteromorphae, as usually seen, are rectangularly pointed anteriorly, straight sided and more pointed posteriorly, the whole making a well balance pleasing design.

Cephalothorax (figs. 1, 4-7) smooth, from above: longer than broad, gradually tapering, from the side: gradually, convexly descending but with a slope between ends of lamellae which gives the lamellae the appearance of being produced toward median line at their ends (cf. figs. 1 with 4-6), lower edge sinuate, double, the upper edge protruding laterally beyond the lower (fig. 7); rostrum gradually tapering, suddenly descending at tip and with a slight rim, distinctly constricted at base of rostral hairs; translamellar area abruptly sloping so as to make a dark band when viewed from above, this slope seems to be lacking on the median line. Rostral hairs gracefully curved toward each other, almost touching, roughened by short, blunt barbs, inserted on a tubercle of chitin; lamellar hairs rather long, gently sinuate, similarly barbed; interlamellar hairs similarly roughened, strong, very long, held erect or vertically in life but pressed downward and forward in mounted specimens, entering slightly elevated, chitin discs; lamellae extending somewhat more than half way along rostrum, slender, nearly straight, slightly sinuous, thickened at anterior end, and terminating abruptly at base of bristle, anterior end on a slightly more heavily chitinized part of cephalothorax (fig. 5), figure 4 is as seen at angle of dorsal view in toto mounts, figure 5 as seen removed and viewed perpendicularly; first tectopodia represented by a curved overhanging edge or very slight carina just below lamellae, an area porosa across its center. The area below this edge is impressed, forming a hollow at this point which probably houses the apex of the

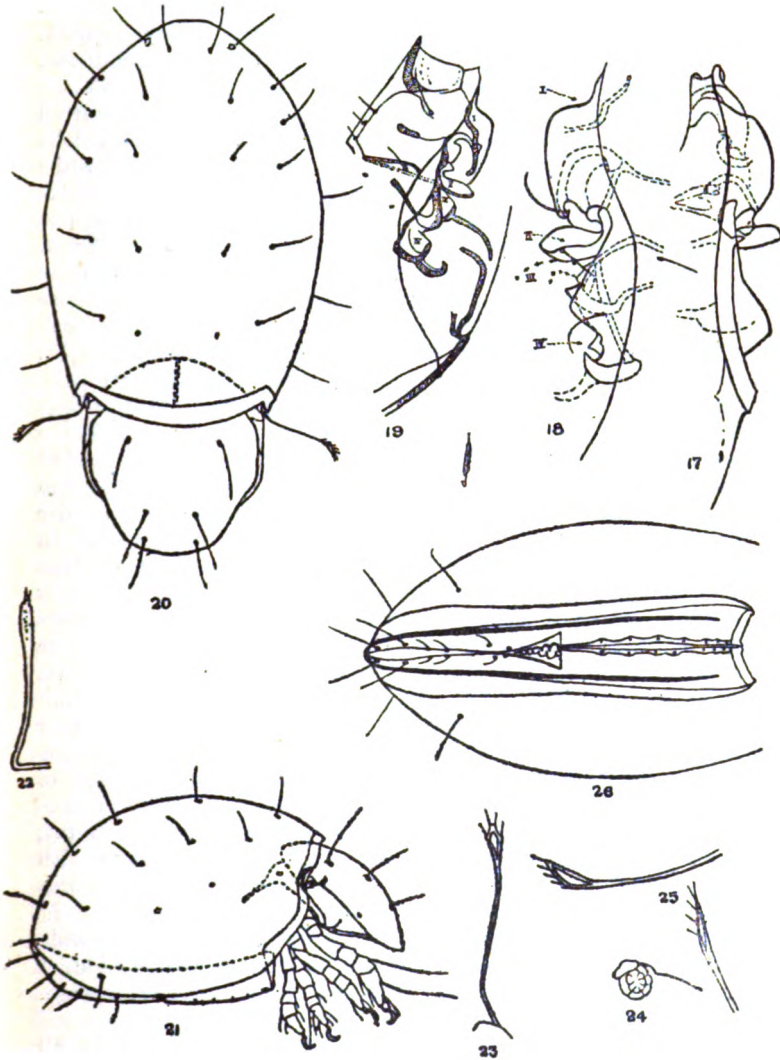


femur, the genual and base of tarsus when the legs are drawn in. Above the acetabula of leg I is a Y-shaped ridge or thickened band one of whose legs rests on the top of the acetabulum; pseudostigmata flush with cephalothorax, built out posteriorly (fig. 3); pseudostigmatic organs (figs. 1 and 3) elbowed so as to be directed posteriorly, then bent forward again so as to make their general direction nearly at right angles to line of march, somewhat stout, very gradually widening distad and tapering more abruptly to apex, a small granular area near tip, very minutely roughened by tiny barbs thinly scattered on surface.

Notogaster (fig. 1) smooth, anterior edge distinct, biangularly convex, anterior area thinly chitinated, colorless, and granular. For limits of this area see dash line in figure 1. Posterior area long, not quite regularly curved. posterior end flattened (slightly emarginate); areae porosae: anterior inconspicuous; antero-posterior elongate; adalar short, narrow, flat edged and angular; posterior mesonotal very narrow, remote from each other; posterior lateral flattened on medio-posterior side; posterior mesial similarly flattened but on outer sides. These areae seem to be slightly protruding, rough surfaced caps which overhang slit-like openings on the straight edge. In some cases diverticulating, irregularly wavy canals or undulations seem to radiate from them. Other foramina as in figure 1. Their relative positions vary largely according to angle of vision or angle at which the animal is turned toward observer. In no case were hairs seen springing from them.

Pteromorphae (figs. 1, 8 and 9) pointed anteriorly, the point extending to apex of lamellae and the sinuous inner edge of the pteromorphae just below the lamellae, point with a very slight spine, edge below spine deeply sinuate forming an obtuse almost right angle with ventral edge which slopes very gradually back to the posterior apex; dorso-posterior edge strikingly sinuous, the whole structure thin, with a very slightly incurved ventral edge; nervures numerous, originating in most part from a rather large central field, rarely branching. Figure 8 is seen almost flat, slightly oblique, figure 9 perfectly flat.

Ventral plate (figs. 2, 17 and 18) relatively flat, broad anteriorly; anterior edge truncate and slightly sinuous (figs. 2 and 17), not extending far anteriorly, lateral edges sinuous, composed of two distinct lobes, the anterior one rectangular, between the first and second legs, the posterior one triangular and smaller, between the third and fourth legs. A bristle springs from the posterior edge of the anterior lobe and



one from the posterior portion of the posterior lobe. Between these two lobes is a narrow and elongate, saucer-shaped, more dorsally located lobe in which fits the second leg. There is a bristle near its apex on ventral side. As the first lobe is the second tectopedium (being situated ventrad of the first leg), this middle, more dorsally situated lobe must be the third tectopedium (of the second leg), while the triangular, posterior lobe would be the fourth tectopedium. Apodemata as per figures 2, 17 and 18. Figures 17-19 are views of the seat of the legs viewed at different angles. Figure 17 is the left side viewed somewhat from the outside. Figure 19 is the same viewed much more from the side, less enlarged. Figure 18 is the right side viewed as in figure 2 and enlarged even more than figure 17. The various parts may be correlated by noticing their positions relative to the tectopodia. The position of the legs are indicated by the roman numerals. In figure 19 the ventral plate is shown from the anterior corner of the genital aperture (with the three hairs anterior to it), to the rim of the camerostome and around to the hinge line of the pteromorpha. Note the two sub-pteromorphical ridges. In each case the edge of the leg cupboard passes just ventrad of the lower edge of the bases of the tectopodia. Lower edge of cupboard with a raised thickened rim on which rests the pteromorpha when closed (fig. 17). Genital aperture small, distant from camerostome, anterior edge very convex, sides convex, posterior edge very concave, anterior half with three pairs of anteriorly converging pores, posterior half of each cover with two pairs of posteriorly converging pores; anal aperture large, situated near posterior edge of ventral plate, deeply emarginate on anterior edge, antero-lateral corners absent, sides parallel, posterior edge straight, each cover with two pores just mediad of center, each with a short bristle, lateral slit small, inconspicuous; other pores as in figure 2, some of them bearing hairs (see figure).

Camerostome (figs. 2 and 6) elongate, ovoid, with wide border at sides of aperture; hypostomal plate slightly longer than wide, bearing two fairly long bristles near anterior edge. Mouth parts normal for the group.

Legs with tri-hetero-dactyl ungues (not shown in all figures because of superimposition), tibia I the broadest, tibia IV the longest and slenderest, genual I and IV equal, femur II the longest, femur III the shortest, coxa IV the largest. Leg I (fig. 10, inner aspect) having tarsus somewhat stout with three plumose hairs on lower side, a slightly barbed bristle on side and a slightly barbed, heavy bristle

on dorsal surface, four other bristles on dorsal side, one of which is quite stout, and three or four about apex; tibia rendered very wide at distal end by a dorsal protuberance from which springs the long, heavy tactile bristle, with another shorter bristle just anterior to it, a fairly long bristle on each side and two plumose hairs on lower side, all of them about distal end; genual with four fairly long bristles; femur large, wide, blade-like, with two weakly barbed bristles on dorsal side, two very fine, short bristles on ventral edge dividing the segment into three equal parts and another similar bristle on inner side and between the *anterior* dorsal and ventral bristles. Leg II (fig. 11, outer aspect) having slightly more slender tarsus which bears three plumose hairs on ventral side, two weakly barbed bristles on upper surface, the hinder being quite stout, two rather closely spaced bristles about proximal portion of dorsal surface, and four or five finer, shorter bristles about apex; tibia more slender, with a long tactile bristle on dorsal side, a slender bristle on each side, the outer one being slightly barbed, and a weakly plumose hair on ventral side, all of them about distal end; genual with a slender bristle each on dorsal, inner and ventral sides; femur elongate and so curved as to form two slopes on dorsal side, anterior slope with two bristles, the *posterior* one being weakly barbed, ventral surface with two straight, slender bristles, the *anterior* one being slightly barbed, a slender bristle on outer side between *posterior* dorsal and ventral bristles. Leg III (figs. 13 and 15, inner and ventral aspects) the shortest, tibia with three plumose hairs on ventral side, two bristles on dorsal side, two fine ones on side and three or four about apex, tibia with a long tactile hair on dorsal surface, a plumose hair on inner side and another on ventral side near distal end followed by a fine bristle, all of them about distal end; genual with a short bristle on dorsal side and one on outer side; femur wide, blade-like, dorsal and ventral sides sub-parallel and with a fairly long bristle on dorsal and ventral edges just distad of center, another more slender bristle postero-ventrad of dorsal bristle on inner side; coxa small, flat, rounded-triangular, with one bristle on ventrodistal edge, a fine one on dorsal face and a Y-shaped extension built at right angles to it for articulation with body. This leg, when seen from above or below, forms a straight line along inner edge of coxa and femur (fig. 15, from below), the coxa is seen to have a longitudinal keel along the ventral edge, with the bristle on inner side as is also the coxal bristle. Leg IV (figs. 12 and 14) with slender tarsus bearing three

weakly plumose or barbed hairs and a bristle on ventral surface, two bristles on dorsal surface and five about apex; tibia very slender, a short, *slender* bristle on dorsal surface, a similar one on outer face and two plumose hairs on ventral surface, the posterior-most only weakly so; all of them about distal end; genual with a bristle on dorsal and one on ventral surface; femur long, broad, blade-like with a slightly barbed bristle on dorsal edge near distal end and a plain more posteriorly situated bristle on ventral edge; coxa quadrilateral, with rounded corners.

Type locality.—Tsinan, Shantung. Six specimens were taken on May 4, 1922, from an old broom that had lain on the ground in the servant's yard through the winter and spring. I take pleasure in naming this species after my wife because of her constant aid in the field and out.

Types.—In the writer's collection, No. 2235-01.

One specimen also taken on August 3rd from pine debris on woodland floor at Tsingtao.

This species is most closely related to *N. robusta* of eastern North America. It contrasts strongly with it by its slender form, the deeply emarginate pteromorphae, and the fewer and much more weakly plumose hairs on the legs.

GALUMNA DORSALIS KOCH 1836.

Eight specimens taken on May 9 from east side of old, lichen covered grave-yard wall in fields south of Tsinan, and twelve specimens taken on May 11 from under surface of stones at foot of and east of same wall (in the grave-yard).

These specimens I refer to Oudemans's interpretation of Koch's *O. dorsalis*. They differ slightly from Oudemans's figures in having the pseudostigmatic organ slightly wider just proximad of apex instead of having the head equally wide throughout, in having a median pore to abdomen and one immediately posteriad of areae porosae adalares. Until detailed comparison with European material can be made there is no point in considering it a different form.

GALUMNA OBVIUS SINENSIS JACOT 1922.

This species was taken in Tsingtao as follows:

July 24, one specimen from under side of chip of wood in woods and two specimens from leaf mould; August 8, one specimen from side of a stone in woods; August 18, eighteen specimens from pine needles and *Selaginella* from under Pines near Laushan Inn.

The specimens from the Laushan region differ from those of the Peking region in having a very slightly wider pseudostigmatic organ head which is also slightly more blunt and round at the tip and rougher, and in having the median area of the frons and of the pteromophae roughly granular, giving the frons the appearance of being pock-marked when viewed from in front. Some of the Peking specimens have this granulation slightly developed but unless the difference can be shown to be a distinct habitat (as montane) variation and to be constant, there would be no point in giving it a special name.

It should be said that the figures (see previous paper) show the mouth open and the hypostomal plate fore-shortened. The description should likewise be changed to read hypostomal plate about as wide as long. The claws in figures 5-8 are represented as monodactyl as the other claws are not obvious because of superimposition.

GALUMNA SINUOFRONS JACOT 1922.

Seventy-six specimens were taken on July 25 at dusk by sweeping the tall grass in grove by the side of the road to Iltis Hook, Tsingtao.

The figures which appeared in last year's *Journal* should show the pseudostigmatic organ shaft more slender and the granulations coarser and extending nearly to the edges of the head.

GALUMNA TANTILLUS BERLESE 1909.

This species is reported by Berlese from Columbia, Washington, and Florida, U.S.A., and from Java. I have procured a few specimens from N. Y. state and Connecticut, U.S.A., taken in the spring, mostly from moss in moist woodland. I am also able to report it from Tsingtao as follows:

July 29, one specimen from decaying pieces of pine on forest floor, hills of Tsingtao; August 1, two specimens by sweeping young grass under pine trees; August 8, five specimens by sweeping herbs in scrub oak woods, bright day, hills of Tsingtao; August 18, thirty-eight specimens from pine needles and *Selaginella*, on ground under pines near Laushan Inn, Tsingtao; and eighty-five specimens from clump of *Climacium* or *Catharinea* moss, also near Laushan Inn.

It is therefore found most abundantly in moss. The specimens from Tsingtao proper have weaker hairs than my

American specimens and are slightly smaller .67mm. (the American specimens average .72mm.). The specimens from Laushan, on the other hand, (with the exception of one out of 123) have the hairs longer and heavier, have some on the notogaster and average .85mm. They are all identical in other respects so that the difference is not worthy of a varietal name, the difference probably being due to better living conditions. Its absence in Europe is difficult to account for, though not peculiar to this species or group.

ACROTRITIA SINENSIS SP. N.

Diagnosis.—Body somewhat small, .52mm. long and .28mm. high; aspis smooth, gently arched, with a single carina on side, bristles as usual, the middle pair very slightly closer than the anterior ones; pseudostigmatic organs widened at distal end and bearing four or five bristles; abdomen with somewhat short, gently domed dorsal outline, finely vermiculated, bristles as usual (5-5-4); venter fairly wide, with chitin bars, bristle formula: A. 2-2-1, V. O; unguis monodactyl.

Dimensions.—(Seven specimens measured).

Total diagonal length of aspis	225
Greatest depth of aspis	93
Breadth of aspis (only one specimen measured)	145
Diagonal length of notogaster	490
Height of notogaster	277
Breadth of notogaster (only one specimen measured)	230
Length of ventral plate	346

Thus the total length of the aspis (not the length of the exposed portion which varies in amount with degree of flexation) is one third greater than its total width and very much longer than the exposed portion (although it looks less in figure 20 due to foreshortening). Total length of aspis nearly half the diagonal length of notogaster. Breadth of notogaster much less than its height. Height of notogaster in its diagonal length 1.55. Diagonal length of aspis nearly equal to breadth of notogaster.

Color.—In balsam mounts: aspis salmon amber, becoming reddish where seen in mass, texture smooth; notogaster greenish yellow, becoming reddish where seen in mass, texture very finely granularly vermiculated.

Form.—The general shape of the body when viewed from the side (fig. 21) is a broad, skewed oval, the dorsal

outline is broadly rounded and dome-like, ventral outline flattish, anterior margin of notogaster obliquely sinuous; aspis not of unusual proportions. From above (fig. 20): the body has the shape of a slightly elongated mitre, the aspis representing the face of the wearer.

Aspis (figs. 20 and 21) smooth, medium sized, very broad for its length; dorsal outline evenly curved though it is flattish even to very slightly concave anterior to anterior bristle, and, as usual, slightly concave along posterior surface; ventral outline angularly convex, deep, with the anterior edge slightly concave; transverse rib vestigial at lower angle; lateral carina well developed, extending from above pseudostigmata (fig. 24) to antero-ventral edge of aspis; a pore above it anterior to center; lower rim double, projecting beyond carina (fig. 20); bristles normal, the anterior ones slightly more remote from each other than are the median ones, posterior ones rather close; pseudostigmata (fig. 24) close to notogaster, generally and irregularly five-lobed, with a cap which is dorsally trilobed; pseudostigmatic organs (figs. 20-23 and 25) long, normally held at right angles to body and thus appearing short from the side (when bent parallel with aspis by weight of cover-glass the full length is better brought out), shaft slender, angled at base, head small, rapidly widening and terminating by steps, with five or six short posteriorly directed bristles, seeming to be made of two leaves partially closed against each other. Figure 23 is a view looking directly into the fold, figure 25 (lower) is a diagonal view into the fold, figure 22 shows the back side of the folding, figure 25 (upper) is a direct side view, and the commonest aspect.

Notogaster (figs. 20, 21 and 26) finely, granularly reticulate so as to make it extremely difficult to locate origins of bristles; thin; considerably higher than broad, slightly angular from above and narrowly truncate posteriorly; anterior edge broadly thickened, sinuate, with a funnel-like evagination over pseudostigmata; bristles of usual number (5-5-4) of the dorsal ones the posterior-most are closest to each other the middle pair most remote (fig. 20), of the lower row the posterior-most comes between the third and fourth of the median row. It alone of its row is included in figure 21. It was not possible to locate the others because of the nature of the surface. Median row rather high or close to dorsal row.

Venter (figs. 21 and 26) in profile pointed at posterior end, slightly projecting ventrad of notogaster, anterior portion gently convex, posterior portion gradually rounded;

from below (fig. 26) broad, slightly contracted in middle, slightly narrower posteriorly; smooth; two distinct longitudinal chitin bands extending nearly to anterior end, converging posteriorly to join at posterior end; with a thickened band at anterior end. This band has two small nobs at each end. Genital section with a wavy, thickened band along rim in which are situated the hairless pores. The three anterior-most closely spaced, the four other pairs sub-equidistant from each other, the members of each pair not necessarily opposite each other; triangular opening wide but short, with hairless pores at its posterior end; chitin core narrow, distinctly spiral; anal edges with orifice hairs subequal to others though slightly more slender, the anterior one directed toward the posterior one; posterior two pairs more distantly spaced, the anterior ones are distant from the posterior orifice hairs as they are from each other; anterior pair in center of anterior space, slightly the shortest.

Mouth parts not unusual.

Legs with monodactyl ungues, somewhat elongate, the first pair with a long, tactile bristle on tibia and tarsus, not unusually hairy, thinly haired if anything; tarsus I the stoutest, tibia I the longest, tibia III the shortest, genual III the shortest, femur II the longest.

Type locality.—Hills west of Peking, China.

Types.—In the writer's collection, Nos. 21165h1 and 21161h1.

The following material has been taken:

September 22, 1922, four specimens from rotten log in burial ground south of Ch'ao Yang An, Hills southwest of Peking; October 3, one specimen from base of rotten tree as above; July 24, 1923, one specimen from chip of wood and five specimens from leaf mould under pines, in woods, hills or Tsingtao.

But two other species of monodactyl *Tritinae* are known. These were described from near Bremen, Germany. *P. minuta* Willmann is very small and without hairs on abdomen. *P. monodactyla* Wlmm. has a barely thickened pseudostigmatic organ head and six pairs of bristles on anal section of venter and five pairs on genital section. These were placed in a new subgenus *Pseudotritia*. On the following evidence I find it necessary to consider this subgenus a synonym of *Acrotritia*.

A specimen procured October 5, from *Selaginella* and debris taken on September 17 under *Arbor Vitae* in ravine

at Ch'ao Yang An, and two specimens taken on September 25, from leaf mould from the west side of Hondo (Nippon) Island, Japan, through the kindness of Miss Louise F. Jenkins, differ from the above in the following respects:

Aspal and median notogastral bristles barbed about apex; very slightly larger; last three pairs of legs with tri-heterodactyl unguis.

Another specimen with the two from Hondo, is typical though one or two of the unguis are very indistinctly triheteodactyl. Thus although this is a distinct form which may be known as:

ACROTRITIA SINENSIS TRIHETERODACTYLIS SUBSP. N.

it seems to be but a mutational variation of the other and makes the monodactyl differentiation one of convenience in keys to species rather than a natural group.

Type.—In the writer's collection No. 21171oh1.

Figures 1, 2, 5-15, 19, 21, magnified about 125 times in the original. Change to reduction of reproduction.

Figures 18 slightly more magnified.

„ 17, 20 and 21 considerably more magnified.

„ 3, 4, 16, 22-25 very much more magnified.

BISHOP DELLA CHIESA AND THE STORY OF HIS LOST GRAVE.*

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This evening's lecture is a chapter out of the history of Roman Catholicism in China. To the historian, and possibly to the layman also, it is a chapter intensely interesting. In order to make the subject in any sense intelligible and to paint the picture of della Chiesa at all in its true colors, it will be necessary to give a somewhat extended historical setting. Since every one asks, "Who was della Chiesa?", I hope you will pardon the speaker if he seems to take nothing for granted.

If we were to accept at its face value a certain tradition, we should trace Chinese Catholic Christianity to the apostle Thomas. The breviary of the Malabar Church says that St. Thomas (*i.e.* the apostle Thomas) went from India to China to preach the Gospel.¹ This breviary, however, was probably not written until the thirteenth century. Since no other proof is offered, the tradition of St. Thomas as the founder of the Roman Church, or of Christianity, in China must be ruled out of court as unhistorical.

Even what we might perhaps call the first period of Chinese Roman Catholicism, falling within the time of the T'ang dynasty (618-907), is shrouded in obscurity and uncertainty; a period that tempts some writers to make themselves guilty of unwarranted exaggerations. Of this epoch Chardin says, "It is certain that in the 7th period century the catholic religion was resolutely defended by the T'ang emperors and was spread throughout the empire. The census of 845 shows that there were 3,000 Catholic priests in China at this time; and it seems that Christianity was as flourishing in Shantung as in the other provinces."² Since

*A lecture given before the Tsinan Literary Society on February 12, 1923.

¹ De Rouen "Histoire Universelle des Missions Franciscanes d'après Marcellin de Civezza, M.O.": I, 165.
Encyclopædia Sinica: "Thomas, Saint": "Nestorian Christians."

² Chardin "Les Missions Franciscanes en Chine": 55.

this period coincides with the introduction and spread of Nestorianism,³ one cannot say that the Roman Catholic claim is entirely incorrect; but one wonders whether the Christianity to be found in China was not Nestorian rather than Roman Catholic. Christianity there was; Nestorianism there was. Was there Roman Catholicism? Possibly; but one cannot say so with certainty.

When we come to the second period, during the time of the Yuan dynasty (1260-1368), we stand on much firmer historical ground. This is the period of Marco Polo firing the imagination of Europe with his glowing descriptions of the Far East. This is the age when the zealous followers of the saint of Assisi flocked to China. We are told, "Many monks, Italians, French, Flemings, were charged with diplomatic missions to the Grand Khan. Mongols of distinction came to Rome, Barcelona, Valencia, Lyons, Paris, London, Northampton, and a Franciscan of the Kingdom of Naples was Archbishop of Peking."⁴ This archbishop was the noted John de Monte Corvino, of whom every Franciscan in China even to-day speaks with the greatest reverence. Monte Corvino is said to have translated the Psalms and the New Testament into Tartar and to have made 30,000 converts.⁵ At this time Christianity was wide spread. There is a report from this period which indicates that as early as 1326 Franciscan missionaries were working at Lintsing in northern Shantung⁶. (I do not think, however, that this claim is established beyond doubt). With the fall of the Yuan, or Mongol, dynasty, Christianity disappeared almost completely; and for the next 200 years the croiser and the cross were well nigh forgotten.

In the meantime Europe was convulsed by the Reformation and the Counter-Reformation, an upheaval that gave birth in 1534 to the Society of Jesus, or the Jesuits.⁷ This was a new order, fired by a new purpose—the supremacy of the Pope and the destruction of Protestantism. Long before the Protestants, bickering over credal differences, thought seriously about missions, these devotees of Loyola went far and wide to preach the Cross. In 1552, three

³ De Rouen's "Civezza": I, 166. *Encyclopædia Sinica*: "Nestorian Christians." According to the Sianfu tablet Christianity was introduced in A.D. 635.

⁴ Gowen "An Outline History of China": 150.

⁵ Gowen: 150.

⁶ Chardin: 73.

⁷ Newman "A Manual of Church History": II, 364 ff.

years before the Treaty of Augsburg, the illustrious Xavier died in a desperate attempt to enter China, from which foreigners were now rigidly excluded.⁸ It remained for the great Jesuit, Matthæus Ricci, to learn how to accommodate himself and his religion to the customs, prejudices and sensibilities of the natives so that he might remain in China; and incidentally it also remained for him to sow the seeds of the great rites controversy.⁹ In 1580 Ruggiero and Ricci obtained permission to live in Shauking (Kwangtung); at first they dressed as Buddhist priests and later as literati. In accordance with the Jesuit practice of winning the upper classes and the officials, the two aimed at Peking; step by step they worked towards the capital, which Ricci finally reached twenty-one years after his arrival in Macao.¹⁰ This pioneer of the Jesuits was followed to Peking by Schall, Verbiest and other intellectual giants.

In a papal bull of 1585 Gregory XIII gave to the King of Portugal the "Jus patronatus" (or the "right of presentation"), to the Bishop of Macao the ecclesiastical government of all China, and to the Jesuits, under the protection of Portugal, the missionary care of the whole country.¹¹ All other orders were excluded.¹² In answer to the query why Portugal had such a preponderating position we would point out that Pope Alexander VI, in 1493, by means of the so-called "demarcation line" gave to Portugal all the discoveries in the eastern hemisphere not in the possession of Christian princes.¹³ In 1600, however, Clement VII by his bull *Onerosa* allowed other congregations besides the Jesuits to enter China.¹⁴ The Dominicans and the Franciscans tried to take advantage of this bull, but until 1633 the Portuguese merchants and the Jesuits prevented these orders from getting a foot-hold in China.¹⁵ When they did get into the

⁸ De Rouen's "Civezza": II, 260;

Encyclopædia Sinica: "Xavier, Francisco de."

⁹ Gonzales "Relation de la nouvelle Persecution de la Chine": 104, 115, 117, 178.

¹⁰ Williams "The Middle Kingdom": II, 289 ff.

¹¹ New China Review: III, 107 f.

¹² Ibid, 108.

¹³ Basset "A Short History of the United States": 29. Also Bourne "Essays in Historical Criticism": 193-217. In 1493 the Pope decided that the "demarcation line" was to be 100 leagues west of the Cape Verde Islands, but he later shifted it 270 leagues farther west.

¹⁴ New China Review: III, 108.

¹⁵ Maas "Cartas de China": I, 6; De Rouen's "Civezza": II, 218 ff.

country, the followers of St. Dominic and of St. Francis alleged that the Jesuits made scandalous compromises with the native religions and lodged violent protests with the Pope.¹⁶

The Jesuits, however, ignored these protests for they had powerful friends at the Imperial Court. In 1629 they had been made the official correctors of the calendar; in 1650 the first public Catholic, or rather Jesuit, church in Peking had been dedicated; by 1703 they had three churches besides one for women; and in 1664 the Jesuit Schall had been made a Mandarin.¹⁷ In 1668 the illustrious K'ang Hsi took up the reigns of government; and having a strong bent for European sciences, he made the astronomers Verbiest and Gerbillon his favorites;¹⁸ the Portuguese Jesuit Periera together with Gerbillon he sent on an important and successful mission to the Tartary to settle a boundary dispute with Russia.¹⁹ On their return Gerbillon was made head of the great board of Mathematics. In 1699 K'ang Hsi allowed the Jesuits to build a church within the palace enclosure; moreover, he made a large contribution to the building of the sacred edifice.²⁰ Five years later, in 1704, after a devastating flood in Shantung, the Emperor, disgusted with the grafting officials, turned all the Shantung relief work over to the Jesuits.²¹ In short the Jesuits were in the saddle; the great K'ang Hsi was their patron, and in Peking they were masters of the religious situation in so far as it pertained to Roman Catholicism.

With this somewhat elaborate but necessary setting we can proceed to pick up the threads of the life of the first bishop of Peking. Bernadin della Chiesa²² was born on

¹⁶ New China Review : III, 108; De Rouen's "Civezza" : II, 232.

¹⁷ Ibid : III, 108.

¹⁸ New China Review : III, 108.

¹⁹ Du Halde (English Translation) "The General History of China" : I, 495.

²⁰ Du Halde : I, 497.

²¹ New China Review : III, 111.

²² "della Chiesa" is an Italian name : "della" is a preposition meaning *of* and "Chiesa" is the Italian word for *church*. Bernadin della Chiesa, then, means "Bernhard of the Church." The Dutch name "Van der Kerk" is the exact equivalent of "della Chiesa." In the coat of arms (cf. photograph) a church stands out very prominently.

In the sources, however, "della Chiesa" is usually translated into the language of the document, so that we have "ab ecclesia" in the Latin, "de Iglesia" in the Spanish and "de l'Eglise" in the French documentary material.

May 8th, 1644, in Venice, Italy, where he later joined the Franciscan order.²³ The known facts of his early life are very few. We know, however, that he belonged to the same family as the late Pope, Benedict XV, whose name was Giacomo della Chiesa and who had the same coat of arms as the Bishop.²⁴

In 1680 the young Venetian was appointed titular bishop of Argolis; i.e. he simply had the title of bishop without being assigned to any particular diocese;²⁵ but at the same time he was also made co-adjutor of Fukien.²⁶ After a tedious journey of four years and five months the newly consecrated ecclesiastic reached China, where he began his work as co-adjutor. His first official act in this capacity was one of clemency, the release of the Catholic monks from the obligation of taking an oath that they would not tolerate the so-called "rites," an oath prescribed by his predecessor, Mgr. Pallu.²⁷ Although della Chiesa did not believe that the Jesuits were right in their compromising attitude towards native practices, he considered the oath unwise and unnecessarily severe. This decision, in which he was later sustained by the Pope,²⁸ reveals a strain of moderation and ability to see two sides of a question which was fated in later years to bring the Bishop much trouble and sorrow.

In 1690 at the presentation of the King of Portugal della Chiesa was made Bishop of Peking;²⁹ but he did not receive the bull of appointment until nine years later.³⁰ Portuguese intrigue seems to have kept the Bishop from getting his papers until they were delivered to him by P. Nicolas Cima, an Italian Augustinian monk.³¹ But why such intrigue? Probably, because national and economic, as well as religious, motives had begun to influence the actors.³² Portugal had the right of presentation; Macao was a Portuguese colony and commercial base, and the Jesuits

²³ Bishop Schmucker: "Vier Missionarsgräber. Beitrag zur Missions-geschichte von Shantung in China" (pro manuscripto): 8.

²⁴ Planchet "Les Missions de Chine et du Japon" (1921): 464.

²⁵ Moidrey "La Hierarchie Catholique en Chine, en Corée et au Japon": 36.

²⁶ Planchet: 465

²⁷ Ibid. 465.

²⁸ Ibid: 465. Bishop Schmucker: 8. De Rouen's "Civezza": II, 261.

²⁹ Planchet: 467. De Rouen's "Civezza": II, 261.

³⁰ Moidrey: 36. Planchet: 467.

³¹ Maas: II, 131, f.

³² De Rouen's "Civezza": II, 194 f.

looked to Portugal for protection.³³ Della Chiesa, however, was an Italian and a Franciscan. Although the Portuguese traders in Macao were hostile to all missionaries, they naturally preferred, if any were to come, the Jesuits and especially the Portuguese Jesuits.³⁴

When the Bishop of Peking received the bull of his appointment, he journeyed overland to Peking, where he seems to have arrived after May 30, 1700.³⁵ But at the capital the humble, conciliatory follower of St. Francis of Assissi found the Jesuits under the leadership of such intellectual Titans as Gerbillon, Periera and others in complete control of the religious machinery as well as firmly intrenched at the Imperial court. In Peking della Chiesa found neither house nor church of his own order.³⁶ When he attempted to found there a Franciscan monastery, the Jesuits would have none of it,³⁷ whereupon the Bishop left Peking for Tsinan.³⁸ In Tsinan the Bishop of Peking lived for a while with the Spanish Franciscans, who had in this city a church for men, a church for women and two small houses as residences.³⁹ But before long della Chiesa bade his Franciscan friars farewell and withdrew to Lintsing⁴⁰ in northwestern Shantung. Here on the banks of the famous old Grand Canal, the Bishop established his episcopal residence and from it he issued his episcopal orders, at least one of which is still extant.⁴¹

Why, however, did della Chiesa go to Lintsing? For what compelling reason did the Roman Catholic bishop of the diocese of Peking forsake the seat of imperial government and leave an important provincial capital for an obscure city in which to wield the authority given him by the Holy Father of the Eternal City?

³³ Towards the end of the seventeenth century France vied with Portugal for this privilege. In 1685 Louis XIV gave "settled salaries" to five French missionaries. Cf. Du Halde: I, 495.

³⁴ Gonzales: 31.

³⁵ Planchet: 467. Moidrey: 36, seems to indicate that he arrived in December of 1699, but this is probably incorrect.

³⁶ Planchet: 467

³⁷ Ibid: 467. According to Gonzales (cf. p. 29) the Jesuits also thwarted the plan of Mgr. de Tournon to found a house for the Propaganda in Peking.

³⁸ Planchet: 467. De Rouen's "Civezza": II, 261.

³⁹ Maas: II, 191.

⁴⁰ Planchet: 467.

⁴¹ Planchet: 472.

The answer, undoubtedly, is to be found in the so-called rites controversy.⁴² This was a long and a bitter dispute between the Jesuits, on the one hand, and the Dominicans and Franciscans, on the other, over the following points:

(1) Whether or not Chinese converts should be allowed to render to Confucius the worship required by law and, to all appearances, religious in character? (2) Should the converts to Christianity be permitted to perform certain rites in honor of their ancestors? (3) What Chinese term should the Chinese Christians use to express the idea of God?

As we have already hinted, the roots of this controversy reach back to the compromises with the native customs and superstitions begun by Ricci.⁴³ As to the honors paid Confucius, this Jesuit leader allowed those that were compulsory for the literati successful at their examinations, but forbade the more solemn honors, also called sacrifices, paid at the equinoxes before the tablet of the great sage.⁴⁴

The ancestral rights consist in kneeling on the ground and bowing, burning incense and offering meats before the ancestral tablets. These Ricci allowed his converts to continue, because he thought they were merely tokens of respect and gratitude disciples owed to their masters, or children to their parents.⁴⁵

Although Ricci himself preferred 天主 as the best term for designating God in the Chinese, his study of the Chinese Classics led him to believe that 天 (Heaven) and 上帝 (Supreme Ruler) could also be used to express the idea of God, and he allowed his converts to use these terms. Present day sinologues seem to support Ricci in his view of this terminology.⁴⁶

Sharing the views of the literati and the officials, or perhaps better, getting their views from them,⁴⁵ the Jesuits, under the leadership of Ricci and his successors, held these rites and ceremonies to be civic in nature and so permissible. The Dominicans, Franciscans and some other orders, however, in their close daily contact with the masses and their crash superstitions,⁴⁶ considered the rites and honors religious

⁴² De Rouen's "Civezza" II : 261. Planchet : 467.

⁴³ Gonzales : 100, 105, 178, etc.

⁴⁴ Encyclopedia Sinica : "Rites Controversy." Williams : II, 299-301. De Rouen's "Civezza" : II, 225-233. New China Review : III, 113 f.

⁴⁵ Their intimate association with the life of the Court made it inevitable that the Jesuits should hold the point of view of the officials.

⁴⁶ As preachers and evangelists the Dominicans and Franciscans saw things from a very different angle. Also cf. New China Review : III, 114.

practices and so condemned them. As a result of the insistence of the Dominicans, Pope Clement XI sent Mgr. Carl Thomas de Tournon, Patriarch of Antioch, as papal legate to China to study the question of the rites on the field and to give a final decision.⁴⁷ In December, 1705, the legate reached Peking, where the astute Jesuits secured for him an audience with the Emperor, but seem to have exposed de Tournon's utter ignorance of the Chinese language and customs as well as his opposition to the rites with such efficiency that the Legate very soon fell into a dispute with the Emperor K'ang Hsi.⁴⁸ De Tournon had come to make peace; but "he stirred up a hornet's nest."

On August 2, 1706, K'ang Hsi called before him the leader of the disturbance, Maigrot, Bishop of Conon, and said to him among other things:

"We honor Confucius as our master, thereby testifying our gratitude for the doctrine he has left us. We do not pray before the tablets of Confucius or of our ancestors for honor or happiness. These are the three points upon which you contend. If these opinions are not to your taste, consider that you must leave my empire."⁴⁹

This declaration K'ang Hsi followed up in December of 1706 by banishing Mgr. Maigrot⁵⁰ and decreeing that he would countenance those missionaries who preached the doctrine of Ricci, but persecute those who followed the opinion of Maigrot.⁵¹ No European was to remain in China unless he had letters patent, and these were to be given only to those who were willing "approuver la doctrine de Confucius et les cultes Chinois."⁵²

Soon after his arrival in the capital de Tournon had fallen sick. Bishop della Chiesa came from Lintsing to Peking to minister for six months to the physical and spiritual needs of the papal legate. On August 28th, 1706, de Tournon started homeward, accompanied by the Bishop as far as Lintsing.⁵³ On reaching Macao the Legate was so devoted to the interests of the papacy and so blind to

⁴⁷ De Mailla "Histoire Generale de la Chine": XI, 310. Encyclopedia Sinica: "Rites Controversy."

⁴⁸ De Mailla: XI, 310 (note). Gonzales: 22. New China Review: III, 116 f.

⁴⁹ New China Review: III, 111. Williams: II, 300-302.

⁵⁰ Gonzales: 64.

⁵¹ Williams: II, 302. Gonzales: 178. De Mailla: XI, 311 (note).

⁵² De Mailla: XI, 311 (note). Gonzales: 178.

⁵³ Planchet: 468.

all the national and international claims of Portugal⁵⁴ that the Captain-General of the Portuguese colony threw him into prison. Here he remained fully three years, and towards the end of his imprisonment he was literally hounded to death.⁵⁵ Before he died, however, the Legate had secretly received the news that the Pope had rewarded him with a cardinal's hat.⁵⁶

In the meantime by means of two papal bulls Clement XI had condemned the rites, while the Emperor had sanctioned them. Towards the beginning of 1715, five years after the second bull had been issued, della Chiesa sent his Vicar-General, P. Carolus Horatii da Castorano, to read these decrees in the three Jesuits churches of Peking; but the Vicar-General was not allowed to enter these places of worship,⁵⁷ and so he returned to Lintsing. On March 19th, 1715, Clement XI again condemned the rites. Again the bishop sent his assistant to proclaim the papal condemnation in the Jesuit churches of the capital. Taking the wily Jesuits by surprise the faithful Vicar-General managed to get into the churches and to accomplish his purpose. On the morrow, however, he was arrested, bound with nine heavy chains (three around his neck, three on his arms and three on his legs) and thrown into prison, where he languished for 17 months.⁵⁸

There were currents and cross-currents, eddies and undertows in this whirlpool of intrigue, accusation and honest difference of opinion. The Jesuits wished to allow the Chinese to practice their Confucian and ancestral rites; the Franciscans and Dominicans, however, wanted to forbid their use. The Pope favored the view of the latter; the Emperor, seeing in the prohibition of the rites a slight to Chinese customs, vigorously supported the former, while della Chiesa, as Bishop of Peking, having in his diocese both "pro-rites" and "anti-rites" friars seemed to remain neutral.⁵⁹ Although keeping Jesuits in his employ, Emperor K'ang Hsi dealt severely with the followers of St. Francis. To cap the climax, seeking his revenge for de Tournon's ignoring of Portugal's rights of patronage, the

⁵⁴ New China Review : 122.

⁵⁵ De Mailla : XI, 312 (note) says that de Tournon "fut réduit, pour toute nourriture, à boire de l'eau de la mer qui entroit dans le puits de sa maison, & à ce qu'une femme âgée trouva le moyen de lui fournir secrètement pendant quelque temps." Gonzales : 363, 379.

⁵⁶ De Mailla : XI, 312 (note).

⁵⁷ Planchet : 469. Bishop Schmucker : 10.

⁵⁸ Planchet : 470. Bishop Schmucker : 10.

⁵⁹ Planchet : 469.

Captain-General of Macao took up his cudgels against the Pope by throwing the papal Legate into prison and letting him perish.⁶⁰

It is easy to understand why the peace loving, moderate Bishop should prefer to live quietly on the banks of the historic canal rather than in the heavily charged atmosphere of Peking. In fact, if he wanted to escape imprisonment or banishment, the lot of de Tournon, Maigrot and Frosolone,⁶¹ one of his own Franciscan friars in Shantung, it seems to have been only the part of wisdom to keep away from Peking. Accordingly, we are told that della Chiesa rarely went to the capital, and then usually only in the absence of K'ang Hsi.⁶² At times this conflict between the Jesuits and the "anti-rites" orders threw the Bishop into the abyss of mental and spiritual depression. On January 26, 1716, he laments in a letter to M. Ripa, "*Nous sommes en Chine sans la moindre force coactive; nous pouvons fulminer des censures, mais rien de plus, et s'ils n'en sont pas de cas que resterait-il à faire à M. Ripa, s'il était à ma place? . . . Vraiment la Chine devient un autre Japon.*"⁶³ By nature a mediator della Chiesa loathed violent extremes.

If it was impossible to remain in Peking; no doubt it was impolitic to live in Tsinan, because the capital of Shantung, the seat of aggressive Franciscan activities,⁶⁴ was probably as anti-Jesuit as Peking was pro-Jesuit. At Tsinan, to many the Bishop would seem to oppose the rites; at Peking he might appear to favor them. His position was the vulnerability of all men who are not extremists.

Accordingly, we find the Bishop of Peking and his beloved Vicar-General exiling themselves and living at Lintsing,⁶⁵ a week's journey either from Peking or Tsinan.

⁶⁰ Gonzales : 174, 198.

⁶¹ Gonzales : 179.

⁶² Planchet : 467.

⁶³ Planchet : 469 f.

⁶⁴ Maas : II, 194. It is true that one Jesuit, Hieronymus Franchi, worked in Shantung from 1705 to 1718, but he was an Italian and so a fellow countryman of the Bishop. His nationality, under the circumstances, was probably sufficient to keep him from opposing Mgr. della Chiesa (Cf. Bishop Schmucker p. 5).

⁶⁵ Planchet : 467. Moidrey : 36. Bishop Schmucker is inclined to believe that there were Franciscans in Lintsing before della Chiesa went to live in this place, but I am unable to find any proof for this. It seems highly improbable that the letters and reports in Maas's "*Cartas de China*," which refer again and again to the Franciscan work in Tsinanfu of that time should not refer to Lintsing if the Franciscans were at work there.

Unsuccessful in stilling the storm about to wreck the China missions, but eminently successful in superintending the propagation of Christianity,⁶⁶ Bishop della Chiesa died in Lintsing on December 21, 1721, at the age of 78, in the arms of his faithful and loyal assistant P. Castorano.⁶⁷ The Vicar-General buried the remains of the Bishop in a cemetery four and a half miles south of Lintsing.⁶⁸ On the grave he erected a tombstone with the Bishop's name and coat of arm;⁶⁹ and according to Civezza, he also built an oratory over the same grave.⁷⁰

Three years after della Chiesa's death the storms of persecution broke over China,⁷¹ in the course of which the three churches in Tsinan disappeared. The Christian cemetery near Lintsing, however, was not immediately lost to the Church, for in 1755 another Franciscan was buried there.⁷² But the recurring persecutions gave the non-Christians around Lintsing an opportunity to secure possession of the burial ground, and in the course of time both the oratory and the tombstone disappeared.

When Mgr. Moccagata was Apostolic Vicar of Shantung, there was only a vague tradition that in certain two graves of the Lintsing cemetery there lay buried two Franciscans, one of whom was a bishop and the other an ordinary missionary.⁷³ One night in 1866, in order to test the accuracy of this tradition, Mgr. Moccagata had one of the graves opened.⁷⁴ Although time has proved that this was the resting place of the Bishop, the excavators, by not digging deep enough, failed to reach the body and so did not secure the desired proof.⁷⁵ Fearing that the Chinese might discover their operations, Mgr. Moccagata desisted from opening the second grave. A year later (1867) Bishop

⁶⁶ De Rouen's "Civezza" : II, 270 shows that the Bishop's assistant opened 16 Christian centers in the Peking diocese, besides building a number of oratories in villages.

⁶⁷ Planchet : 471.

⁶⁸ Ibid : 471 f.

⁶⁹ Bishop Schmucker : 11. They are still to be seen on the stone found in the pagoda and now forming a part of the present tombstone of the Bishop's grave at Hung Chia Lou.

⁷⁰ De Rouen's "Civezza" : II, 270.

⁷¹ De Mailla : XI, 396. Gowan : 218.

⁷² Planchet : 472. *Le Bulletin Catholique de Pékin* : Sept. 1920, 375.

⁷³ *Le Bulletin Catholique de Pékin* : Sept. 1920, 735.

⁷⁴ *Le Bulletin Catholique de Pékin* : Sept. 1920, 375.

⁷⁵ Bishop Schmucker : 11.

Cosi requested P. Sagarriglia to make another attempt. Again, Mgr. della Chiesa's grave was first opened and again the same disappointing result.⁷⁶ In the case of the second grave, however, the investigator was more successful. While digging he found a receptacle covered with a brick on which was written in red letters, "The writing of the cathecist Luo, tertiary of St. Francis, P. Jang died in the nineteenth year of Ch'ien Lung on the third day of the twelfth lunar month (i.e. January 1, 1755). This tube contains six pages of his will."⁷⁷ Inside this receptacle there was a zinc tube on the cover of which was written, "Authentic papers of P. Jang." Both graves were carefully filled up again, and a detailed report sent to Mgr. Cosi.⁷⁸

Since in the case of the one grave, popular tradition had been vindicated, it now seemed probable that this tradition would prove to be correct also concerning the other grave. That the latter contained the mortal remains of the first bishop of Peking however was not morally certain until 1879, when P. Civezza published a small book written by P. Castorano, the Vicar-General of Mgr. della Chiesa, in which he definitely said that he had buried the Bishop at Lintsing.⁷⁹

In 1920 the late Pope, Benedict XV, asked that new investigations be made to establish the burial place of his distant relative.⁸⁰ The Chinese officials, in the absence of ocular proof, had always refused to give permission to open the grave supposed to be that of Mgr. della Chiesa.⁸¹ Accordingly, it was determined to institute a search for the missing tombstone, and two Chinese priests were entrusted with the task. Having scoured the whole region around Lintsing and about to abandon their quest, the priests discovered in the court yard of a pagoda, not far from the cemetery, a stone covered with filth but still showing several Latin letters.⁸² After washing off the dirt, the men found a coat of arms consisting of a church and a bishop's hat encircled by the inscription, "D. E. Bernardinus ab Ecclesia

⁷⁶ *Le Bulletin Catholique de Pékin* : 376.

⁷⁷ *Ibid* : 376.

⁷⁸ Bishop Schmuecker : 12.

⁷⁹ *Ibid* : 12.

⁸⁰ Bishop Schmuecker : 12.

⁸¹ Bishop Schmuecker : 12. Perhaps it should be pointed out that this part of the "Vier Missionarsgräber" is the substance of the report concerning the discovery of the grave sent to Rome.

⁸² Bishop Schmuecker : 12.

Episcopum Pekinensis, E. O. M." (i.e. "Lord Bishop della Chiesa of the Franciscan Order, Bishop of Peking.")⁸³ On the rear side, they found a cross carved in the stone. Obviously, the priests had found the head piece of the original tomb-stone; but unfortunately, the lower piece, probably with a Chinese inscription, could not be found.⁸⁴

With this new evidence the missionaries asked for permission to open the grave; but the district official of Lintsing, apparently fearing that the next move would be a request to have the cemetery restored to the Roman Catholic Church, delayed matters for five months. Not until T'ien Chung-yü, the Military Governor of Shantung, applied pressure did the local official give the Catholic authorities the desired permission.⁸⁵

When, on November 17, 1920, the grave, supposed to contain the remains of Bishop della Chiesa, was opened, the excavators found a large brick with the following inscription:⁸⁶

"Ill. et Rev. Dom.

F. Bernardinus ab Ecclesia Venetus ex. Ord. Min. Observ.
Ref.

S. Francisci assumptus, Civit. Pekin. Eccol. Catholicae
Rom. I.

Ordinar. Episcopus, hic expectat futuram Resurrectionem
cum justis.

Pie. obiit xxi Decemb. MDCCXXI."⁸⁷

Here now was indisputable evidence that the grave which had been opened was that of the Bishop. On the basis of this fact a request was made that the district magistrate restore the cemetery to the Christian community, but he refused to discuss the matter.⁸⁷

The few mortal remains of Bishop della Chiesa were removed from the tomb at Lintsing and taken to Hung Chia Lou, east of Tsinan, where on December 2, 1920, they were re-interred with fitting ceremonies.⁸⁸ The Bishop now

⁸³ Refer to note 69.

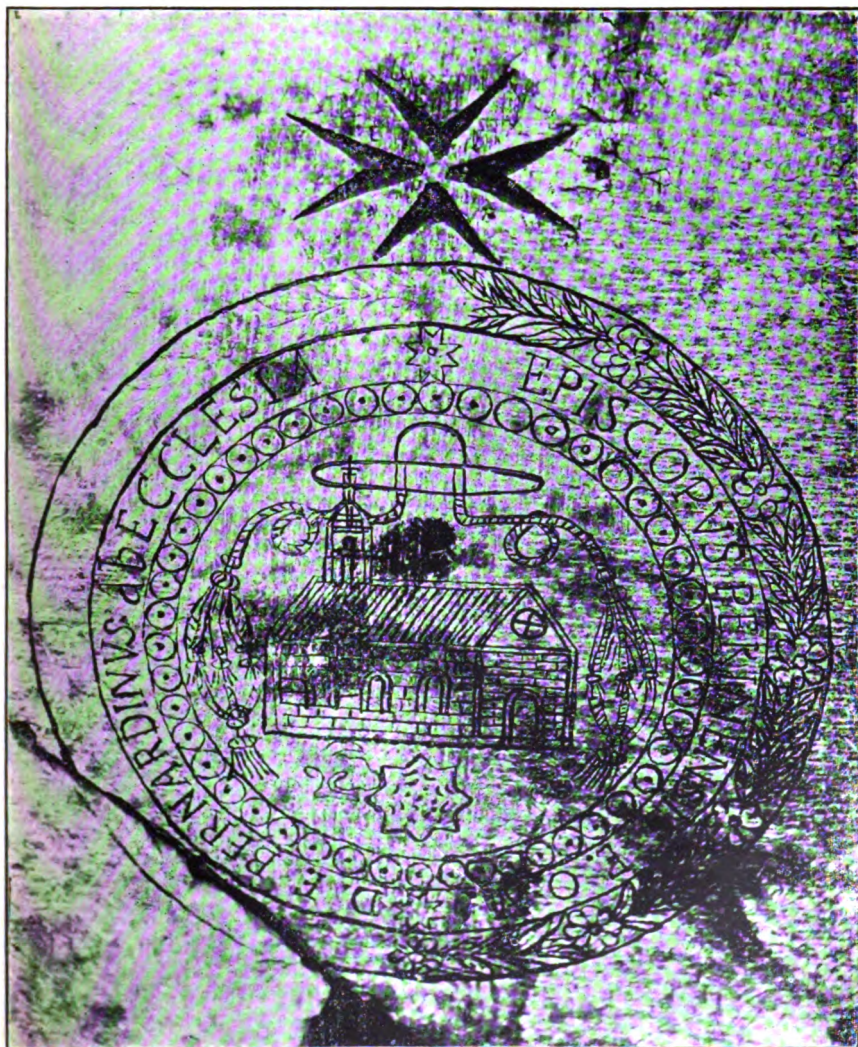
⁸⁴ Bishop Schmuecker : 12.

⁸⁵ Bishop Schmuecker : 12 f.

⁸⁶ *Translation* : "The most illustrious brother Bernadin della Chiesa of Venice, a member of the reformed order of the Minores-Observantes of St. Francis, elevated as the first bishop of the Roman Catholic Church in Peking awaits here the resurrection of the just. Peacefully he fell asleep in the Lord on December 21, 1721."

⁸⁷ Bishop Schmuecker : 13.

⁸⁸ *Ibid* : 13.



THE FRONT OF THE STONE FOUND IN THE LINTSING PAGODA COURT YARD.
 WITHIN THE CIRCLE OF THE BISHOP'S OFFICIAL TITLE IN LATIN
 IS FOUND THE DELLA CHIESA COAT OF ARMS,



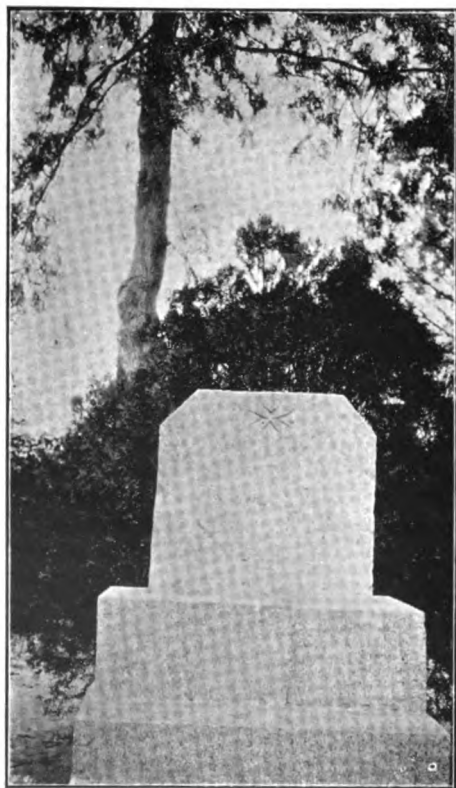


THE REAR OF THE SAME STONE





THE LATIN INSCRIPTION ON THE BRICK FOUND IN THE BISHOP'S GRAVE.
Cf. NOTES 85 AND 86.



**THE TOP STONE IS THE ONE FOUND IN THE LINTSING PAGODA;
IT NOW FORMS A PART OF THE TOMBSTONE MARKING THE
NEW GRAVE OF DELLA CHIESA IN HUNG CHIA LOU**



lies buried among Spanish Franciscans and three Jesuits who worked in Shantung during the seventeenth century.

So much for the historical facts. Now let us attempt an analysis and interpretation of the work and the character of the Bishop. As a propagator of Christianity he seems to have been eminently successful, and as a man, universally beloved. This is indicated by the letters, reports and other documents from the seventeenth century recently published by Otto Maas, a Franciscan monk in Spain. Moreover P. Ripa says, "Dans une autre lettre que le P. Castorano m'écrivit le 9 janvier de l'année suivante, . . . il me dit qu'il était mort aussi saintement qu'il avait vécu."⁸⁰

When we analyze della Chiesa's life and activities as Bishop of Peking, we might easily arrive at a very different conclusion. Not only was his grave lost, but his very name was almost forgotten. To my surprise in the great "Histoire Générale de la Chine," by the noted French Jesuit de Mallia I cannot find a single reference to della Chiesa. In Hering's "A Study of Roman Catholic Missions in China-1692-1744"⁸¹ there is a casual reference to a bishop of Peking, but the name remains unmentioned. Until the publishing of one of Castorano's little books⁸¹ by Civezza in 1879 the Catholics did not even know for certain where the Bishop had been buried.⁸² If we judged the man solely on the basis of this absence of contemporary documentary evidence we might well assign the first bishop of Peking to eternal oblivion.

As Bishop of Peking, however, della Chiesa must be interpreted in terms of his own policy and especially in the light of his setting. His was an age of intense difference of opinion. The rites controversy developed a situation in which a moderate, conciliatory man was powerless. The men of violence, the extremists, are remembered; the names of Maigrot who was banished and de Tournon who was cast into prison and left there to die are written large in the history of their day, while the true follower of St. Francis who stood for moderation and conciliation, the man whose view would most probably have saved China for Catholicism was all but forgotten.

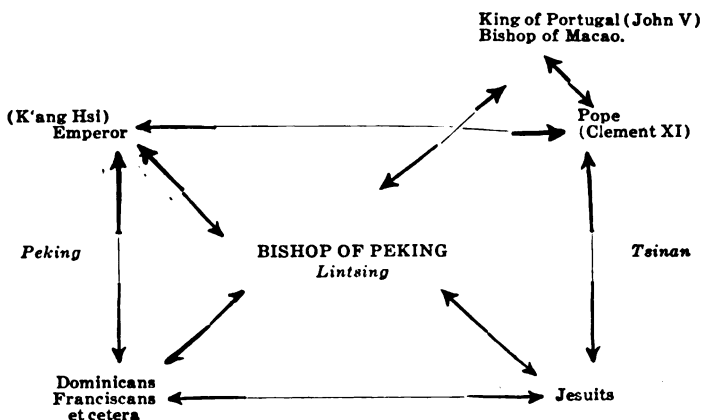
⁸⁰ Planchet : 471.

⁸¹ New China Review : III, 107-126; 198-212.

⁸² There is an unverified report that, since in this book Castorano criticized those favoring the rites, the Jesuits succeeded in buying up and destroying every copy of this book but one.

⁸³ Bishop Schmuecker : 12.

PARALLELOGRAM OF FORCES WITHIN WHICH THE BISHOP FOUND HIMSELF.



This diagram is given with the hope that it will help to elucidate Mgr. della Chiesa's position. The double arrows point to opposing groups, while the single arrows in the case of the Dominicans and the Franciscans indicate that only the extremists of these orders disagreed with the Bishop. In estimating a man and his work we must consider not only what he actually accomplished but also the difficulties he had to overcome and the forces he had to contend against. It should be borne in mind, however, that as far as Bishop della Chiesa himself was concerned this opposition was official and not personal.

Claiming the protection of the King of Portugal, enjoying the patronage of the illustrious K'ang Hsi, and being immensely popular, the Jesuits supported the Emperor and defied the Pope. Their attitude amounted to insubordination. P. Porquet, apparently with the tacit consent of his order and of the Bishop of Macao,⁹³ enunciated the following four propositions:

"1. Celui qui dit les âmes des defunts se reposent sur les tablettes, ne peche contre le foi.

"2. Le Pape ne peut definir infailliblement les controverses de la Chine.

"3. Les Missionaries ne sont point obliges d'obeir au Mandement de M. le Patriarche sur ces controverses.

"4. Le Pape ou l'Eglise ne peut definir infailliblement que quelque chose soit une idole."⁹⁴

⁹³ Gonzales : 183.

⁹⁴ Ibid : 182 f.

On the other hand the Franciscans and the Dominicans under the leadership of the partisan Maigrot, Bishop of Conon, constantly attacked the Jesuits. Moreover, instead of defying the Pope, as did their opponents, they went to the other extreme and frequently appealed to him. Twice during the reign of K'ang Hsi papal legates came before the Dragon Throne with orders from the Pope to forbid certain customs draped in the garb of reverence, superstition and antiquity. That the "Son of Heaven" in the person of K'ang Hsi should meekly accept such instructions from any Western potentate was more than could be expected.⁸⁵ K'ang Hsi's successor said to some monks, "You say your laws are not bad. I believe it. . . You wish all the Chinese to become Christians; your law demands it. I know that. What then is to become of us? Subjects of your king?"⁸⁶

But what was the attitude of Mgr. della Chiesa in whose diocese these events so freighted with ominous destiny were taking place? What did he do? * Whatever he did, or did not do, there is not an iota of evidence that he added any fuel to the flames. When the founding of a Franciscan monastery in Peking threatened trouble, he desisted, and came away to Tsinan. When the Jesuits wanted him to hand a protest of their's to the papal Legate, the Bishop was willing to do so, providing they put their protest in writing.⁸⁷ When de Tournon aroused the wrath of K'ang Hsi and fell sick, della Chiesa went to minister the Legate's physical and spiritual needs, but he seems to have kept absolutely aloof from taking part in the controversy during the six months he spent in the capital. When the papal bulls were to be proclaimed, he sent his Vicar-General instead of going himself. To some this might spell *cowardice*. But not necessarily so. Della Chiesa knew that the Portuguese wanted one of their own nationals as bishop.⁸⁸ He could not but recall that for nine years the Portuguese had kept him out of his episcopal office, and that even then his papers reached him through an Italian.⁸⁹ Moreover, he seems to have sensed the situation that the presence in the capital of a papal representative, or appointee, would be irritating to the Emperor; and so he rarely went to Peking unless K'ang Hsi was out of the city.

⁸⁵ Williams : II, 302.

⁸⁶ De Mailla : XI, 400 f.

⁸⁷ Gonzales : 25 f.

⁸⁸ Maae : II, 131.

⁸⁹ Ibid : 131 f.

Della's Chiesa's views and policy did not win the day. As he feared,¹⁰⁰ the Jesuits and the extremists of the opposing party wrecked the Catholic missions in China, put the progress of the Church back for 200 years, gave Chinese Catholicism a blow from which it has never fully recovered. "By 1692 practically all China lay open to the teaching of Christianity."¹⁰¹ The same year in his Edict of Toleration K'ang Hsi said in part: "these Europeans have come across vast oceans from the ends of the earth. At present they are directing the boards of astronomy and of mathematics. They have applied themselves with much care to the making of instruments of war and the casting of cannon, of which we made use during the recent civil troubles. When we sent them to Nichipu with our ambassadors in order to make a treaty with the Muscovites, they caused the negotiations to succeed, thus rendering the Empire a great service. The Europeans in the provinces have never been accused of doing anything wrong nor of causing disorder. The doctrines they teach are neither bad, nor capable of inducing the people to cause trouble. We permit every one to go to the temples of the Lamas, the Buddhists and the Taoists; but we forbid them to go to the churches of the Europeans, which seems unreasonable. Let the churches of the empire remain as they are and let any one go there to worship God without being molested."¹⁰² In 1724 an order was promulgated prohibiting Christianity and leading to the confiscation of the Christian churches throughout the Empire.¹⁰³

This is what the extremists had accomplished. It was not the Bishop's way of doing things. When della Chiesa first came to China, he handled very efficiently an exceedingly delicate situation created by the oath against the rites imposed by Pallu.¹⁰⁴ Many of the monks were discouraged, had already sold their dwellings and were about to leave China, when della Chiesa relieved the tension by suspending the order concerning the oath.¹⁰⁵ This strain of moderation and of conciliation is very prominent in the life of the

¹⁰⁰ Planchet : 470.

¹⁰¹ New China Review : III, 206. The report (1698) of P. José Navaro, Commissioner for China, shows that Antonio de Santa Maria had baptized in Tsinanfu 5,000 native converts.

¹⁰² De Maillia : XI, 163 ff. The above is a translation of the French text.

¹⁰³ Ibid : XI, 396 f. Williams : II, 304.

¹⁰⁴ Cf. note 27.

¹⁰⁵ De Rouen's "Civezza" : II, 260.

Bishop. In the episcopal order, issued from Lintsing on February 15, 1718, Mgr. della Chiesa says that it is with the greatest pain that he hears of the controversy between P. Castorano and the Jesuits, and being too old himself to go to Peking, he will appoint P. Ripa as his delegate to investigate the matter in order to put an end to the dispute.¹⁰⁶ Moreover, the Bishop was on friendly terms with the Jesuit Gerbillon, and at least one Jesuit (P. Franchi) worked peacefully and successfully in Shantung while della Chiesa was Bishop.¹⁰⁷ But largely due to the insistence of the Dominicans¹⁰⁸ and the extremists of other orders, the Popes, instead of letting the ecclesiastics on the field handle the situation, sent legates who only deepened the gulf between the contending parties.

The times and the fate of Mgr. della Chiesa point to two truths:

1. Under the leadership of extremists a situation may develop in the church and in the state which makes disaster inevitable. Such an exigency we see during the life of the Bishop; such an emergency arose at the time of the French Revolution, and one wonders whether a similar crisis may not now be developing in Europe.

2. After such a situation has reached a certain stage of development moderate and conciliatory men are helpless to avert the onrushing disaster. One thinks of an Edmund Burke at the time of the revolt of the American colonies and of a Kerensky in the early days of the Russian Revolution.

It was Bernadin della Chiesa's misfortune to have been put in a place and at a time when he was doomed to failure. Had he been placed at some other point or in Peking at some other time, Mgr. della Chiesa would probably have left a name written large in Chinese history. If his views and methods—moderation and conciliation—had prevailed, probably China would to-day be a Roman Catholic stronghold. Yet, in spite of his outward failure, the Bishop was a lovable character, a man who exiled himself to live on the banks of the old canal in order to hasten ecclesiastical peace. Of such the Carpenter of Galilee once said that such were blessed, because they would be recognized as the sons of God.

¹⁰⁶ Planchet : 472 f.

¹⁰⁷ Bishop Schmucker : 5. Moidrey : 36.

¹⁰⁸ Williams : II, 299 f. New China Review : III, 117 Gonzales : 182.

SOME SIMILARITIES IN CHINESE AND ANCIENT EGYPTIAN CULTURE. *

By CHARLES KLIENE, F.R.G.S.

Several theories, more or less presumptive, have been put forward at different times to establish the origin of the Chinese "race"; and while authorities are not of the same mind as to the exact locality from whence the "ancestors" of the Chinese came, they are agreed that those ancestors on their arrival found "wild tribes of aborigines" already in the country. We are not informed how the wild tribes came to exist, or why, seeing that they were the autochthonous inhabitants of the land, they should not be the original Chinese.

As far back as the middle of the eighteenth century De Guignes and Fréret argued that the first Chinese were a colony of Egyptians; other early Jesuits in this country say that they were a tribe of Jews; Sir William Jones maintained that the Chinese are descended from a military caste of Hindus; while de Pauw, a gifted French writer produced two volumes† to contest De Guignes and to advance his own pet theory that the Chinese are descended from the Hyperborean Scythians. It is true that traces of the manners and customs of the Scythians, as described by Herodotus, are discernable among the Chinese; but who those Scythians really were is a question yet to be answered satisfactorily. Plausible statements regarding their origin exist as in the case of the Chinese, and it is by no means proved that the so-called Scythians did not originally come out of Egypt. Monsieur de Pauw with more courage than good reason declares that in no one iota is there one single resemblance between the Chinese and the Egyptians; and to support this sweeping assertion he proceeds, with great versatility, to point out their numerous differences. It would

* Read before the Society 16th November, 1922.

† "Recherches Philosophiques sur les Egyptiens et les Chinois."—1773.

indeed be strange if there were no differences; but differences establish nothing after all; they are the natural outcome of long years of separation. It became the fashion, nevertheless, to follow de Pauw, and even to this day one occasionally meets, among those who have not gone deeply into the question, people who insist that there is not the slightest resemblance in any way between the two nations. The object of this paper is to show that there are many resemblances in many ways.

It stands to reason that if the human race did not spring into existence within the confines of the land we call China, its first inhabitants must have come from some other part of the earth long before the five thousand years or so of recorded Chinese history. The authenticity of ancient Chinese history has long been objected to on the ground that it abounds with absurd fiction and irreconcilable contradictions, and that it sets up a cosmogony at variance with common sense. Yet, proofs do exist that China was inhabited by people of the later stone age, if not the earlier stone age, and this fact alone carries us away back into the remote past of prehistoric days; albeit those prehistoric people may have taken many centuries, traversed many lands, and lingered for long periods on the way before they finally reached this destination and settled down. That would not be a matter of a few thousand years, but perhaps a hundred thousand years or more, which rather spoils the arguments about the first Chinese being Jews, Hindu castes and Scythians. The trouble is that most writers have been satisfied to circle round recorded history, ignoring the fact that recorded history of even the earliest date is only a thing of yesterday—a narrative of modern man. In dealing with the "origin" of the Chinese one must deal with the ancient men whose name is forgotten, who lived before writing was invented, and who laboured in the unwritten past; not with any particular group of immigrants who entered the country at various points at various times, who added to the existing population and made the Chinese a conglomerate people as they are to-day.

Just how far back the mythical or legendary period of Chinese history really extends into prehistoric times, it is quite impossible to say. That men did live and peregrinate in China in the later stone age, called the neolithic, is beyond any conceivable doubt whatever; since his characteristic flint implements have been found in various parts of China. The word "age" in this connexion has no chronological value because it merely denotes the "stage"

at which man arrived in his progress towards civilization. There are tribes to-day in isolated corners of the earth still in their stone "stage." Various authors have given the so-called neolithic age from 70,000 to 200,000 years; and Sir Harry Johnston says: "to find the beginnings of man we must travel back for something like two million years." Professor Sir Arthur Keith says that civilized man is certainly far older than at present generally believed. He is of opinion that man was evolved in the great deserts of Sahara, Arabia and Egypt in the distant past far beyond the days of Abraham and Tubal Cain, when those deserts were really the garden of Eden. It would therefore be rash to hazard a statement as to when China was first inhabited. On the other hand, if we total up the fabulously long reigns of the rulers of both the mythical and legendary periods of Chinese history, we shall find that the time extends well into the neolithic age, and that it synchronizes with the flint implements alluded to. Neolithic people had advanced considerably over their palæolithic predecessors in their culture. They cultivated the soil, bred animals, understood spinning, weaving, pottery making, and the art of working in copper, tin and gold. Their flint knives, scrapers, axes, arrow-heads and spear-heads were highly finished and polished on both sides; the flints found at Ta-lung-hsü 大龍圩 in Kwangtung some years ago were of this finished type.

The pioneer workers in metals that we have any information about were the pre-dynastic men who built the Great Pyramid of Egypt—the pyramid of Num-Khufu, or Cheops according to the Greek—they were called the "Followers of Horus," Horus-Behutet, the Great Blacksmith. How long these people lived in Egypt before they commenced to build up the great dynastic civilization there is not known precisely; but there is unquestionable evidence to show that they worked out and perfected their system of Eschatology ten thousand years before the dynasties began; and as fire is essential in the smelting of ores, the use of fire, and how to produce it when required, must have been known to them long before they began to subject metals to its treatment. We are told in the *Shih Chi*, 史記, Book of History, that Sui Jên 燧人 discovered the way of producing fire and applying it to practical uses. Who was this Sui Jên, and whether the use of fire in China was an independent discovery of his or not, we cannot say; but it seems more probable that this knowledge was coeval with the art of splitting flint as a part of the common

culture of neolithic people. At all events, in mentioning the knowledge of the use of fire Chinese legendary lore touches upon a fact pertaining to a very distant period in the past history of man.

All historians of antiquity have ushered in their narrations with a fabulous cosmogony; with demi-gods or men born in a supernatural manner. In noting this, it is well to remember that the source from which the first historians had to draw their data was oral tradition made up chiefly of fictitious tales about heroes who never existed, and allegories of which the transmitter may, or may not, have understood the true significance. Oral tradition coming down a long stretch of ages was bound sooner or later to become more or less confused and subjected to embellishments. Parts of a story would in time be forgotten, or mistold, so that much of the original sense would be changed and new ideas and new interpretations substituted not in the first instance dreamed of. In this way the purport of allegories, allusions and symbols became hopelessly mixed up, and finally when the true significance was lost, subsequently invented characters were mistaken for actual persons, and fables usurped the place of authentic history. In widely separated places the same legend would naturally in time become distinct stories with very little left in any to point to a common origin. Yet in spite of this fact, there are many instances where only names and characters have been changed, where, while an episode appears in a totally different setting, the keynote of the theme itself is still so well maintained as to make a common origin absolutely unmistakable. As for ancient customs and superstitions, they have often been perpetuated for no other reason than because ancestors so handed them down, and they continue to be strictly adhered to by succeeding generations without anyone knowing or troubling about the why and the wherefore.

Egypt and China are the two most ancient nations of the world whose annals and traditions have come down to us in a connected form. In comparing these two records of ancient culture, so many remarkable similarities have come to light that it is difficult not to believe that the one is in some way related to or derived from the other. The records of Egypt extend further back than those of China by thousands of years; it seems therefore more reasonable to suggest that Egyptian culture was the original, and that it found its way to China as it found its way to Central America, rather than that Chinese culture went

westward and fetched up in Egypt. No man-made records have yet been discovered in Central Asia approaching the antiquity of the Egyptian God Ptah, the first of the personifications of the Creator in the pre-Osirian religion; or even the "Book of the Dead" dealing with the doctrines of Amen-Ra, to justify the contention that civilization began at some midway point on an Asiatic plateau, and thence spread both to the west and to the east. The Osirian religion, which followed the doctrines of Amen-Ra, and is practically the same solar cult developed under different names, according to the discoveries of Professor Flinders Petrie at Abydos is, without doubt, at least twenty thousand years old, and may be fifty thousand for aught we know. The pre-Osirian cult lasted for something like sixty thousand years before that. Central Asia has disclosed nothing of human origin equal to this in antiquity.

Leaving aside the thorny question of locality both as regards the cradle of the human race and the beginning of civilization which far out-dates the subject of this paper, and which it is not the purpose here to discuss, we will simply examine some of the more striking resemblances in the mythology, religion and social customs of the Chinese people and the ancient Egyptians, and let those who know explain how these resemblances, or parallels came to be.

The Chinese agree with the Egyptians that in the beginning all was chaos.* They say that the first to come forth out of chaos was P'an Ku, 盤古, a short, thick-set and muscular being, clothed in a bear skin, and living to-day in the popular mind as the first man. Armed with an axe and a chisel P'an Ku toiled for eighteen thousand years carving the Universe out of the vast masses of granite that floated confusedly in space. He came into being in the Great Waste; his beginning is unknown. Heaven was his father and Earth his mother. After his mighty work was completed, he died. On his death his breath became the wind and the clouds, and his voice the thunder. His right eye became the Sun; his left eye the Moon. His four limbs and five extremities became the four quarters of the globe and the five great mountains; his veins became the rivers; his muscles and sinews the undulations of the earth, and his flesh the soil. His hair and beard, like the hair of Berenice, were turned into constellations; his skin and the hair thereon were turned

*天地玄黃, 宇宙洪荒 *T'ien ti huan huang, Yü chou hung huang*:—"Dark skies above a yellow earth: Chaos before Creation's birth!"

into plants and trees; his teeth and bones into metals and rocks, his marrow into pearls and precious stones; the sweat of his body into rain, and the insects upon him, impregnated by the wind, were transformed into men. Such was P'an Ku and his mighty exploits. It is plain to see that the whole story is nothing but an allegory referring to the creation, and that P'an Ku merely represents the creation personified as a man; in other words, the creation described anthropomorphically. The character *P'an* signifies "to evolve," and *Ku* "the primordial."

According to Dr. E. A. Wallis Budge, in his book "*The Gods of the Egyptians*," the oldest Egyptian god to be represented in human form was Bes, or Bes-Horus. This is no other than Ptah of the pre-Osirian cult, anthropomorphically depicted as Horus I, for prior to the Osirian cult zootypes alone were used. Ptah, called Hæphæstus by the Greeks, and Vulcan by the Romans, represents the Creation in the Egyptian mythos. In the inscriptions he is variously styled the "Lord of Truth," the "Father of Beginnings" and the "Creator of all things in the World." The scarabæus, or beetle, is his sign as the emblem of Fatherhood, and of the World and its creation. He is the cleaver of the earth, as represented in one form by the axe; he divided the heavens into four quarters, and one of his titles is "Great Chief of the Hammer and Cleaver of the Clouds." He came into being in the earliest time out of chaos. He is depicted on the monuments as a dwarfish muscular person, or pigmy, wearing a leopard-skin, and his other titles are "Father of Fathers," "Power of Powers," "Creator of the eggs of the Sun and Moon," who created his own image and fashioned his own body. In the Egyptian ritual the Sun and Moon are also referred to as the "eyes" of heaven. In the character of Horus-Behutet, Ptah was the first artificer in metals, being at once smelter, caster and sculptor, as well as the Master Architect and Designer of everything which exists in the world and the universe. Iamblichus says: "the God who creates with Truth is Ptah."

It is remarkable, to say the least, when we take into account the distance between the two countries, divided as they are by great mountain ranges and mighty streams, and the fact that oral tradition had to be relied on for centuries on centuries to transmit knowledge from generation to generation, that after a lapse of all this time we should find, not merely in general outlines, but in nearly all the minor details, such a close resemblance between the first

man of Chinese mythology and the first God in human form of the Egyptian myths.

After P'an Ku followed the "Three Great Rulers" impersonating a "trinity" of powers, Heaven, Earth and Man 三才者天地人;—the "three" having previously been embodied in "one," viz., P'an Ku, himself as Man, with Heaven as his Father and Earth as his Mother, created out of Chaos by himself. The idea of a trinity exists in most religions. Turning to Egypt we find that it had long existed in zootype, and was anthropomorphically represented in the Solar Cult by Osiris, Isis and the Child Horus. Chinese history tells us that each of the Three Powers prevailed for eighteen thousand years. Taking this time together with the eighteen thousand years that P'an Ku toiled to create the Universe, we have a total aggregating seventy-two thousand years, which takes us well into the neolithic age. Needless to say, the seventy-two thousand years are not to be regarded strictly as chronology*; for what is meant is that a great period of time elapsed before Fu Hsi 伏羲 appeared on the scene as the traditional founder of Chinese polity.

Opinions differ as to the date of Fu Hsi's accession, which after all is quite immaterial since it is not certain that he ever lived at all. Assuming that he did live, one author gives the date as B.C. 3322, but the date generally accepted as approximately correct is B.C. 2852, or 508 years before the Flood. Fu Hsi is said to have reigned 115 years. The *Kang Chien* 綱鑑 says that before he appeared, men differed but little from beasts; they paired promiscuously and so it came about that they knew their mothers but not their fathers; they never ate except when pressed by hunger, and when that was satisfied they abandoned what was left. They devoured the raw flesh of animals, drank the blood, and clothed themselves in the skins. Fu Hsi taught men how to catch fish with nets, how to snare birds, how to hunt, how to rear domestic animals and cultivate the soil. He taught them how to cook food; he instituted marriage and ordained that women should be differently clad from men. He invented the system of family surnames, divided the people into clans, and appointed officers to govern them. He invented certain musical instruments, also the *Pa Kua* 八卦, or Eight Diagrams, which he copied

* The Chinese have a figurative manner of speaking in this way. *Wan sui* does not mean literally "ten thousand years;" it has no more definite signification than "a myriad ages."

from the markings on the carapace of a tortoise and which he developed into a system of ontology. He invented the horary and cyclical notation for recording time, made a calendar and noted the intervals between the seasons.* From the "Eight Diagrams," and from his knowledge of the movements of the heavenly bodies, he derived six classes of written characters by which he superseded the system of keeping records by means of knotted cords, and he accidentally discovered iron by having burnt a quantity of wood on a brown earth.

Fu Hsi was the offspring of a miraculous conception; this idea of miraculous conception is carried out in all the great religions of the world. Tradition says that his mother, one day in a solitary place, was surrounded by a rainbow, and she bore him for twelve years before he was born. His name was *Féng*, 風, Wind; and his dynastic title was *T'ai Hao*, 太昊, meaning the "Great and Glorious." He was half man and half serpent, and reigned under the influence of Wood. On a certain occasion while strolling along the edge of the Yellow River, a "dragon-horse" 龍馬, emerged from the water at his feet bearing on its back two scrolls 龍馬負圖而出, *lung ma fu t'u 'erh ch'u*. One of the scrolls was the 河圖 *ho-t'u*, or "Map of the River," and the other was the 洛書 *lo-shu*, or "Writings of Lo." From the mystic inscriptions on these scrolls Fu Hsi evolved the whole philosophy of the 陽 *Yang* and 陰 *Yin*, or the "Male and Female Principles of Nature" as set forth in that mysterious book the *I Ching* 易經. Thus Fu Hsi, to benefit mankind, taught man how to live, and how to better his condition.

This narrative is a curious jumble of neolithic culture, Egyptian mythology, and Chinese fiction. Fu Hsi is simply a solar myth; but the surprising thing is that after all these milleniums have rolled away behind us, unmistakable traces of the symbolic teaching of the Egyptian hierophants should still survive in so strange an alien garb. The story conceals a good deal of the ancient gnosis that made Egypt famous in the old world, though not apparent at first sight. The statement that men at first were little better than beasts, that they devoured the raw flesh of animals and clothed themselves in skins, points directly to a very primitive state, and as the arts that Fu Hsi taught were already known to neolithic man in both hemispheres, the conditions said to have prevailed in his time

* Precession of the Equinoxes.

were those of a far earlier state than the later stone age. Fu Hsi divided the people into clans, appointed officers to govern them and invented family surnames; this points to the earliest form of organized society, which is totemism pure and simple, a system ante-dating mythology. Totemism divided men into tribes, or clans, and appointed chiefs over them. Each tribe, or clan, selected an animal as its totem and was thereafter known or distinguished by that totem, or mascot. Totemism with all its rites and ceremonies, exists in many places in the world to this day. Previous to the totemic period, that is to say before the advent of the Cult of Ptah, men knew their mothers but not their fathers. The mother, as first person in the human family, was the first person in totemic sociology, and she symbolized in mythology the Provider of food and plenty, namely, the "Great Mother," or "Mother Earth," which in Egyptian sign language was first represented by the water-cow with human breasts, one of the earliest forms of Isis as the "Milk-mother," who was also related to the inundation of the Nile which was the source of plenty in Egypt. Uranographically, the "Great Mother" was allotted by the Egyptians the Great Bear as her constellation in the northern heaven. The Great Bear is called by the Chinese the "Northern Bushel" 北斗 *Pei-tou*, or "peck," a measure used for rice and other grain which form their principle articles of food; and the genius who presides in that constellation is known as *Tou Mu* 斗母, "Mother of the Bushel." It is to be noted here that the word *Mu* is the same as the Egyptian *Mu* or *Mut*, which is no doubt the root of the word "mother" in most languages. Fatherhood superseded the Motherhood with the founding of the Cult of Ptah, who, was mythologically the first father, *i.e.*, the "Father of fathers." Fu Hsi instituted marriage. Totemism introduced endogamy, or Marriage among those of the same clan or totem, which is older than exogamy, or intermarriage with other clans. The custom which prohibits a Chinese from marrying a woman of the same surname as his own, if of the same line of descent, is a survival of the archaic law of exogamy, which forbids a man from marrying a woman of his own totem or clan. This law did not seem to have applied in many cases among the dynastic kings of Egypt. The people being divided into groups or communities under their respective totems, the family became the unit and this culminated in China in the collection of surnames called the *Pai Chia Hsing*, 百家姓, book of "Surnames of a hundred Families."

Another remnant of totemism is also preserved in China to this day in the twelve animals, or zootypes, of the Sexagenary Cycle; they are the rat, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, fowl, dog and pig, one for each year in the order given, and they are supposed to exert some subtle influence over the individual according to the year in which he is born. A marriage never takes place with the Chinese when the particular animals under which two persons are born are said to be antagonistic in their nature or are likely to dominate one over the other. With the Egyptians it was the same thing. For instance, the young woman who lived in the city of Bubastis dedicated to the goddess Baast, whose sacred animal was the cat, could never hope to wed the young men of the city of Athribis, where they revered the shrew-mouse. Every animal in the whole totemic menagerie symbolizes some particular attribute; and the rise of zootype symbolism, due to this fact, has left its trace in every country. The bull and the lion stand for strength, the lamb for innocence, the dog for faithfulness, the serpent for wisdom, and so forth; this is simply sign language.

Fu Hsi understood the movements of the heavenly bodies and he noted the intervals between the seasons. The Great Pyramid, built by the "Followers of Horus" proves to what a high standard of knowledge they had attained both in astronomy and mathematics. Fu Hsi was carried by his mother for twelve years before his birth. This refers allegorically to a totemic rite in connection with the male child of twelve years which it would take too long to enter into here in all its details. It will suffice to say that both totemism and mythology which followed totemism, limited the period of childhood to twelve years of age, when certain rites were performed and the boy was said to be "born again" into manhood; the Chinese use the expression *Ch'êng-jên* 成人, "to attain to the degree of manhood." It was an assertion of adolescence, and the child thereafter became a recognized member of society. And this was depicted in Egypt by Horus wearing a long lock of hair, the sign of childhood, until he attained the age of twelve years, as distinguish from Horus the man of thirty. The first important event in the life of a Chinese boy is to have his head shaved at the age of one month; and especially in the case of a first-born son the operation of shaving is performed with a good deal of pomp and ceremony before the ancestral tablets. In shaving the head, however, a small circular patch of hair is allowed to grow, and when the

tuft is long enough, it is tied with a red cord; the rest of the head is shaved periodically until the child reaches his thirteenth birthday, which is exactly twelve years of age, counting, as the Chinese invariably do, the actual day of birth as the first birthday. From the twelfth year of age on, the surrounding hair is allowed to grow and the tuft gradually disappears; this marks the fact that the lad has passed his infancy and is on his way to manhood. There is a striking resemblance between the Horus lock of the ancient Egyptians and this curious Chinese custom which nobody can explain the origin of. It seems that the leaving of the tuft to grow must originally have had something to do with the lock of youth which distinguished Horus as the child of twelve from the man of thirty. The twelve years of childhood means that during that period the child was under the special care of his mother, and it explains what is meant by Fu Hsi being carried for twelve years by his mother before he was "born." The dragon-horse is obviously the Egyptian crocodile which was one of the earliest zootypes in astro-mythology.

Like the Egyptian water-cow, the crocodile also symbolized Isis as the "Great Mother," the Giver of food and water. Issuing out of the Nile, it represented the inundations which watered the land and gave Egypt her food supply and prosperity. Drought was the curse of Egypt and was represented by the evil dragon Apep. In the great primordial fight with Apep, Horus, as the young crocodile Sebek, swam in the night through the Nu, or waters of space, from the west and emerged in the east at sunrise. In this form the crocodile, as the God Horus-Sebek, is the great fish, a solar deity, the bringer of prosperity and plenty to Egypt, and a prototype of Ichthus, the Fish or Fish-man, known by various names in nearly every cult and religion. Jonah is one form. Oannes of the Chaldeans, Dagon (Dag-on, the fish On) of the Phœnicians, and Ea of Nineveh, are identical and are derived from Horus-Sebek, the crocodile god, or the sun setting in the west and rising out of the sea in the east, to bring prosperity and plenty. According to Berosus, a creature half man and half fish came out of "that part of the Erythrean sea which borders upon Babylonia" where he taught men the arts of life, "to construct cities, to found temples, to compile laws, and, in short, instructed them in all the things that tend to soften manners, and humanize their lives." Those were precisely the arts that Fu Hsi, half man and half serpent, is said to have taught the Chinese. The Fish in Egyptian

hieroglyph signifies *An*; it means teacher, also scribe and priest, who were teachers; and although Chinese tradition does not state that Fu Hsi actually rose out of the water, it says he was on the edge of the river when the dragon-horse emerged out of the water, and he was a teacher.* The young crocodile being the zootype of Horus-Sebek, gave rise to the combination of a creature half man and half fish, a compound figure; in this sense Fu Hsi and the dragon-horse are an exact parallel, though tradition represents them as separate entities.

The most ancient form of the dragon-horse to be seen to-day is in the bronzes of the Chou and Han dynasties. This fabulous creature is usually depicted with a head more or less resembling that of the orthodox Chinese dragon. Its body is like that of a hippopotamus, but covered with scales, and it has a long tail. In general aspect it is not unlike the *Ch'i-lin* 麒麟, which however, has no scales and is a much later creation. The dragon-horse is usually painted in bright colours on the outer "Shadow" walls of Chinese official buildings, Viceroy's yamén, etc., and is the protector of the rights of the people and the purveyor of the wants of the locality. This beast, nowadays called 食 *t'an* and 射 *ch'ai* is invariably represented as standing on the sea, with the rising sun behind him. This is identical with its prototype Sebek, the crocodile, emerging from the waters in the east at sunrise. Furthermore, with the Egyptians the Nile was the typical representation in the terrestrial of the Milky Way in the celestial; with the Chinese the Yellow River is the terrestrial representation of the Milky Way. The 博物志 *Po Wu Chih* says that Chang Ch'ien 張騫, a famous traveller who explored the regions of the west, and a Minister under Han Wu Ti 漢武帝 sailed up the Yellow River in the 2nd century B.C. and actually reached the Milky Way after journeying many days. What is meant by the two scrolls is difficult to say; they look like a Chinese elaboration. At any rate the *I Ching* gives two diagrams called the "Map of the River" and the "Writings of Lo," both consisting of an arrangement of dots and circles representing the *Yang* and the *Yin* and the

* In China, as in ancient Egypt, the teacher was a person entitled to the highest respect. Referring to teachers the great Caliph Al-Mamun said "they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties; the teachers of wisdom are the true luminaries and legislators of this world, which, without their aid, would again sink into ignorance and barbarism."

odd and even numbers; and both having "5" at the centre. The Map of the River has two numbers at each of its four sides, and by deducting the lesser number from the greater in each case, the remainder is 5 as shown in the centre. The "Writings of Lo" is simply the well-known magic square which adds up to 15 vertically, horizontally and diagonally. These arrangements are according to Ts'ai Yüan-ting 蔡元定, a celebrated scholar of the Sung dynasty, A.D. 1135-1198, based on the theory of the Confucian commentary of the *I Ching*. Admittedly then, what we have now are not the original "map" or "writings" of the time of Fu Hsi; but the dots and circles look suspiciously like Egyptian astronomical charts representing the Khui land or Underworld, the Amenta of the later Solar Cult. We note here that the Egyptian word *khui* for "spirits" agrees exactly both phonetically and in meaning with the Chinese word *kuei* 魁. Khui-land, or Amenta, according to the Egyptians is within the bowels of the earth,—the same 地獄 *ti-yü*, or "prison within the earth" of the Chinese. At the entrance stands Anubis, the dog-headed god. Curiously enough the Chinese character *yü*, 獄, for prison, is composed largely of "dog," the radical for "dog" is emphasized by being duplicated one on each side; but this leads to Buddhism which does not concern us here.

The next two personages in the mythical history of China are Nü Wa 女媧 and Shên Nung 神農. Nü Wa is said to have been the sister and successor of Fu Hsi, hence her surname was also *Fêng*, Wind, or the elemental force of Wind which in the Chinese, as in the Egyptian, signifies the "Breath of Life"; e.g., on the death of P'an Ku, his Breath became Wind, and the insects upon him, impregnated by that Wind, were transformed into men. Nü Wa is said to have had the body of a serpent and the head of a cow, and she instituted marriage and regulated intercourse between the sexes.

Another version represents her as having been the creator of human beings whom she moulded with yellow earth when the world first came out of Chaos. In the *Shih Chi* it is stated that the upper portion of Nü Wa was human, and the lower portion in the form of a serpent. At the close of her reign there was among the feudal princes one Kung Kung 共工, whose duties were to administer punishments. Violent and ambitious, he became a rebel, and sought by the influence of "Water" to overcome that of "Wood," under which Nü Wa reigned. Not being successful in his attempt, he struck his head against an

imperfect mountain 不周山 *pu chou shan*, and brought it down, which caused the pillars of heaven to be broken and the corners of the earth to collapse. This produced darkness. Nü Wa thereupon melted stones of the five colours to repair the heavens, and cut off the feet of a tortoise to set upright the four corners of the earth. She then gathered the ashes of reeds to stop the flooding waters and thus rescued the land from a deluge. It is said that the generations of Nü Wa numbered fourteen.

Chao I 趙翼 a Chinese writer who lived from 1727 to 1814 says in the 陔餘叢考 *Hai Yü Ch'ang K'ao* that there is not sufficient proof to support the statement that Nü Wa was a female personage. The trouble has all along been that Chinese writers and commentators have fallen into the blunder of taking these allegories for authentic history, and the more they strained for an explanation the more confused they became. Tested by the key of Egyptian mythology the whole of this obscure story becomes perfectly plain. It is clear, to begin with, that Nü Wa does not represent a single divinity; but is a compound figure representing several deities whose various attributes have been confusedly and clumsily rolled into one. She is represented by two of the earliest Egyptian zootypes, the cow and the serpent, as well as anthropomorphically, and she is both male and female. As the Cow she is Isis, the Mother, typifying the Giver of Food; as the Serpent, she symbolizes regeneration, and as the Creator of human beings whom she moulded with yellow earth, she is Ptah, the Father; in instituting marriage and regulating intercourse between the sexes, she is confounded with Fu Hsi. The snake has always been the symbol of regeneration of the soul, or life; because it was observed that the snake casts its skin and comes forth a new snake, having, so to speak, regenerated itself.

The rebellion of Kung Kung is the same rebellion that we find in other religious systems; it is the struggle of the ambitious evil genius of destruction against the Benign Creator; it is the primordial fight between Set and Horus, the battle between Darkness and Light fought at the mountain of the East, where the Spirit of Evil, or Darkness, was overthrown. The four pillars of heaven are the four cardinal points of the four quarters or divisions of Ptah; they are the supports of heaven called by the Egyptians the four children of Horus; they represent the Man, Lion, Eagle and Ox of the Israelites, the Mathew, Mark, Luke and John of Christianity and the four Dragons of the

Chinese. The stones of five colours used to repair the damage (*i.e.* to restore light) refer to the light of the Sun, from which the Chinese say the five primary colours emanate. When the sun sets or rises, its light thrown upon the clouds turns them into stones of many colours to support the heavens. The flooding waters refer to the Nu, or the waters of space through which the young crocodile swam from the west in the night and rose triumphant in the east in the morning. The melting of stones and the ashes of reeds imply a knowledge of the use of fire. The feet of a tortoise alludes to the inundations of the Nile. Isis is sometimes shown in the monuments as being attended by a tortoise, a duck or an amphibian lizard. These animals move with equal ease both on land and water, and ascend to higher ground as the water rises. The Egyptians saw in them a fitting symbol for Isis at the approach of the overflow; at such times she is called Leto, or Latona, the name now given to a water lizard. In the character of Leto, Isis is depicted as having the head and shoulders of a woman with the lower portion of her body tapering off to a point like a lizard's tail, and this agrees with the serpentine form of Nü Wa. In sign language the figure signifies the retreat of the Egyptians to higher ground on the rising of the water. The fourteen generations allude to the fourteen cubits that mark the several increases of the Nile (Strabo 1, 17). These fourteen cubits are still represented by fourteen children disposed one above the other upon the feet and arms of a figure of the Nile, now standing in the Tuilleries. It is from this that the Greeks derived their legend of Niobe. Niobe signifies the "river overflowing the plain," and the name has its root in the Egyptian words *nuah*, to sojourn, and *ob*, exundation; *i.e.*, the period or duration of the overflow. It is very curious to note here that the Egyptian word *nuah* corresponds phonetically with the Chinese name Nü Wa. Thus it will be seen that the story of Nü Wa, though somewhat mixed up, is just another version of the story of the Creation, and that it is nothing but pure Egyptian mythology which is the source of all mythologies in the world.

Shên Nung 神農, the "Divine Husbandman," is recorded historically as the actual successor of Fu Hsi; Nü Wa being a female character could not be legally recognized. The 三皇本紀 *San Huang Pên Chi*, "Record of the Three Rulers" says that Shên Nung was born on the river Chiang 姜, and that his mother was a princess named An Têng 安登, who conceived him miraculously through the

influence of a dragon. He reigned under the element Fire. He invented ploughs and taught the people agriculture; hence the derivation of his name. He discovered the medicinal properties of plants and applied the discovery to relieve men of their ills and ailments. In one day he is said to have discovered no less than seventy species of plants that were of a poisonous nature, and seventy others that were antidotes against their baneful effects, and he instituted trade by introducing a system of barter.

We have here again a river; the one on which Shên Nung was born, implying that he came forth from the water; the miraculous conception through the influence of a dragon instead of a rainbow as in the case of Fu Hsi, and the teaching of the civilizing arts. With the Chinese, it is well to remember that the dragon, the rainbow and the water-spout often mean the same thing. Fire is the symbol of the sun. It is not difficult to recognize in all this only another form of the same old solar myth,—the Fish-man typifying the sun and its risings in the east out of the sea to fertilize the land and to shed its benign influence on mankind and the whole world. The Egyptian kings adopted the title "Son of the Sun"; the Chinese Emperors called themselves "Son of Heaven."

Both in the case of Fu Hsi and of Shên Nung mention is made of the Mother only; this indicates that the myth belongs to the early totemic period when the motherhood was all important, when the child belonged to the mother who provided it with nourishment, and the fatherhood was not reckoned with. The story of Shên Nung is merely a repetition of that of Fu Shi, both being derived from the same source.

Dr. E. A. Wallis Budge tells us that under the XIXth dynasty, the Egyptian gods numbered about twelve hundred. Egypt had verily become a land of graven images. Herodotus, speaking of the Egyptians of his time, says "they are of all men the most attentive to the worship of the gods, and are beyond measure scrupulous in matters of religion." In fact religion pervaded everything, and the priests were the power behind the throne. They ruled with an iron hand; so much so that the common affairs of daily life were constantly interrupted by some interfering priestly restriction. The future fate of every Egyptian was ever before his eyes; he was a melancholic being and he lived only to fulfil the religious observances prescribed for him by the all-powerful hierophants. Even in the middle of a feast a mummy had to be brought in to remind those

present of the inevitable destiny of man. "Let us eat and drink and be merry," they said, "for to-morrow we die." It is a curious custom with the Chinese to treat their criminals under sentence of death to a feast on the eve of their execution. "Eat, drink and be merry," they say, "for to-morrow you die."

Notwithstanding all their symbols and graven images, the Egyptians believed implicitly in a Supreme Being and in the immortality of the soul. The belief in a Supreme Being undoubtedly arose in pre-Totemic days out of the idea of a Mighty Chief who ruled the thunders, the winds and the rain, and who, when angry, had to be appeased by sacrifices. At the outset sign language was used to express the great truths which man had observed, or had by sheer intelligence discovered. The attributes of the Supreme God were symbolized first by animals and later in human form; many were a combination of both as we have seen. The Egyptians, as a rule, preferred to retain the human body and make the distinction in the head, as Horus the hawk-headed, or crocodile-headed, Anubis the dog-headed, and Baast the cat-headed, etc. "Divine Mercy" came to be personified by the beautiful goddess Neith; "Divine Goodness" by the god Kneph; "Divine Wisdom" by the god Thoth and so forth; but in time symbols lost their meaning and the personifications came to be regarded by the ignorant masses as living sentient entities, and so out of the exoteric teachings for the people there sprang a multitude of divinities, each a separate god. That the Egyptian religion, however, was fundamentally monotheistic is amply proved by their ritual; Ptah, as we have seen, was the sole Creator of the Universe. In the later mythos he became Ra, or Amen-Ra, symbolized by the glorious luminary, the Sun. This cult taught the unity, spirituality and creative power of the Deity, the One True and Indivisible Supreme Being, the "Revealer," the "Absolute Spirit," the "Father of all the Gods," corresponding with the Greek Zeus, and the "Lord of Heaven," whom the Chinese call *Shang Ti* 上帝, the "Most High God," or Huang T'ien Shang Ti 皇天上帝, "Supreme Ruler of the Imperial Heaven," of whom Nesi-Khonsu, a priestess of Amen, wrote in the "Book of the Dead": "This holy God, the Lord of all the Gods, Amen-Ra, the Lord of the throne of the two lands; the Governor of Apt; the holy soul who came into being in the beginning, the great God who liveth by Maat; the First Divine Matter which gave birth unto subsequent divine matter, the being through whom every other God hath Existence; the one

One who hath made everything which hath come into existence since primæval times when the world was created; the Being whose births are hidden, whose evolutions are manifold, and whose growths are unknown; the holy Form, beloved, terrible, and mighty in his risings; the Lord of wealth, the power, Khepera, who created every evolution of his existence, except whom, at the beginning, none existed; who at the dawn of the primæval was Atennu, the prince of rays and beams of light, who having made himself to be seen, caused all men to live."

It is worthy of note here that "Ra" which is the Egyptian for Sun, is *Jih* 日, (pronounced *Rê*) in Chinese. The Chinese character, like the Egyptian hieroglyphic, was originally a point within a circle, which represented the expanse of heaven, or the universe, with the One Supreme Power in the centre. In this we have not a matter of mere similarity, or close affinity, between the Egyptian and the Chinese, but one of absolute identity. The Chinese character *tan* 旦, the sun over a horizontal line, signifying "dawn" or "morning," also had the same meaning with the Egyptians. Similarly, the crescent which in Egyptian is *Ioh*, and represents the moon or part of a lunar month, has not only the same meaning in Chinese, but what is more remarkable, the same pronunciation. Whatever philologists may say about this sort of phonological comparison, which generally speaking is not scientific, we cannot get away from the fact that the *Jih* and *Yüeh* of the Chinese are the *Ra* and *Ioh* of the Egyptian, identical both as ideographs and in pronunciation.

The magnificent temple dedicated to the Supreme God, Amen-Ra, was in the capital city Heliopolis, the Biblical On, or Beth-Shemesh (House of the Sun), where Thermutis, the daughter of Pharaoh, caused Moses to be taught in "all the wisdom of the Egyptians." The worship of the Supreme God was confined to the priests and the King, whose sole right and duty it was, as the earthly representative of the Deity, and the head of the national religion, to once a year when the Sun entered the Sign of Taurus, after the Vernal Equinox, to preside over the sacrifices and to pour out libations. Now, parallel with this, we find that in China the present temple dedicated to Shang Ti, the Most High God, is the famous Temple of Heaven in the capital city of Peking where, until recent years, the most ancient ritual in the world was followed, and where the Emperor alone was privileged to officiate as the Chief Pontiff and representative of his people. There he repaired

in state once a year at the Winter Solstice, as the Son of Heaven, and God's chosen representative on earth, to offer burnt offerings on the altar of sacrifices; and, under the lofty blue dome of the temple which represents the canopy of heaven, clad in blue robes, the colour of the skies, he prostrated himself in humble veneration before Shang Ti, the Lord of Heaven, submitting for approval, or otherwise, his stewardship for the preceding twelve months. The same "Lord of Heaven" was known in the days of Fu Hsi, who was the first to bear the title of "Son of Heaven;" and it is mentioned that in the days of the Great Yü 大禹, B.C. 2205-2197, no one but the Emperor could, under penalty of death, offer burnt sacrifices to Heaven. It is also said that Ti Ku 帝嚳, the sixth of the legendary Emperors, was "a religious worshipper of the Lord of Heaven whom he fervently respected." The next reference in Chinese chronicles is in connection with Ch'êng T'ang 成湯, the first Emperor of the Shang dynasty which began in B.C. 1766, about two hundred years before the Exodus. He is said to have paid religious worship to Shang Ti. It was also once a year, on the day of Atonement that the Jewish High Priest entered the Holy of Holies in King Solomon's temple there to pronounce the ineffable name of Jehovah amid the sound of trumpets and the crash of cymbals, so that the people might not hear it. The only difference in these three parallel instances is in the time of the worship. In each case the occasion was an important solar festival marking the Sun's position in the Zodiac. With the Egyptians it was at the Vernal Equinox, when the Sun brings back to the earth warmth, new life, and rejoicing—the season of resurrection. With the Jews it was at the Autumnal Equinox, at harvest time, the time of thanksgiving, when the fruits of the earth are garnered in against the coming winter season; and with the Chinese at the Winter Solstice, when the year is approaching its end, and the Sun has descended into the lower regions, leaving the world bleak and barren—the season when criminals under sentence of death are sent into eternity. These differences as regards season only emphasize a particular period in the earth's annual course round the great luminary; they are theologically of no consequence for they in nowise affect the theme or purpose. But the point which claims our attention is the fact that conformably with the ancient usage of Egypt, the Emperor of China, as the Son of Heaven and the sole representative of his people, was the only person in the land who had the right to offer

up burnt sacrifices to the Supreme Ruler. The practice of offering burnt sacrifices belongs to remote antiquity, and it is one of the unmistakable links connecting China with the ancient west. The first mention of burnt sacrifices occurs in the Book of History in the account there preserved of the Emperor Shun 舜. The symbolical meaning of burnt sacrifices in China has long ago been lost; it is to be found in the ancient ritual of Egypt which existed before the days of Abraham.

Although Sun-worship, as the separate cult of Mithras in Chaldæa, Persia and Rome, cannot be said to have ever existed in China, yet in the Chinese pantheon, both the Sun and the Moon do figure as deities, and altars are dedicated to their worship by the officers who represent the people. Mithraism, was not known in Egypt till after the third century B.C.; until then the Solar cult was simply the cult of Osiris, the religion of the dynastic people of Egypt, —a system of myths, allegories and symbolic rites introduced by the priests, which by reason of the various names and personifications of the attributes and powers of the One Great God, only served to obscure the pure primitive monotheistic faith inherited from pre-totemic days.

As in Egypt, so in China, the Sun became the emblem of the Male or Creative Force—the *Yang* Principle in Nature of Chinese philosophy, and the Moon the *Yin*, or Female Principle, represented in Egypt by Isis in the character of Hathor, the Moon Goddess. But neither in Egypt, nor in China, has the Moon ever been the symbol of motherhood. The "divine mother" is Mother Earth, represented in Egypt by Isis in anthropomorphic type as the goddess Sebek-Nit suckling the Child Horus, and in China simply as *Ti Shên* 地神, the Earth Goddess. This agreement between the Chinese and the Egyptians is very striking.

Referring to the disc of the Sun, Dr. Edward Naville in his "Myths of Horus" says: "Horus commanded Thoth that the Winged-Sun-Disk with Uræi should be brought into every sanctuary wherein he dwelt, and into every sanctuary of all the gods of the land of the South and of the North, and in Amentet, in order that they may drive away evil from therein. Then Thoth made figures of the Winged-Sun-Disk with Uræi, and distributed them among the temples and sanctuaries and places wherein there were any gods." These Sun-discs are seen over the entrances of the courts of the temples of all gods and goddesses of Egypt.

All ancient Chinese mirrors were made of polished bronze, circular in shape to represent the disc of the Sun. Circular mirrors are to this day placed by the Chinese on their house-tops and over the entrances of their temples and dwellings to drive away evil spirits. The idea of the disc of the sun driving away evil spirits is derived from the allegorical battle between Horus and Set, in which the Spirit of Light—Good overcomes and vanquishes the Spirit of Darkness—Evil. This mythological meaning was doubtless once known to the Chinese in ages past; but in the lapse of years they have lost it.

In Egypt the hawk was the totem of Horus and it also represented the Sun; in China the sun is referred to as the golden crow 金烏 *chin-wu*. The difference in the kind of bird adopted is immaterial since it does not affect the main idea. A similar example is found in the fact that the Egyptian adopted the dove to represent the soul. "I am the dove! I am the dove!" exclaims the risen spirit of Horus as he soars from Amenta.* With the Chinese a white crane represents the spirit of the dead. It is to be seen at funerals, usually a representation made of paper, borne on the top of the catafalque. No one knows how old this idea is; but the custom of placing a crane over the coffin is said to date from the time of the Han dynasty when one Ting Ling-wei 丁令威 returned to his native home in Liaotung in the form of a white crane and perched on the top of a memorial arch after having been dead for a thousand years. The bird narrowly escaped being shot by an archer, but was spared on its calling out "I am Ting Ling-wei! I am Ting Ling wei!"

White has in all ages been symbolical of purity, innocence, sincerity and honesty of purpose. The priests of Egypt arrayed themselves in white whenever they sacrificed to their gods. In the presence of deity and of the spirits of their dead, to indicate the purity of their intentions, the sincerity of their grief and the honesty of their purposes, the Egyptians always clad themselves in white robes. The Chinese have invariably used white as a sign of mourning from time immemorial for the same reason; the explanation is that they must not dare to face the dead with dark or evil things in the heart.

The Chinese mid-Autumn festival is just the annual festival of the harvest-moon which occurs about the 21st September at the time of the autumnal equinox. The

* Book of the Dead, Vol. I., Ch. lxxxvi.

ancient Egyptians when celebrating the same lunar festival, among other things, used to eat a round flat cake made to represent the disc of the full moon. This is precisely what is done annually throughout the length and breadth of China on the fifteenth day of the eighth moon when the moon is said to be fuller and brighter than at other times of the year. The origin of the "moon cake" 月餅, dear to the heart of every Chinese, is lost in the mist of antiquity; but the custom prevails and "moon cakes" can no more be dispensed with when the season comes round than mince pies or plum-pudding at Christmas. They are to be had everywhere for the rich and the poor and for the old and the young in endless variety and from an inch to eighteen inches in diameter.

The crescent, however, is the true symbol in Egypt for the moon which was also represented by the bull's horns. Isis with the bull's horns was Ioh, the moon. In this character she was the goddess Hathor; but as the goddess Heket, or Frog, she represented the moon in its transformations. The Frog, or Toad, in Egypt also signified "myriads" as well as transformation; perhaps because frogs are plentiful in Egypt. In the moon, the frog or toad denoted "myriads" of renewals, and thus it became the symbol of "resurrection"; the periodic renewals of the moon being emblematical of immortality. This seems to throw considerable light on the Chinese legend of Ch'ang O 嫦娥, the beautiful woman who stole the drug of immortality and escaped with it to the moon where she was transformed into a frog, or toad 蟾蜍 *ch'an t'u*. The legend is related by Huai Nan Tzū 淮南子, who died in B.C. 122, and Chang Hêng 張衡, A.D. 78-139; but Chinese commentators have all failed to discover its origin or explain its meaning. It is difficult not to believe that the beautiful Ch'ang O and Isis, the Lady of the Light in the Moon, were originally one and the same person. Immortality is also depicted by Liu Hai 劉海, a lad wearing the lock of youth and standing upon the back of a frog. With the above explanation the meaning of Liu Hai and the frog is quite plain; the Egyptian equivalent being the Child Horus as the type of eternal youth.

There is another curious totemic practice followed to the present day by certain Upper Nile negroes, many other African tribes, the Seri of Mexico, the Australian aborigines, North and South American Indians and others, of knocking out the two incisor teeth of their women-folk. This singular custom is also found in China among certain *Miao* tribes

living in Kweichow and known as the 打牙斃佬 *ta ya ch'i lao*. These people do not marry out of their own clans, and the wife knocks out two of her front teeth as a sign of submission. Perhaps in totemic days wives used to bite. That such an extraordinary custom should exist among different races of people so widely apart cannot be accounted for unless we accept the theory that it sprang from a common origin.

With the Egyptians the Great Bear was the "clock" of the heavens, not only on account of its wheeling round the Pole once in every twenty-four hours, but because when its tail stars pointed to the south in the direction of the Great Lakes, it indicated the time of the inundation, or the birthday of the year. The Chinese say: "when the tail of the Great Bear points to the East, it is spring; when it points to the South it is summer; when it points to the West it is autumn, and when it points to the North it is winter;" thus the tail serves as an indicator pointing in turn to the four quarters of the heavens and marking the seasons of the year which Fu Hsi noted.

Thoth, the Scribe of the Gods, the Hermes Trismegistus of the Greeks, is the Egyptian God of Letters. He has his abode in the Great Bear. The Chinese God of Literature, Wén Ch'ang Ti Chün 文昌帝君 also resides in the same constellation; he is represented by the small star in the group, which, when it shines brightly, is said to herald the birth of a Sage.

Elephantiasis and leprosy were much dreaded diseases in ancient Egypt, and the priestly classes who monopolized all the sciences used to prescribe for their treatment the eating of a certain kind of snake, or viper. These reptiles were stewed, or made into a kind of broth, and both the liquid and the flesh were regarded as a specific. This fact is mentioned by several writers. Ætius, who flourished about A.D. 500 confirmed it in his valuable work on the medicines of antiquity which was translated into latin in 1542. He says: "*Mirabile Elephantiasis remedium viperarum csus existit*" (Lib. IV). In South China, particularly in Kwangtung and the Island of Hainan, where leprosy and elephantiasis are prevalent and afflict many, the same uncanny remedy is applied. Even healthy people will eat a particular kind of poisonous snake in the belief that it will act as a prophylactic against these terrible diseases. The consumption of these snakes is so common that they are to be bought at certain seasons from the fish vendors in the market-places.

Among the numerous differences between the Chinese and the Egyptians referred to by de Pauw is the artificial incubation of eggs. The hatching of eggs by artificial means was known to both nations from very early times; but, says de Pauw, the fact that China possessed the same knowledge as the Egyptians in this respect was a pure coincidence; and as he would never concede that there was anything in common between the two nations, except by accident, he describes the difference in the methods applied and the difference in the eggs hatched. With the Egyptians the business was entirely in the hands of the priests, and the eggs hatched were mostly goose eggs; with the Chinese anyone could take up the business and the eggs hatched were chiefly those of ducks. The primitive system of the Egyptians of simply placing the eggs in a dunghill and leaving them there was more reliable and gave better results, while the Chinese plan of placing the eggs in wooden boxes covered with sand and heated by means of a charcoal oven often brought the birds out prematurely. The way to test whether the Chinese method of hatching had been "forced," which meant that the ducklings would not live, is to hold a bird up by its beak, and if it struggled violently with its legs and wings it was a safe bird to buy; if it dangled by the neck without struggling it was proof that the bird had emerged from its shell at least two days before the proper time and could not be reared.

Another of de Pauw's differences refers to the habit among oriental peoples of preventing their womenfolk from gadding about and making themselves conspicuous in public. In ancient Egypt, according to Plutarch, women were not permitted to wear shoes or any other covering for the feet, so that it was deemed indecent for them to appear out-of-doors. To enforce this rule a law was enacted in the time of Caliph Hakim making it a crime punishable by death for shoemakers to supply footwear of any sort to women; and this, observes de Pauw naïvely, had not the least resemblance with the cruel custom of the Chinese of binding their women's feet. Quite so, but the object was identical.

He also points out that the ancient Egyptians and ancient Chinese were lotus-eaters in the strict sense. But, says he, the lotus was not a native of Egypt; it is of China.

The Egyptians reduced the root to a powder with which they used to bake a kind of bread highly spoken of by Pliny. This of course is arrow-root, an article long known

to the Chinese, who not only make good use of the root but also of the seeds.* A greater difference than this might have been shown in regard to beans or the bamboo. Beans were forbidden to be eaten in Egypt; they were considered unwholesome. In China they have always been a staple article of diet, the Soya bean in particular comes in for an endless variety of uses, and the Chinese could hardly do without it. As for the bamboo, apparently it was not known in ancient Egypt. This extremely useful plant, whose tender shoots are served up for the table in many ways, supplies the people in some districts with all the necessities of life; there are very few things indeed that the Chinese cannot contrive to make out of bamboo.

On the whole, it is only natural that there should be differences among the people of different countries, and as a rule they are not difficult to find; de Pauw admits this. The trouble is to explain the resemblances, and if possible to throw some light on their origin. Differences prove nothing either one way or the other; and while some similarities can properly be put down as coincidences, or what is termed "parallel development," others point directly to a good deal more than what is seen on the surface.†

In seeking affinities and tracing the connection between ancient civilizations one is apt to forget that the earth's surface has not always been the same as it is to-day, and that great changes have taken place in the distribution of land and water. Vast tracts of land which have disappeared beneath the ocean in the course of ages may have once facilitated intercourse between nations where barriers now existing are serious hindrances. Were it possible in our researches to consult a map of the world as it was, say two million years ago, many of the world's great mysteries would doubtless be solved.

* The Pythagorean or sacred bean of the ancients.

† C'est en Egypt qu'il faut chercher la racine de la plupart des institutions religieuses, et il est rare qu'on cherche longtemps sans la trouver; hormis lorsque la perte totale des Monuments nous arrête, ou lorsque les contradictions des Auteurs empêchent de bien discerner les choses.

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HOW TONNAGE WAS MEASURED IN ANCIENT CHINA.

By EVAN MORGAN.

In the *Travels of Captain William Dampier*, where he relates his visit to the island of Mindano, we read "A certain officer under the Sultan came aboard, and measured our ship: a custom derived from the Chinese, who always measure the length and breadth and depth of the hold of all ships that come to load there: by which means they know how much each ship will carry. But for what reason this custom is used either by the Chinese or the Mindano men I could never learn: unless the Mindayans design by this means to improve their skill in shipping against they have a trade."

As a clue to the solution of this old problem of tonnage the following facts may have some value. First of all I take the liberty of quoting a passage from a translation of the *History of Hangchow* by the Rev. A. C. Moule which appeared in the *New China Review*, Vol. III, pp. 364-366, (1921) which bears on the point.

"Hang Chow with the river on the east and the lake on the west is specially remarkable. There are not less than many hundreds of boats of different sizes on the lake. There are some of 1,000 *liao* perhaps 200 feet or more in length, which will carry a hundred persons; of 500 *liao* perhaps 100 feet or more in length and carrying thirty to fifty persons; all cunningly built with carved rails and painted capitals, and moving as if (on) solid ground. They all have proper names—*Hundred Flowers*, *Ten Embroideries*, *Jewels*. The names are very many so I mention one or two. To this Mr. Moule appends the following note:

料 *Liao* is evidently a unit of measurement for the tonnage of boats or ships, but I have not been able to discover its capacity. From *Chau ju-kua* p. 34, it seems that 嶺外代答 *Ling wai tai ta*, A.D. 1178, uses 斛 *hu* in the same sense. "500 feet" we might charitably suppose to be a misprint for "200 feet," but the exaggeration, as it very probably must be, is immediately repeated in "300 or 200 feet long" for the boats of 500 *liao*. The translation seems to offer no difficulties except in the words 輕捷可觀 *ch'ing chieh k'o kuan*. The examples in the *P'ei wen yun fu* seems to show that 'ching chieh' means "light and rapid"; but I do not feel quite sure whether 'k'o kuan' ends the sentence meaning "beautiful" (as 可愛 *k'o ai* means "lovely"), or begins the next sentence meaning "It may be seen." The Chin-ming lake was outside the 順天 *Shun-t'ien* gate of Pien (K'ai-feng).

The foregoing will give us a start in finding how tonnage was determined in olden times. It was evidently arrived at in two ways, one by the linear method, the other by weight. Mr. Moule has been unable to trace an explanation of the term *liao*. The name does not seem to be current in these parts at the present time. It is still found however in the North. A friend supplies me with the information that a *liao* equals 8 feet in length: 1 foot in width: and 4 inches in depth. So that a boat of 500 *liao* would contain $500 \times 8' \times 1' \times 4''$.

The other measurement is by weight. The Hu, before the 7th century, contained ten bushels. But a powerful minister of the Sung dynasty changed it into 5 bushels. It would be 5 when the said book was written. Ten bushels weigh $133\frac{1}{2}$ lbs.: 5 bushels say, 67 lbs. So that a boat of a thousand *liao* would carry 67,000 lbs. in the 13th century.

As to what Mr. Moule says on the statement of length that it must be an exaggeration, this need not necessarily be so. The foot in olden times was much shorter than the one of the present day.

May I relate a popular story which also bears on the question and may help to elucidate it. An ancient king bought an elephant. He wanted to know the weight. After consulting all the wise men, some one at last suggested this method of finding the animal's weight. Put it on a boat: mark the water line, and take it out. Now fill the boat with stones until it reaches the water line when laden with the elephant. Weigh the stones piecemeal and you have the weight of the beast. This was done and the king was pleased. We may also say they were on the way to find the tonnage of the boat.

THE TAOIST SUPERMAN*.

By EVAN MORGAN.

As a rule people may be divided psychologically into two classes: those who look without and those who look within. One class is governed by the senses, the other by the spirit. The one derives its energies and culture from the material universe through the avenue of the senses: the other gets its inspiration from the presence of the spirit, the Tao,—the Universal Unity. As the sources are different so are the consequences, and there ensues a variance in the view of life and in the outlook on the world. The powers of action and energies are also unequal as are the methods of procedure. The one is based on the artificial, the other on the real. The explanation of the ancient Taoist is confirmed by the modern psychologist. A comparison of the similarities we shall make later on.

Taoism has at least two terms to denote their ideal man. One term is Chih Jen (至人) and the other is Chen Jen (真人). It is difficult to fix on corresponding names in English. But the former we may call the Transcendental man or the Superman: the other we shall call the Perfect man. It should, however, be stated that the modern use of Superman does not connote in Taoism what it implies to the modern mind. Certainly the word as used by Nietzsche is far different in meaning from its use by the writer in Huai Nan Tzū. Bearing that in mind, we shall use the word Superman to denote the ideal man of Taoist philosophy and the Perfect man to denote the one next in order. Both have a higher standing than the Confucian words for Sage and Princely Man. For the former move in the realm of the spirit and the latter two in the realm of the senses. •

The problem of personality in ancient Chinese literature has been little explored. In this paper the writer ventures to touch one phase of it: the phase presented in the esoteric philosophy of the essays in Huai Nan Tzu.

*Paper read before the Society April 19th, 1923.

In their treatment of the Taoist Ideal Man there are frequent references to an early state of society which was ideally perfect. This society existed before the artificial creations of Ceremonies and the Cardinal Virtues of Benevolence, Justice and so on. The necessity for the institution of these arose in order to control the anarchy that sprung in human society because men had forsaken the principles of the Tao and the harmony of Nature. A description of this ideal state is found in the 6th essay. But the account given therein is disappointing. It is vague, and gives no convincing evidence of the existence of any culture, of any high thoughts or noble deeds. They lived in Arcadian simplicity without anxieties and uncorrupted by the art of reasoning: reasoning inevitably leads to duplicity and the cunning of cleverness. We shall see later on that most human ills have their origin in the use of the intellect. And so it comes about that the Taoists despise such artifices and endeavour to get back to primitive things, and therefore exclude all that pertain to the artificial creations of the senses in the description of the Ideal Man. When all is said and done artificial moralities are useless in the government of human passion. Men will always be Cains as long as life is regulated by the senses and the creations of the senses. Chou Yü lusted for the Great Bell and lost his kingdom in consequence. The prince of Yü became a captive in his lust after the imperishable piece of Jade. Duke Hsien indulged in sensual pleasure and brought the world into a long anarchy. Duke Huan loved the pleasures of the table and met an untimely death. The king of Hu delighted in the sensuous music of ladies and lost his kingdom. Now all these unfortunates knew the precepts of virtue but they became castaways. If, says the historian, these men had lived according to manhood, unmoved by the inducements of the senses it would have been well with them. Man is in a state of anarchy: desire and passion are ever on the move bringing loss and enfeeblement. They are like the bubbles on the face of boiling water, disturbing its serenity and calm. The unenlightened can stop the bubbles for a moment by adding a little cold water. The man who understands will take the fire from underneath the pot. So ceremonies and the virtues will calm the surging passions of man for a moment but they are there still only too ready to burst forth. The man who knows the roots of things will take the fire from underneath the pot. That is the Taoist problem of life and it seems very like our own. The solution of the Taoist is found in

the ways of the Superman. The Christian express in the term of New man. The one offers a resolution to the secret of life in fellowship and unity with the Tao, the other in the fellowship of God. They have both been trying to get the fire from underneath the pot.

It will help us to understand how the Taoist Superman did this if we first consider a general description of the ideal state and its contrast, the artificial state, which is given in the 8th essay, on Natural Law, where we read:

"Harmony and quietude were the characteristics of the age of Non-Action.¹ The nature of man was constant. His energies were not scattered and lost. The desires of the senses did not confuse the inward law. The mind was in harmony with the Tao. Actions conformed to the dictates of the mind and were righteous. Speech was in conformity with reason, and actions were direct and without ostentatious decoration. Hence there was no recourse to divination. There were no such things as scheming and planning. Rulers avoided unnecessary interference so there were no affairs needing 'Secret Diplomacy.' They embodied the ways of Heaven and Earth: they envisaged the spirit of Yin and the Yang.² They had the clarity of the constellations, and were fit mates of the Creator himself. So Heaven overshadowed the land with virtue and the Earth gave fruit plentifully. There was no disorder in Nature. The primal fluid glowed with splendour in the rulers and the whole empire felt it. The Phoenix and the Lin³ nestled in the land: the divining grass⁴ was found and the tortoise⁵ was present. The fattening dew descended: the yellow jade⁶ appeared: the vermilion grass⁷ sprang up in the palace. Under these auspicious omens hearts were free of secret diplomacy and void of the cleverness of cunning."

Listen to the contrast to this as found in the decadent age. "Men had a thirst for riches, so they dug mines for coal and iron: they searched for the oyster to get its pearl. They melted brass and iron and wrought metal and jade into cunning workmanship. They ripped open the pregnant and slew the young to get fur and feather. The industrial age had begun and a race for riches had commenced. (Compare the ideas of John Ruskin who was as hostile to

¹ Non-Action or Inaction (Wu-Wei) one of the great phrases of Tao. The general meaning is action in accordance with the spirit of the Tao and not by the efforts of mere human wisdom.

² Yin and Yang are the dual principles in Nature.

³ The appearance of any of these betokened prosperity and success.

the spirit of Industrialism as these ancient writers). It followed that the glory departed from the land and men became mercenary and materialistic. Simultaneously with these developements there appeared the city with its business and busy life: luxurious palaces were built with elaborate decorations and expensive carvings: these were adorned with mural paintings of plant and bird. Skilled workmen plied the art of chisel and saw in carvings and filagree work of great magnificence. And yet rulers were not satisfied. Land and seas were scoured for new material of decoration: and rivers and forests were hunted to get fresh dainties for the table. Yin and Yang were offended by these irregularities so that they refused to function. Hence drought and locusts, hailstorm and typhoons devastated the land and wrought widespread havoc.

As a further disorganization of Nature people began to set up boundaries and to divide streams and mountains so that the world became separated into kingdoms: boundaries and frontiers appeared which gave occasion of strife and enmity. Worse than all, men parted into classes and masses engendering endless woes to society. Forts and barriers were erected and weapons were forged,—at first for defensive purposes but soon to be used for offensive attack as well. With these came the doctrine of rewards and punishments: honours and emoluments: Courts of justice became necessary but right often failed. The powerful and the influential generally won the day, the weak and the poor were oppressed and the innocent punished whilst the wealthy and powerful went scot free.

The great difference in these two states of Society, which have just been contrasted, made a deep and profound impression on the ancient writers of China. The one was placid and serene, the other turbulent and agitated. It claimed much attention from the Confucianists and from Taoists. They both made serious efforts to harmonize society and put human government on a sound basis. Their ideas and methods of action were radically different. The Confucianist would add the balm of the Five Virtues to the fevered surface: the Taoists would apply fundamental principles. The one added water to the pot: the other would take the fire from beneath it. The Taoist claimed that in his method there was a perennial supply of never-failing strength; whilst the artificial creations of virtues like Benevolence: Rightness: Ceremonies: Knowledge: Faith (Jen, I, Li, Chih, Hsin) were streams that would soon run dry.

In the description of the Superman we shall find intimations of the Taoist meaning of this true way of life.

The Superman lives a life of sweet reasonableness, in a mind unbiassed and reverent. He is quite detached from the world, never having a clinging attachment to it. He cherishes his virtue and energies, he nourishes the spirit of harmony that he may always be in concord with Heaven. He is in intimate relation with the Tao, his neighbour and ally in virtue. He is indifferent whether happiness or distress come to him. The Yin and the Yang are equipoised in his person and the Spirit guards the vital roots of life. Equipped in every respect, nevertheless he wears the appearance of simplicity. He is solid with understanding yet appears to be guilelessly ignorant. He concentrates on the one essential, giving it his undivided attention. He enriches his inner life without being governed by the affections, such as like and dislike. Conscious of the simplicity of primordial being, he does not strive for the decorations of outward culture. He is concerned with foundations and protects his spirit that he may travel to the utmost bounds of space. He harbours no schemes of cunning in his heart. Life and death are equally great to him. He maintains an independency of spirit through all the fluctuations of life. True in his judgments, free from defects by which evil could enter, he has no controversies with life. When the world is in anarchy he still clings to his own principles. The will is concentrated on the inner life. It is permeated with and a partner of the Tao-Unity. He lives in a state of ecstasy. He comes and goes as it were mechanically. The bodily frame looks like a dried up tree: the heart is as it were ashes. He forgets his physical life. "Without consciousness he knows, without seeing he sees: without definite action he accomplishes things. Unvolitionally he goes like a flash of light, like the flight of a shadow. He moves at the bidding of the Tao and in this spirit meets all the duties of life."

"The Superman leans on a staff that cannot be wielded: ⁴ he travels on an unobstructed road. He is endowed with an inexhaustible store of spiritual goods and well instructed in the method of 'No-Death.' All his efforts are successful; none of his journeys are fruitless. There is no avenue that is not open to him. Life does not clog his mind, nor death cloud his spirit. He guards the divine treasure in all his activities, without departing from its laws. Adversity

⁴ i.e. The Tao.

and happiness: loss and gain: the thousand changes and myriad fluxes of existence give him no worry. A man of this nature preserves the pristine soul, and maintains the spirit unsullied. Like the cicada and the snake he can throw off this mortal coil and wander in the Great Empty-rean. With light and airy step, and with the greatest ease he swiftly enters the sable Heavens. Even the phoenix cannot keep pace with him, much less can the fabulous bird, the Chih Yen. How can it be thought that such fleeting things as Power, Emoluments, Position, and Influence affect him, to change his mind and purpose. The Superman will die for the right, but can never be tempted by the thoughts of gain and honours. The fear of death and loss in a righteous cause have no terrors for the Superman. Such a man would never permit himself to be inveigled by the empty honours of the world. No allurements can deceive the man of Non-Action. Yao did not cling to the throne of empire but handed it to Shun. Kung Tzū-cha was not dazzled by the glory of a kingdom and so resigned the honour. Tzū Han did not regard the possession of jade as the true riches so he refused to accept the Pao,—the precious jade,—for the possession of which other kings vied and struggled. Wu Kuang threw himself into the whirlpool as he considered he would injure righteousness if he lived."

"We thus see from these instances that the highest honour and the truest riches do not consist in official position. The greatest wealth is not found in worldly riches. An empire is the greatest thing in the world but there have been men who were great enough to relinquish it. There is nothing dearer than life but there have been illustrious men who have sacrificed it. There is nothing more to be said. As we think of these men, men who stand right above us: and as we consider their view of life, probing as they did into the very heart of the Tao and Te (virtue), we are ashamed of the conventional life of men. This ideal has filled many who lusted for gain and snatched at every means to prolong the span of life with much uneasiness. It is only those men who have had a vision of the higher life that are capable of realizing that this world is not worth lusting after. Except those who have heard the great and divine word who can understand that life is not worth hankering after."

The difference between the view of life entertained by the ideal men and common men may be illustrated by an example from music. In a rustic state of society, people sing together to the music made by striking the crock or

tapping the ewer. To their untrained ears they think those uncouth sounds to be music. But once they have heard the sounds emitted by the taute Drum, and the ringing of the sonorous Bell it is only then they awake to the reality of true music, and, by comparison, realise that the music of the crock and ewer is harsh and uncouth. Or take a student, the man who has a good library and who cultivates his own scholarship in the seclusion of his study. He does not understand the true message of life: he is but the disciple of the crock and the ewer.

It will be admitted that many of the descriptions of the Superman are pure imaginations and the work of fancy. Such, for instance, as the experience of Lu Ao must be looked on as an allegory. Lu Ao travelled to the distant north in search of more knowledge. On the confines of the world he met a strange individual with a big head. In conversation the strange man told Lu Ao where they were though distant was still China, where the sun and moon and the stars hung, and the Yin and the Yang operate. These parts were still central: but where he, the strange individual, roamed was in the boundless wastes to the south, and the deep gloom of the north, to the west he had an illimitable vista: and to the east he went beyond the orient. In these distant regions there is no firmament above nor earth beneath: still further on there was the sound as of rolling waters. 'It is within these boundless regions that I roam.' And the strange man lifting his arms and pulling together his body disappeared in the clouds. Gazing on the scene Lu Ao exclaimed "compared with that man, 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 day." Chuang Tzu says:

The creatures of a short year
Are inferior to those of a longer life.
The cicada knows neither an autumn nor spring.
A little knowledge is inferior to great knowledge.

The purpose of the allegory is to demonstrate that human knowledge, or the knowledge derived from the senses, is incomparable to those hidden in the instinctive life of man: in the subliminal self.

From this outline of the characteristics of the Superman let us turn for a moment and hear a description of the characteristics of the conventional man or the man who is governed by the senses. The world looks on the doctrine of the Superman as so many idle words. The generality of men think kings are to be envied because they have all that the senses desire, and can command all those luxuries

that minister to the comforts of the person. Lofty fabrics and storied palaces are what people affect and covet. Tables laden with dainties, with luscious fruits and spircy viands, gathered at great cost of life and labour, give to most the truest enjoyment: the body clad in soft raiment of rich silks and fine linen and decorated with jade and jewels become the height of earthly joys. What are they after all! What but the fleeting joys of the cicada that knows no spring or autumn. It is the life of the moth that sees the light of a few mornings but dies ere a month passes over it. Which then is to be preferred? The one of vanishing pleasure or the one of lasting joy?

These two views of life are fundamentally different. One is governed by the great principles of life, the other acts from an artificial opportunism. And the relative merit between the use of opportunism and the exercise of a great principle is not unlike the example of "setting a shrimp to catch a rat, or a frog to catch a flea." The great principle consists in an alliance with the Universal Spirit: Opportunism depends on the exercise of the sense faculty alone. The Superman grasps the one Spirit and functions in its strength: the diplomatic politician handles the art of reasoning and cunning. The Superman achieves everything working through the nature of things: the mere politician fails. The one transforms by the mere power of influence: the other builds fortresses and navies and armies only to meet disaster and waste the wealth of the country. The one receives loyal allegiance even from the wild and rude tribes by the fame of his rule: the other, in spite of many embassies, finds his schemes crumbling. The man of Non-action has a wide outlook on the world, and encompasses within his view the needs of the myriad people: the other, the man of much-activity, has a narrow vision of things and sees no further than a present selfish interest. The pot of human passion is always on the boil, and the politician mends it by pouring a little more boiling water on the turbulent mass, such as remedying evil by punishments, or preserving power by military force, which both end in making things worse. But the Superman eschews all artificial methods and applies radical measures by taking the fire from beneath. So he can play with the tail of the tiger."

Taoist writers then emphasize and often reiterate that the characteristic of the Superman is his alliance with the Tao. All his actions proceed from this point. All his strength lies in this fact. We may well ask therefore what the Tao is. They are careful to say that it is undefinable.

"The Tao that can be defined is not the Tao." It is beyond words to give it a name. They do not venture to do more than describe some of its attributes. Its nature may be gathered in a vague way from its operations and qualities. Valentinus in his system of aeonology starts with Bythos—The Absolute One. This bears a resemblance to the Tao. Before the material creation came into being the Tao existed in the vast fluid of profound silence. It was and is the source of all movement and life. Its origin is in itself, self-contained and self-sustained, it penetrates and permeates all space and all things. Apparently its influence on matter is by inoperative quiescence rather than by operative motion. It is the self-existent Monism (?), which stretches out on everyhand so that its spirit is in everything. Thus the orange tree and the oak are brothers, and everything is bound together by kinship. The Tao embraces Heaven and supports the Earth. The firmament of Heaven and the poles of the Earth were spread by its power. Its height is limitless and its depth unfathomable. Its energies bubbled forth in the great void and peopled space. Its energizing activities transformed the slimy ooze into transparent spirit. It is so great nothing can hold it: rolled together it is not a fistful. It is a macrocosmos and a microcosmos in one. It links together all creation and hangs out the lights of the firmament. It gives height to the mountain and depth to the abyss. It fashions bird to fly and beast to walk. The myriad varieties of life were created by it, each with its own nature. The minutest object bears its energy, and the great universe throbs with its vitality. Sun and moon are luminous by its power: and the planets revolve in their courses under its guidance. Its beneficent spirit breathes through all things. It sends forth its fattening dews on grass and trees: it bathes metal with lustre: it gives sheen to scale and strength to wing. It is present everywhere and in everything but is unseen and unheard. It is the antitype of Non-Action. Death as well as life are in its keeping. Its fluxes are incomprehensible, its delicate operations interminable. Its glory is never diminished by use. It is impossible to give it form or to define it in any way, and therefore it is inexhaustible. How profound are its operations is evident from the constitution of life and the mind. Creating, permeating none of its movements are without effect. We thus see that the Superman who is endued with the Tao lives in peace undisturbed by the motions of thought. His outlook on life is without anxiety, since he is assured of the sustaining

energy of the Tao. So he rides on the clouds. He gives rein to his spirit and opens out his mind to travel the vast empyrean. All the elements are his servant: he is a compeer of the Creator.

From these impressive descriptions we may gather something of the idea of the Tao. It is so august that they in all reverence feared to give it a name or to define it. It would be presumptuous on our part to do what they refused to do. But we cannot help saying that their idea bears a strong resemblance to a term often used in the last century by Mathew Arnold and others, "The Eternal, not ourselves." In the words of a recent writer who says, "The conception of a supreme being is beyond our limited capacities. Nature is too vast, too complex and mysterious to be measured by our puny understanding. Perhaps Nature is God: Perhaps God does not create the universe, but *lives* it."

We may now consider certain details concerning the regulation of life in order to ensure the full exercise of the powers, and hear what is to be said on the sources of weakness and strength: the loss and conservation of energy: how knowledge is to be estimated and so on.

The function of the Senses, the special bodily faculties by which sensation is aroused and led from the outward world to the mind, have particular consideration in the Taoist scheme of the Superman. From what has already been said the relation between the Superman and the Tao may be known. As he lives wholly by its energies and under its guidance, it is evident that the place of the senses occupy a very secondary position, since these convey impressions from the outside, the world of matter, whereas the Tao acts wholly from within and pertains to the spirit. And anyone who relies chiefly on the senses destroys the power of the Tao. Now this itself is a source of weakness. The powers of the senses are strictly limited and so they soon become fatigued. But the Tao, as has been said before is inexhaustible: it can be never fatigued by use. On the other hand the strength of the senses is limited. It is only as they co-operate with the vital essence that they function effectively. Kept within their place and sphere they have their place and use. It is only when unbridled rein is given to them that they become a danger, "When the eyes and the ears are under the allurements of colour and sound the physical passions are moved and lose the state of quiescence. When this is so, flesh and blood sweep onward unceasingly in their sensuousness: and in turn the spirit gallops forth

wildly into the outward world of sense, and does not maintain itself within its self-contained domain . . . Were the ear and eye clear and pure without the allurements of desire: the will simple with unalloyed contentment and few in its appetites; the animal life reposeful and without waste: the spirit self-possessed and centred, the range of knowledge, past and future, would be profound. Colours confuse the eye." These and the five sounds and the five tastes as well as the affections, such as love and hate, introduce endless confusion and entail a waste of spiritual forces which result in the loss of will power, entangling men in the nets of anxieties and ceaseless troubles. So the full life is not lived and people are caught in the untimely meshes of retribution.

What is necessary is to harmonize the senses with the spirit and refuse the liberty of indulgence and excesses to the senses. For there is full harmony in the flux of Nature. Creation is a unity. When this unity is realized the greatest clearness follows. But owing to ignorance of the Universal Unity—The Tao—it is impossible to value the relative worth of the different parts of life. A true appreciation of this would help man to find his true place in the world of matter and spirit, and to judge correctly the nature of life and death.

Hence the Superman keeps the senses under control. He regulates the natural passions and controls all the emotions. He nourishes them in the harmony of life and maintains them according to suitable processes. He is, therefore, indifferent to his condition whether it be poverty or otherwise; for he delights in the Tao. As he has no illicit desire there is no wish ungratified. His heart not being given to sensuous pleasure he is a partaker of every true joy.

Related to the subject of the senses is the question of the faculty of reason and knowledge. Knowledge is the acquirement of the senses and as such is slightly esteemed by the Superman. Hence we find a frequent statement of the paradox, "A wide experience only gives a little knowledge." At best the range of human knowledge is circumscribed and often fails in supplying us with unerring guidance. Reasoning only deals with abstractions and often errs in its conclusions, since it is based on imperfect data. The logical steps of a proposition are often misleading. These are far inferior to the sure principles of intuition which are derived from contact with the all informing spirit of the Tao, resident in the mind and ever at the command

of the subject. Its illuminating energy is ample to meet all the exigencies of life: and it never leaves the owner at a loss how to meet the most intricate problems that come before him. Thus it is somewhat prophetic in its nature. The problem then is one of Universal Principles supplied by the illumination of the Tao versus empirical knowledge. Many modern European thinkers hold somewhat similar positions. Newman was contemptible of reasoning and all its abstractions; reason not being the faculty by which judgments are formed. "The judgments," he says, "by which we regulate our conduct are affirmations of the basal personality. And these have an authority far greater than can ever arise out of the logical manipulations of the concept." Reliance must be based on the undivided personality. Wordsworth too says much the same:—

The inferior faculty that moulds
With her minute and speculative plans
Opinion ever changing.

And so Browning too: "Wholly distrust thy reasoning"³
And so many other modern writers. There is much identity of ideas between such and the ancient Taoist writers.

There is another element in the life of the Superman which must be mentioned,—the state of Ecstasy and Vision. There is often confusion between this and the magical strain in the Immortals. I think they are quite distinct, though it must be confessed that it is easy to see how mistaken ideas arose in watching the subsequent developments of Taoist philosophy as it passed into the magical and the wonderworking, and other mysteries that are chiefly fantastical and incredible. How this came about may be accounted for by reason of the trances which overtook the Superman. There are frequent references to the complexion of his countenance as being ashen-grey and unconscious, and so on. He looked lifeless and without energy. May not such expression indicate a state of trance and ecstasy. We know that later Taoism cultivated methods to induce the state of trance. There are many physical exercises to attain this end. This art consists in the exercises of Inspiration and Expiration: Breathing and Blowing: gymnastic imitation of the steps of the bear: of the fluttering and the expansion of the arms in imitation of birds: of the ablutions of the duck: of the stooping of the gibbon: of the stare of the owl: of the concentration of the tiger as it prepares to spring. These motions are practised but are

³Quoted from Dean Inge's *Outspoken Essays*.

not essential factors to gain the ecstatic state. Whilst these gymnastic arts are not essential to the suscitation of the Ecstatic vision, nevertheless certain conditions and quality of mind are required. It is only possible to the few. It depends on certain physical conditions: on the predominance of the subconscious mind: on training and concentration of mind: on an ascetic maintenance of the body, and such like.

In the terms of modern psychical science the state of Ecstasy, or the state of the Fourth Dimension, is a state of self-imposed hypnotism: a reverie carried to an extreme. People put themselves in a state of abstraction and become oblivious to outward surroundings. Then the senses are in abeyance, dissociate from all sounds and sights. This is a state of extraordinary luminosity and refreshment. The nearest that most of us can get to it is when we are under the spell of some great preacher or orator, who stir the emotions in an extraordinary way: or under the influence of the inspiration of overwhelming grandeur of scenery: or through the stimulus of music or a moving drama. Many of the world's great poets, mathematicians, scientists, or statesmen have received some of their great inspirations under such conditions. Professor Thomson remarks that some of the great discoveries of science have been found by an inspiration of the moment rather than from the cool calculations of reason. The instance of Goethe's discovery of the intermaxillary bone occurs to one. Williams of Pantycelyn always had a candle by his bedside to record some great thought in poetry that came to him in the silence of the night. They are as fleeting as they are sudden. The state of hypnotism can be induced by auto-suggestion. The elation of the soldier on the field of battle in an example. He is in a state of anæsthesia of the senses. The most unique example of modern days is found in the Sadhu Sundar Singh.⁶ He finds in Ecstasy the great source of illumination, solace and physical refreshment. "I never try to go into Ecstasy," he says, "It is a gift to be accepted, but it should not be sought: if given it is a pearl of great price." He is aware of its danger and never refers to his visions in his addresses. Like St. Paul he is reticent of what he saw. The same idea may be implied by the phrase "In the Spirit" found in the Apocalypse. All the Sadhu's Visions⁶ are Christocentric. He describes its nature as a dive into the

* The quotations are from The Sadhu, B. H. Streeter and A. J. Appasamy.

bottom of spiritual things, as a diver must go to the bottom of the sea to get his pearls. It is not a trance, but the stopping of the outward senses. Words are totally unnecessary. The Mystic sees—"There is no past or future in it:" the Sadhu says, "everything is present." "A friend found me during an Ecstasy and spoke to me but I did hear him. My eyes were wide open and I was smiling he told me." "Ecstasy is not a form of hallucination. I can think in it steadily. In the state of Ecstasy I can think for a long time on the same subject. I am inclined to think that this is because the mental activities are no longer impeded by the material brain. Often when I come out of Ecstasy I think the whole world must be blind not to see what I see." He regards Ecstasy as not a dream state,—but a waking state,—a state of concentrated capacity of thought. This state of "temporary dissociation" is one characterised by intense concentration of thought and emotion. There is much to guide us in the Sadhu's mystic experiences in understanding the Yogic conception regarding the Taoist Superman. We need only mention that the Superman is Taocentric. All his spiritual energies are concentrated on that. Both the ancient and modern mystics confirm the view that there are great reservoirs of power within the mind which may be untapped and bring much accession of strength to humanity. Given such conditions there can be an expenditure of energy without equivalent fatigue. And the powers so liberated are greater than those at the command of the will.

A further word must be said on the nature of the power of the Superman and how he maintains it. One of the great words in Taoist literature is Ching (靜) *Quiescence* or *Rest*. The nature of this Rest is found in the Tao itself. It is apparently without motion, always tranquil and quiet. It is the cause of all change, yet it remains the same. And the man who is a partner of it has similar qualities. In the Tao there is a "Central peace subsisting at the heart of endless agitation." So there must be in the man who is in unity with it. He is altogether unswayed by the agitations of the senses. Convulsions of nature and extreme danger fail to ruffle his mind. Neither the torrid heats of the plains nor the freezing blasts of the arctic regions can affect his equanimity. He rests in the all pervading quiescence of the Tao. The passions may assault but they cannot move him. He is in a state of rest. Therefore they who follow the Tao rest in the quiescent nature given by Heaven. They follow natural-

ness in their actions and nourish life by quietism: their spirits rest on unemotionalism. Equipped with such a disposition they arrive at the gate of Heaven.

Further the Superman maintains the life of power by the attitude or *yieldingness*. This will help us to understand the phrase, "Wu pu wei (Nothing is undone)" and this is brought about by effortless action. That is to say, there is no interference with the natural course: everything is done in compliance with the fitness of things. Action is based on root principles, with the result that the flow of events proceeds unimpeded by the device of reasoning. Hence the Superman fathoms the profound. Light is thrown on all problems: nothing remains in confusion and doubt. On his part an adequate response is made to every call. So the phrase, "The mind of Heaven is clear" is realised in him. What is meant by the yieldingness of the Superman is this. He is in concord with the Tao, and his spirit is wholly pliant to its control. Moreover this inward condition is seen in his outward attitude. Yielding gives the appearance of a reposeful ease, an ease 'soft as the downy feather': and this yieldingness gives him an appearance of shrinking from action even the impression of inability to do anything. That however should not deceive the spectator, since this outward manifestation is a similitude of the operation of the indwelling Tao, which works without any outward show. Free from anxieties and worry the Superman, in all serenity, always acts without missing the opportune time. As he never anticipates so does he never lag behind. He moves in unison with the creation. Hence the exalted will always wear the symbol of unworthiness, even as the high tower depends on its low base for foundation. Yielding and tender he is firm and strong. In this he is a great contrast to the worldly wise who base their life on strength and firmness. But these are the children of death. An example will make this clear. The teeth are harder than the tongue but they decay sooner. The soft and the yielding in the long run win the day.

The sources of energy in the Superman are derived from the immanent Tao. This is the impulse that works through him and is not of his making. It is the 'urge' that surges through his life, giving him great spiritual capacity, and making him a personality of far reaching influence. This subject receives ample treatment in this ancient writer.

Closely related to the source of power is the problem of wastage of energy. This is a theme that occupies much of the attention of modern physiologists as well. Both the

ancient and the modern seem to agree as to the cause of the waste and the remedy.

The writer in Huai Nan Tzu explains that the cause of all waste comes from failure to follow the principles of the Tao, and the misuse of the senses. There arises the allurements of desire and the sway of the passions. The mind and heart are deranged by the aberrations of grief and joy: by the excesses of pleasure and anger: by the intemperance of love and hate. Anger elevates the Yin element, excessive joy disturbs the Yang element. Great anxiety leads to inward decay: great fear begets nervous tension. Anarchy springs from excesses: and luxury is the cause of a world in ruins. These are the sources of wastages in the life of man as well as in the wrong use of the material elements of creation, such as wood, water, soil, metal and fire. These extravagances arise from the unbridled licence of the senses. And men become entangled in the ambitions and competitions of life: they strive for honours and gain: they seek wealth to minister to cupidity and create armies to guard properties that become a burden: they are excited with love and consumed by anger: they are caught in the net of toil, by the wrong use of the instincts. Worries, anxieties, morbid fatigue which spoil life follow. So men are living far below the limits of their possible selves, and the best of life runs to waste.

The remedy according to modern psychology lies in the liberation of forces that lie hidden in the subliminal self and the resources that are available through the right use of the instincts. The ancient Taoist says revert to the self within: give rein to the spirit: liberate spiritual powers. And the clear eye disdains to look on the world: the correct ear will refuse to listen to its Babel sounds: the mouth is closed and will not speak of the world: the heart is concentrated and will not think of it. Abandon mere human understanding and seek the pristine nature: with the culture of the spirit what need of knowledge. Thus the dust of life will be expelled and the entanglements of the world escape. The Superman lives from within.

How different is he in his method from the Confucian scholar and the conventional man who heap up learning to gain honours and win a name from the studies of others. They seem unaware of the need to probe into their own mind and the necessity of constant reversion to the original nature. They carve and decorate themselves with outward accomplishments and mould their characters in symmetry with the conventional life of man. They restrain desire

by rules, and regulate taste by etiquettes. They fill their lives with the formalities of courtesies, and demean themselves by prostrations. These are the artificial modes of culture so different from the reality of the Superman.

Not many years after Lao Tzū had been preaching his view of life to the Chinese, Socrates appeared in Greece with a message that aroused much questioning and some opposition. The messages of these two great men to their contemporaries have much in common. Lao Tzū called the world to live after the Spirit. Socrates urged the Athenians to care for the Soul. It is said that he received this message during a trance, when serving as a soldier in the Peloponnesian war. His experiences as a hoplite may have had an influence on his mind that made the vision possible. Further it is not improbable that his mind was moved to think deeply on the methods of politics and the government of men. Lao Tzū too felt its urgency and gave his message. So did Socrates. In the culture of the Soul both saw the correct solution of the ordering of human society. Their teaching is not without meaning for the world to-day.

GENERAL THEORY OF SHAMANISM AMONG THE TUNGUS.

By S. M. SHIROKOGOROFF*.

1. Animism forms the milieu of shamanism and also provides the basis for the special shamanist system of ghosts. At the same time, as regards the nations of European culture, we cannot consider shamanism as entirely a system of the past—among “civilized” nations this philosophical system changed its aspects and adapted to itself new knowledge but it does not differ essentially from primitive animism. *Animism, being a universal philosophical system, is among the Tungus Tribes a primary condition for the existence of shamanism.*

2. The principal characteristics of shamanism consist in the *recognition on the part of some persons of their ability to possess spirits whenever they desire to do so, and, by the aid of these spirits, using particular methods unknown to other men, to know phenomena of a supernatural order.* This characteristic is not peculiar to shamanism, for other methods of communion with spirits take account of similar possessing of spirits and the consequent ability to acquire knowledge by mystical means. The characteristic peculiar to shamanism consists in the *recognition of the special rites, clothing, instruments, and the peculiar social position of the shaman.* True, some of these phenomena can characterize other prayer-professionals and sorcerers, but *shamanism is the complex of the phenomena mentioned above.*

3. During the shamanist performance, the shaman must always fall into ecstasies so that the control of his consciousness would be as insignificant as possible, and his logical processes would not be regulated by the ordinary principles to which the Tungus are accustomed. Reflection

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on the part of the shaman is submitted to special logic or follows a peculiar succession of logical moments. This type of mental functions opens to the shaman the possibility of superior knowledge acquired by certain methods unknown to the common people. Furthermore, the shaman obtains new possibilities of conscious and unconscious influence over the people. The practical methods of acquiring this influence are not yet known to us and many of the phenomena of this kind cannot be elucidated with our present knowledge of the matter. The influence of the shaman is as powerful as his special abilities are great. Although during the performance of the shaman, the consciousness of the shaman is almost suppressed, nevertheless *the influence of the shaman on the people and his superior knowledge got by special means, unusual for the present ethnographical milieu, are highly developed.*

4. The shaman uses some special artificial methods of falling into ecstasies and of maintaining this state throughout his operations. These methods make up a special part of the shamanist rites. In comparison with other persons, he has the highest nervous reactions and the greatest power to control himself physically. Therefore he must have a healthy body, good nervous and normal psychical functions, because physical infirmity can obstruct self-control, since nerve maladies may at the psychological moment of his operations, interrupt ecstatic states. In such cases the shamanist performance would turn into an ordinary nervous attack on the part of the shaman himself. Therefore, *the shaman knows the methods of falling into ecstatic states, the maintenance of which illness and infirmity considerably obstruct.*

5. The nervous and psychical maladies which are commonly found among the Tungus Tribes wax and wane. The normal life of the clan becomes interrupted and, during periods of increase, nutrition and natality are reduced, mortality increased, and the very existence of the clan threatened. The localization of these nervous and mental maladies among some tribes is regulated by general opinion, which recognizes that these maladies spread only within the limits of the clan. Within the clan maladies of this kind are stopped just in the nick of time, when all harmful ghosts, being possessed by some person of the clan, are submitted to the "master." Such a "master" is the shaman, who becomes, if the analogy be allowed, "the safety valve" of the clan. Thus, *shamanism is correlated with the spread of nerve and mental maladies.* It is safe

to assume that the cause of the origin of shamanism lies in the unconscious wish of the tribe to prevent the harmful spreading of these maladies, or stated otherwise,—*shamanism as a preventative is a kind of clan self-defense and an apparent aspect of its biological functions.*

6. The shaman as the "safety value" of the clan, when performing some of the functions of the clan, becomes a very influential person in the clan. This influence of the shaman grows, particularly if he uses hypnosis and other methods possibly even more effective but still unknown to us. The influence of the shaman is especially effective in the presence of a great crowd, which is in harmony with the laws of the psychology of the crowd particularly those concerning the leader who is in this case, the shaman. *He not only has great personal influence over members of his clan but also sometimes over people outside his clan.*

7. At the time of nervous depression, the shaman falls under the influence of his own spirits and becomes their instrument. Then his ability of self-control decreases and he loses his quality as physician or "safety valve" of the clan,—the spirits begin to develop their activity independently of the "master," and become very restless and dangerous to the clan. In such cases, the shaman refuses to perform his social duties and, being in a bad mood, enters into a constant conflict with the spirits until his victory or death. Under these circumstances, he transfers all his spirits to another person, who can subjugate them. Because of the particular social position of the shaman and because of the generally cautious and sometimes hostile references by his clan members, the *shaman in his private life has incessant troubles which make his life a sort of exploit.*

8. Shamanism among the Tungus Tribes, having as its field of activity the nervous maladies and psychopathological cases *par excellence* in all their variations, cannot be considered as a religion in the ordinary sense of the word. It may be practised at the same time with religions such as Buddhism, Christianity, etc., and can exist simultaneously with other *animistic* systems. It stands on grounds other than those of religion or science, having as its foundation only one condition: the recognition of the ability of the shaman to influence persons by particular, mysterious, and unintelligible means. The purpose of his influence is to regulate the psychical sphere of human activity, which has exclusive importance from the biological point of view. In other societies, for example, European,

the functions of the shaman are partly exercised by the physician and the church, but we do not understand the special operations regulating the life of those nations. *The theory of ghosts or spirits, their relations to men, are only the forms that in the mind of the shamanist generalize all the phenomena of normal and pathological psychic life. The shaman and shamanism are the organs and system regulating these phenomena and have for their principal concern the hygienic and preventive quality, par excellence.*

CHINESE COMPOSITE* DEITIES.

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The fact that the Chinese composite deities are few in comparison with the total number of Chinese deities may be taken as *a priori* evidence of relative absence, in the case of the composite deities only, of misinterpretation of metaphor or of belief, through that misinterpretation, in hybrid descent from creatures partly human, partly sub-human. Though the Chinese pantheon includes an enormous number of unblended forms, human and other, the blended forms are relatively scarce. This scarcity may also be taken as *a priori* evidence that the Chinese have not, when conquered and subjugated by other races, been subjugated in such manner that the gods of their conquerors were superimposed on their own gods. We do not find, for example, a deity composed of a Manchu god superimposed on a Chinese god (a kind of union which may indicate relative superiority, toleration, or equality, as the case may be), nor a god composed of a Tartar head and a Chinese body. For, generally speaking, the superimposition of one tribe or nation on another, or of one class on another, results rather in the idea of "gods and men" than in the combination of the two peoples under a composite deity.

It may also be taken as evidence—if any were needed—of early and long-continued centralization of power: the conquered aboriginal or independent tribes, when absorbed, were absorbed without, as occasionally happens, their gods being amalgamated with those of their conquerors. Where practice of the religion of the subjugated is forbidden, the gods of the conquerors remain unadulterated; but where it is permitted, or succeeds in partially regaining its status,

* The adjective "compound" would perhaps be more appropriate, but though there is not a special god of the compound, the T'ien-ti Yeh 天地爺 has the compound under his protection, and "compound deities" might be supposed to refer to him and his assessors.

the gods of the conquered may be combined with those of the conquerors.

Before seeking for an explanation of these abnormal Chinese deities and, as a corollary, examining the questions of the origin of deities and myths in general, let us note some of the forms under which they are portrayed. Those here considered do not, of course, exhaust the list of composite deities, but they are at least representative of the chief classes. They fall into the following main divisions.

COMBINATIONS OF HUMAN AND ANIMAL FORMS.

Yin Yüan-shuai, 殷元帥. Marshal Yin, a personification of T'ai Sui 太歲, the Year Spirit, was a son of Chou 紂, the last king of the Yin 殷 dynasty (1154-1122 B.C.). His mother was the Queen Chiang 姜. His name in infancy was Yin Chiao 殷郊. He is represented as a man with a leopard's head, three eyes, a lion's nose, a tiger's mouth, a bear's tongue, a boar's tusks, and three pairs of arms. Above his ears are tufts of hair known as *ya êrh mao* 壓耳毛, lit., "ear-pressing hair," and on the top of his otherwise bald skull is a head-dress known as *k'uei-ying* 壓纓.

The above representation is regarded as a "bad picture," or likeness of an evil being. Another, regarded as a "good picture," shows Yin Yüan-shuai with a man's head and body, two eyes, "ear-pressing hair," three pairs of arms, and hair standing erect on the back of his head.

Sun Hou-tzū 孫猴子. The hero of the popular romance, *Hsi yü chi* 西遊記 is known by a variety of names, such as Sun Wu-k'ung 孫悟空, Mei Hou-wang 美猴王, etc. He originated from a stone monkey born from an egg which formed on the summit of Hua-kuo Shan 花果山, in Ao-lai Kuo 傲來國, a kingdom in the Eastern continent beyond the seas known as Shêng-shên Chou 勝神洲. Though of stone, he seems to have been almost from the first imbued with life, the stone being one of the spiritualized fragments left over by Nü Kua Shih 女媧氏 when she repaired the heavens.

He is represented with a monkey's body, head, face, two eyes, arms, hands, legs, and feet. His body, hands, and feet were later on changed to those of a male human being. When he had acquired sufficient age and skill he could change into any form he pleased. He wears a priest's hat surmounted by a topknot (*ko ta'rh* 疙疸兒).

Ma T'ou 馬頭, Horse-head. One of the attendants on

Ch'êng Huang 城隍, the God of Ramparts and Ditches, or the City God. He is represented with a human body and a horse's head.

Kou Ching 狗精, the Dog Spirit. His name was Tai Li 戴禮, and he was an officer sent by King Chou of the Yin dynasty to help Yüan Hung 袁洪, the general in command of the troops at Mêng Chin 孟津. He is represented with a man's body, a dog's head, long snout, large hanging ears, and shines with a strange light. He is shown mounted on a horse and armed with two swords. From his mouth he projects a large red pearl, which wounds or kills his enemies. He usually accompanies Yang Chien 楊戩 (Erh Lang 二郎), nephew of Yü Huang 玉皇, the Jade Emperor (the Chinese Jupiter). He often kills warriors otherwise invincible. He appears also in pictures of Chang Hsien 張仙, the God of Dreams, who shoots arrows from a bow to prevent Kou Ching from devouring newly-born infants (*v. infra*).

Chu Pa-chieh 豬八戒. An invention of the author of the *Hsi yü chi* (*cf.* Sun Hou-tzū, *supra*). When occupying the post of Overseer-General of the Navigation of the Milky Way he was exiled to earth for re-incarnation as a punishment for assaulting the daughter of Yü Huang 玉皇, but entering by mistake the womb of a sow he was born half-man, half-pig. He was ordained a priest by Kuan Yin 觀音 under the religious name of Wu Nêng 悟能, "Seeker after Strength." The pictures show him with a human body and the head, eyes, ears, mouth, snout, and bristly skin of a pig.

The attendant of Yang Yüan-shuai 楊元帥, Marshal Yang, is represented with a human body and a pig's head. He belongs to the time of the Shang dynasty, and is the Pig God Chu Tzū-chên 朱子真, originally a pig, who now can change himself back into the form of a large pig at will. He is usually depicted as a man with a black face, short beard, large ears, long lips, and riding a white horse.

The god or spirit of each of the twenty-eight constellations, *êrh-shih pa su* 二十八宿, was originally a sub-human creature, usually an animal. These were the crocodile, dragon, badger, fox, dog, wolf, hare, porcupine, rat, leopard, griffon, bat, pheasant, gibbon, cock, crow, horse, dew-worm, deer, monkey, snake, stag, goat, tapir, swallow, ox, tiger, and pig. Thus, of the twenty-eight, twenty-six belong or belonged to the vertebrata (nineteen mammalia, four aves, and three reptilia), one to the chiroptera, and one to the annelida. They are sometimes represented as

human beings, at other times with composite bodies partly human, partly animal (or other creature concerned). Frequently, the latter is represented only by the head, as, for example, the head of a sheep on a human body.

COMBINATIONS OF HUMAN AND BIRD FORMS.

Lei Kung 雷公, the Duke of Thunder, is represented as of natural stature, with a human bust, monkey's head, two eyes, two cow's horns (these are sometimes omitted), a falcon's beak, "ear-pressing tufts," two falcon's wings, two human arms, two hands with long claws, and two falcon's feet. In one hand he holds a mallet, in the other a steel awl. Across his shoulders is a necklet of drums. His statues are made with eyes which move in their sockets. Sometimes he is depicted with a cock's head and claws. Originally, Chinese works represented him as a strong man (not as a bird), with a cluster of drums in one hand, and a hammer in the other.

As regards the wings, these used to be drawn as those of a bat, but in later pictures they resemble those of the Indian divine bird Garuda.

Lei Chên Tzŭ 雷震子. A Son of Thunder. His name when a child was Wên Yü 文玉. "He was hatched from an egg after a clap of thunder and found by the soldiers of Wên Wang in some brushwood near an old tomb. The infant's chief characteristic was its brilliant eyes. Wên Wang, who already had ninety-nine children, adopted it as his hundredth, but gave it to a hermit named Yün Chung-tzŭ 雲中子 to rear as his disciple. The hermit showed him the way to rescue his adopted father from the tyrant who held him prisoner. In seeking for some powerful weapon the child found on the hillside two apricots, and ate them both. He then noticed that wings had grown on his shoulders and was too much ashamed to return home.

"But the hermit, who knew intuitively what had taken place, sent a servant to seek him. When they met the servant said: 'Do you know that your face is completely altered?' The mysterious fruit had not only caused Lei Chên Tzŭ to grow wings, known as Wings of the Wind and Thunder, but his face had grown green, his nose long and pointed, and two tusks protruded horizontally from each side of his mouth, while his eyes shone like mirrors" (*Myths and Legends of China*, pp. 202-3).

The pictures show him with a monkey's head, three eyes, two human arms, "ear-pressing tufts," a falcon's nose, back, feet, and wings, two tusks, and a head-dress (*kuan* 冠).

Wu-fang Lei Kung 五方雷公, Lei Kung of the Five Cardinal Points. A purely mythical Taoist invention intended to correspond with Chiu-t'ien Lei Kung 九天雷公. The Duke of Thunder of the Nine Heavens (a duplicate of Wên Chung 聞仲). Is depicted with a monkey's head, three eyes, a falcon's beak, wings and feet, two human arms, and a head-dress (*kuan* 冠).

T'ao-t'ien Chün 陶天君. Was one of the subaltern officers of Lei Tsu 雷祖 (*v. infra*). Is shown with a monkey's head, a falcon's beak, nose, wings, and feet, "ear-pressing tufts," and two human arms.

Pa Cha 叭咋, The God of Grasshoppers. This deity, who destroys grasshoppers, locusts, and noxious insects, is said to have originated in the province of Hsin Chiang 新疆 (Kashgaria), where a farmer whose crops were never attacked by insect pests was prayed to by the others as their protecting deity against those destructive agencies. He is worshipped in the trans-frontier districts of China Proper (the former "Eighteen Provinces"), but in the latter is said to be the same as Liu Mêng Chiang-chün 劉猛將軍, Marshal Liu Mêng, represented as the protector against destructive insects, or as his lieutenant.

He is portrayed with the head, two eyes, nose, beak, feet, claws (also on hands), of a falcon or bird of prey which feeds on insects of this kind, "ear-pressing tufts," a coiffure (*tao kuan'rh* 道冠兒), pendulous breasts, two human arms, and a bell as a skirt. The latter curious garment had its origin in the confusion of the words *chung* 鐘, bell, and *ch'ung* 蟲, insect. On the skirt the four characters *Kuo t'ai min an* 國泰民安, "When the kingdom is at peace, the people are tranquil," are often written or engraved.

COMBINATIONS OF HUMAN AND OTHER FORMS.

This class comprises numerous deities composed partly of the human form and partly of lower non-human forms other than animal, such as snakes, centipedes, frogs, etc. Two of these have been referred to in connection with the Twenty-eight Constellations. In the pictures the deity is usually represented in the human form, perhaps because of the difficulty of combining satisfactorily the two forms

or parts of them, and in those cases the creature in question is shown as if it were a spirit issuing from the crown of the head, or is shown in the same picture, in its natural form, placed in proximity to the human form. In some, however, the combination is made, as, for example, in that of Nü Kua Shih 女媧氏, shown with a human female head on a snake's body. P'an Ku 盤古, also, is (though not invariably) represented with a dragon's head on a man's body.

VARIATIONS ON THE HUMAN FORM.

Lei Tsu 雷祖, the Ancestor of Thunder and President of the Ministry of Thunder, known generally as Wên Chung T'ai-shih 聞仲太師; colloquially as Wên T'ai-shih 聞太師. His form is wholly human, except for an additional eye in the centre of his forehead (*v. infra*).

Ma Yüan-shuai 馬元帥, Marshal Ma. Known also as "The Divine (or Marvellous) Officer Marshal Ma," Ling-kuan Ma Yüan-shuai 靈官馬元帥. Is an avatar of the god Chih Miao-chi 至妙吉, whom Ju-lai 如來 Buddha condemned to reincarnation for shewing too much severity in the repression of evil spirits. In the shape of five globes of fire he entered the womb of Ma Chin-mu 馬金母, where he re-clothed himself with the human form. He was born with three eyes, and so was also called San-yen Ling-kuan 三眼靈官, "The Divine (or Marvellous) Officer with Three Eyes." He is portrayed with three pairs of arms, but is said originally to have had but one pair (*v. infra*). He is not known to have had any but a mythological history.

Huo-tê Hsing Chün 火德星君, or Lo Hsüan 羅宣, The Prince of the Virtue of Fire. The stellar god of the planet Mars. Is placed in temples on the right of Chu-jung Ta Ti 祝融大帝, the Sovereign God of Fire. He has three heads and three faces, the front one with three eyes, the other two with two each; and three pairs of arms. He has no fourth head facing backwards, otherwise he could see in that direction also, and so could not be killed!

Tou Mu 斗母, the Mother of the North Pole. A Taoist stellar divinity. Having married Ch'ên Chi-tsung 晨祭從, king of Chou Yü 周御, a kingdom situated in the northern regions, she became the mother of the nine human sovereigns, Jen Huang 人皇. Was called Mo Li-chih 摩利支; also known as Wan T'ai-yang 萬泰陽. Was born in the Western kingdom of T'ien-chu Kuo 天竺國 (India), thus being the Maritchi of Brahmanic mythology. She is re-

presented with a human female body, three eyes, and nine pairs of arms.

Wang Ling-kuan 王靈官, the Divine (or Wonderful) Officer Wang, the Taoist equivalent of the Buddhist divinity Ch'ieh Lan 伽藍 (Ga-lam, originally one of Buddha's disciples), a name given to a class of gods of Chinese origin who act as servants and gatekeepers at monasteries and are their tutelary gods or protectors (*Sangharama*). Like a good many others, such as Ch'ih Ching Tzū 赤精子, the God of Fire, he has a human form, with an additional eye in the centre of his forehead.

Kuan Yin 觀音, the Goddess of Mercy, for her supreme self-sacrifice, has at times as many as a thousand arms and hands (though not limited to any definite number).

Other human forms differ only from the ordinary human body in being completely covered with hair, or in having a cleft in the middle of the skull, causing it to look like two hillocks instead of a round globe. These might indicate vestigial horns (but this explanation is open to question).

NATURAL ORIGIN OF COMPOSITE AND OTHER DEITIES.

Having noted the chief forms under which Chinese composite deities are depicted, we may proceed to indicate those cases in which, I think, a natural original is traceable.

The grotesque figure of Lei Kung is almost an exact reproduction in its main characteristics of a creature of a mole or bat-like appearance in its embryonic or larval stage undergoing metamorphosis in the earth, often dug up in the south of China. This embryonic creature is in fact known as Lei Kung Tsai-tzū 雷公鼃子, and its resemblance to the pictures of Lei Kung are so close that it is not unreasonable to suppose that the latter was suggested by the former, especially as Lei Kung is said to hide in the earth in the autumn and winter. Lei Kung does not date from earlier than the Shang dynasty (1766-1122 B.C.), and it may be assumed without fear of contradiction that the *tsai-tzū* had existed for thousands, perhaps millions, of years before that time. It is possible, of course, that the *tsai-teū* was named after Lei Kung, but my contention is merely that the existence of the *tsai-tzū* may easily have suggested the figure of the god who so closely resembles it,—just as fossil remains of animals and plants are known to have suggested the idea of supernatural beings undergoing transformation in the earth,—and that otherwise that figure has not yet been satisfactorily explained, for if it

is the foetus of Lei Kung it implies priority. Moreover, the Chinese tradition is that Lei Kung originated from this *tsai-tzū*; and that it was regarded as something to be protected if not revered is shown by Wén Wang's action in forbidding the people to injure these *tsai-tzū*, because they were "his own people" (kings were then, as later, very near to—at least sons of—gods), and also by his adoption of a *tsai-tzū* in the shape of Lei Chén Tzū as one of his sons, who, moreover, is definitely stated to have had a green face and to have been fructivorous and herbivorous.

The existence in a fairly large number of Chinese deities of a third eye in the middle of the forehead may, with even greater probability, be traced to a natural source. The Chinese expression *t'ien yen pieh k'ai* 天眼別開 means that usually this "heavenly eye" is closed or invisible, being possessed only by persons of unusual merit or ability and, even if non-existent, producible by themselves, or in themselves by their patrons, in times of great stress, danger, or emotion. On that supposition it might be regarded as fanciful, and it has hitherto been so regarded by all writers on China. The clue, however, is provided by modern scientific investigation. It is unnecessary to assign any fanciful or supernatural explanation to the phenomenon, for not only has it been found in the top of the head in fossil remains, but this third or pineal eye exists to-day in the heads of a few reptiles, though the skin has grown over it and it is degenerating. In birds and mammals it has sunk still deeper into the head, and degenerated further. In man it has become a small body, about the size of a hazel-nut, rising from the middle of the brain. It is called the "pineal body." Whether it has now a function or not, it is clearly traceable to the third eye of millions of years ago. (The habit of some people of putting their fingers on that spot when trying to remember something may possibly have some remote connection with this vestigial organ).

It seems to me that this third eye may have had something to do with the third brain (the "infra granular layer"), which is specially concerned with instinct, and degenerates with the grosser forms of mental disorder. It (the eye) may have degenerated with the decline of instinct (as instinct atrophied in man through becoming less and less important in the struggle for existence) and the relative increase (and greater survival-value) of the other two brains (the "granular" and "supergranular" layers), concerned with artistic and mathematical proficiency and intelligence and reason respectively.

Contemplation of this fact may well make us hesitate in denying a natural origin to what, in ignorance of the results of scientific investigation, we should be apt to regard as purely fantastical.

Similarly with regard to the multiple arms seen in many of these composite forms. These the Chinese explain on the analogy of the multiple eye, as acquired or granted when urgently needed,—as, for example, in the heat of battle,—by or to unusually meritorious or skilful persons. Yet, not only are sub-human organisms in multitudinous cases possessed of multiple limbs, but it is conceivable both that human beings with multiple limbs (which atrophied, like the tail) may have existed and become obsolete, and also that these or former and actual instances of human beings with multiple arms, fingers, legs, heads, etc., known as freaks or abortions, may have suggested the shape of the gods thus depicted. It is an interesting thought that many if not most of those creatures described as “mythical monsters”—dragons, phoenixes, ch’i-lins, etc.—may at one time or another have had their counterparts in the world of reality, as did the pterodactyls, ichthyosaurs, dinosaurs, etc., now reconstructed from fossil remains, and no longer regarded as the “vain imaginings of the heathen.”

We sometimes also find unnatural and grotesque forms originating without any prototype at all—and without any subconscious creation. In M. d’Ardenne de Tizac’s *Animals in Chinese Art* it is shown that the t’ao t’ieh 饕餮, that monstrous head so frequently seen upon Chinese bronzes, is in the Shang ivories visibly a human face; by long ages of mechanical repetition the portrait of a rather sensitive, ascetic type of young man has turned into the Demon of Gluttony.

The idea in the mind of the Chinese seems to be one of metamorphosis. A divinity with a pig’s head, for example, was once a complete pig, but when the change took place the head remained that of a pig. In other instances the change is complete, and the resulting form entirely human. The number of cases in which gods, originally actual animals, reptiles, insects, or other creatures, have evolved into human beings, partially or wholly, is surprisingly great and suggestive. The converse process also occurs, human forms reverting to those of animals or other sub-human beings. The Chinese pantheon is mobile, and by no means so stable as it appears to superficial observers. The idea is evidently one of flux and reflux, a constant ebb and flow of alternating progression and retrogression, de-

pending very largely upon the behaviour of the god, person, or other creature in question; though some few are incapable of change and seem to have their forms finally fixed.

The power of metamorphosis may, as already noted, be acquired through grant by a higher deity or authority, or by unusual goodness or ability. Thus Sun Hou Tzū, the Monkey God, when he became clever—through being widely travelled and having, by the experience thus gained, added to length of years, acquired *tao hang* 道行 supernatural skill—could change himself at will into any of the forms described in the popular romance. On the other hand, the pig is not clever, and has none of this many-faced genius, found, however, in the more intelligent dog. Other powers, such as those of projecting from the mouth death-dealing pearls, balls of fire, etc., riding on clouds, etc., are acquired in the same way. In the illustration opposite page 242 of *Myths and Legends of China* an extra pair of hands is seen emerging from Yang Jên's 楊戩 eyes to protect him in his fight with Lü Yüeh 呂岳. However, though possessed of these divine powers, the gods suffer from most of the limitations common to ordinary human beings, from temporary and permanent death down to the necessity of taking off their coats in order to give them greater freedom of action. This is why some deities are shown wearing a nether garment only. They never appear nude, as Greek and Roman gods do. It may further be noted that, contrary to modern ideas (that beauty is *not* skin deep), beauty of face does not go with beauty of mind: in China the opposite view is held, and the *shêng jén* 聖人, or saint, is often portrayed with an exceedingly ugly countenance.

The case of Kou Ching, the Dog Spirit, is interesting in this connection from the fact that, unfortunately both for the newly-born infants and the newer theory of the origin of myth to be noticed presently, there exists in China the horrible practice of throwing newly-born infants, when illegitimate or otherwise undesirable, to be devoured by the scavenger dogs in the streets. Kou Ching is the devourer of newly-born infants. Chang Hsien 張仙 shoots arrows from his bow to prevent him from fulfilling his gruesome purpose. Therefore, people who sacrifice to Chang Hsien will be blessed with children. The logic seems somewhat faulty, but that is how the story goes. The pictures, it is true, generally represent Kou Ching, covered by Chang Hsien's bow, endeavouring to devour the sun; but that amounts to the same thing, for the sun is the embodiment of the *yang* 陽, or male principle, and by devouring the sun

Kou Ching would deprive people of the male principle, and therefore of offspring.

Hermaphroditic divinities, the counterparts of hermaphroditic human beings, also occur.

It is not of course alleged that gods originate in this one way only. Deities may arise directly, as shown above, or by simple idealization and expansion of human personalities, or in other ways presently to be noticed. In the primitive mind (whether of the savage or of the uncultured civilized) anything which transcends the ordinary is supernatural or divine. A person of superior strength or ability, or a chief or ruler, may be worshipped as a deity during his life, and as a greater deity after his death. The divine man as conceived has for antecedent a powerful man as perceived. As already noted in the case of Lei Kung, deities may arise directly from quite simple and natural causes without any extraneous element at all. An instance of direct creation is that of the Fire God of Soochow. Some two or three centuries ago, during a great conflagration, the Governor of that city threw his hat, shoes, and clothing into the fire; these proving ineffectual in extinguishing the flames, he jumped in and was burned to death, whereupon he was created Fire God of the city. Another instance is given in *Myths and Legends of China* (pp. 419-22), where is described the origin of the dog-worship of the Jung Tribe of Fukien from a dog (probably an ugly menial) being given the king's daughter in marriage as a reward for killing his enemy. Similarly, the idea of Kou Ching, the Dog Spirit, already referred to, may have arisen as alleged, or may merely originally have been an underling with a face resembling that of a dog whose revolting duty was the disposal of undesirable offspring. And tribes left, from one cause or another, without a ruler, may give rise to legends of headless people (such as those described in the *Shan hai ching*), who in the next world will be headless deities. It is further to be noted that the real character of Chinese deities is often misunderstood. The God of War, for example, is not a malevolent being who makes and revels in war, but the god who protects people from its horrors; the God of Locusts, the god who protects the people's crops from the devastations of those pests; and these may easily have originated in the direct way already indicated.

Generally, however, worship is not of the living but of the departed, and generally gods and worships have their roots in ancestor-worship, which springs from the idea of the continued existence of the spirit after death (the "double

of the dead" or "second self"), which in turn arises from the belief in the reality of shadows, reflections, dreams, etc. Animal-, plant-, nature-, etc., worship result from confusion due to paucity of primitive speech and to mistaking metaphor for reality, as, to take a well-known example, the nicknaming a crafty man a fox causing belief in descent from an actual fox as ancestor. Similarly with regard to reptiles, insects, plants, and inanimate objects. Persons whose ancestors lived on mountains regard themselves as descended from mountains. Seas, stars, even stones, are ancestorified and worshipped as gods.

It is thus easy to see how, if an ancestral human being is variously described as a man and a bird, he may be represented as partly a man and partly a bird, or if two ancestral parents bore the names respectively of a falcon and a tiger, the resulting combination would be the figure of a tiger with a falcon's head.

THEORIES OF THE ORIGIN OF MYTH.

The question of the origin of gods in general, including composite ones, is of course intimately connected with the further question of the origin of stories about them, *i.e.* myths. The various origins of gods above described have this in common, that in each case the origin is a natural one, independent of any supernatural or subnatural agency or condition. Further, though the belief in the "second self" and general reduplication of this world in the world of spirits originates, as stated, in belief in the reality of shadows, dreams, etc., that is not to say that the gods themselves are conceived in dreams. Nor—so I hold—are the myths concerning them so conceived. Myths are not ready-made, but grow; and the issue now is: Is the seed from which they grow to be found in the conscious or the subconscious mind?

Given the idea of gods of human, partly human, or sub-human form, myths arise where there is constructive but not scientifically-critical imagination, and where there is also stimulus in the shape of great stress or danger or emotion, causing feelings and actions which would otherwise be dormant and not energized into strenuous life. This, added to persistent soul-expression, stimulates the imagination to exceptional poetic creativeness. "They (myths) resemble not so much the narrative of the story-teller or novelist as a gradually developing art like music, or a body of ideas like philosophy. They are human and natural,

though they express the thought not of any one individual mind, but of the folk-soul, exemplifying in poetical form some great psychological or physiographical truth" (*Myths and Legends of China*, p. 67). They grow, not out of pure fictions, but, however much transformed, out of facts; solar myths, for example, arise from misapprehensions of narratives respecting actual persons, or actual events in human history. A savage in a state of dream or catalepsy may see a god; but a god is not thereby created; much less is there thus ready made a consistent, often long and elaborate, story about the god—a myth. It is his waking, conscious belief in the reality of dreams, shadows, reflections, etc., which leads, through the resulting idea of the double of the dead, who is feared and must be propitiated, to ancestrification, adoration, and deification. Thus, like the gods themselves, they originate in the waking, conscious mind, but they are then the seed only. They are not, any more than human beings are, born full-grown: their subsequent development to maturity is a matter of time and of contribution or embellishment by other minds as well.

The abundance of mythological creation in some countries and its relative poverty in others is thus explicable. Further reference to this point will be made presently.

The above theory, joined with that of the natural origin of gods previously indicated, seems sufficient to cover the whole ground, leaving no necessity for seeking any further or other explanation. There is, however, now prevalent on the European continent a theory of the origin of myth which differs from the previously accepted theories by placing that origin not in the conscious but in the subconscious mind. It is the theory of the psycho-analysts. While generally known and largely accepted in European countries, it has not become widely known in England, chiefly because the world-war of 1914-8 first brought to a standstill and afterwards deplorably curtailed the interchange of literature and the translation into English of foreign works of a philosophic and scientific nature. Even where known in England the theory does not seem always to meet with unqualified approval. While writing this paper I read in a London journal: "More nonsense is talked under the long name of psycho-analysis in these days than about any other of the recent fads of pseudo-science. . . continuous streams of 'subconscious' rubbish."

As far as I understand the theory,—or at least one version of it, which is probably much the same as that embodied in the works of Jung and Freud—its main idea

is that myth originates not in the conscious but in the subconscious mind, and is ultimately based on the sexual instinct. This is the impulse known to psychologists as libido, the force of personality which is based in sex-instinct, such as the yearning of the child for its mother, but takes many successive forms. The idea seems to be that myth is the creation of an impulse derived from this instinct.

Even had it been shown—which I hold it has not—that any single myth has originated in this way, it may rightly be asked if a sufficient number have done so to warrant the assumption that the subconscious mind is the matrix of myth in general? Myths are born and grow, but to prove *a posteriori* their alleged origin in the subconscious mind would require the production of a very wide substructure of authenticated data to make an impregnable foundation for the theory. Take for instance the beautiful myth of the Chinese Goddess of Mercy. There is nothing in this that may not in its ultimate origin be ascribed to natural phenomena based on historical or actual experience in the world of reality. Tigers do not fly through the air: a person may assert that he saw a flying tiger or that he dreamt that he saw a flying tiger; but the component parts, the tiger and the wings, are to be found in real life, without which there could be no dream of a flying tiger. If the myth (say that of the Chinese Flying Tiger, Fei Hu 飛虎) originated in the subconscious mind, say in a dream, who dreamed it, and where is it recorded as having been a dream? To reason from a recent incident, many Egyptians believe that Tut-ankh-amen sent a mosquito to kill Lord Carnarvon for disturbing him in his tomb. Most English people believe the mosquito conveyed poison to Lord Carnarvon's body, but was not sent by Tut-ankh-amen. If in time a myth should grow up to the effect that the dead Egyptian king ordered a messenger of his to assume the form of a mosquito and go and sting the English lord to death for disturbing his rest and rifling his tomb,—the myth of course acquiring in time many additional embellishments, just as the fertile imagination (always very vivid and real, and by no means subconscious) and glib tongues of gossips in small outport communities cause scandal to increase, like a rolling snowball, out of all proportion to its insignificant beginnings,—will the psycho-analysts maintain that it originated as a dream in the subconscious mind of the Egyptians, based on the sexual instincts? I trow not—or, if they do, that their contention would rest on very doubtful evidence or none at all. Who dreamed this

myth, or what martyr to libidism procreated it?—one person, or more? and if more, how and when did they piece their separate parts or versions together so as to form one coherent whole?

The probability amounting to certainty of such embellishments is indicated by the fact that "while the treasures of the Tomb at Luxor were being removed, a terrific sand storm raged, the worst witnessed for thirty years. Dark clouds threatened rain, though none has fallen for over twenty years." Obviously, in addition to wreaking his vengeance on Lord Carnarvon Tut-ankh-amen also enlisted the services of the demons of the sky to punish those who were helping him to carry out his nefarious purpose. Further myth-creating value may be seen in the statement by another authority that "it may be taken as certain that at the funeral of Tut-ankh-amen the usual curses against those who might desecrate his tomb were uttered [by the magicians]." The mosquito and the storm were the disguises assumed by the king's agents entrusted with the carrying-out of the threats contained in these terrible fulminations.

It will hardly be doubted that the Egyptians who will have made and repeated these myth-pregnant statements believed them to be literally true; but it may be asserted with equal confidence that they did not make these statements when in any subconscious condition nor as the result of an impulse based in their sex-instinct. They made them as the result of their observations of events happening in the world of reality under their very eyes. We would thus have a complete myth made from first to last without any subconscious condition whatever—as indeed we have many instances on record already.

It is true that in the case of primitive peoples results are produced which are not produced in the case of the cultured; but that simply means that the primitive is more prone than the cultured mind to myth-creation; which is perfectly true. It does not mean that myth is entirely subjective and composed only of fictions born in the subconscious mind, either directly, or indirectly as the result of libidic manifestations of the sex-instinct.

If the theory is merely that we may arrive at an understanding of the origin of myth and religion by study of the primitive mind, that is nothing surprising or new; but if it is implied that the theory explains the relative poverty or abundance of myth in different times and places as due to the fertility or barrenness—the libidism or allibidism—of

these subconscious mental states; that, for example, the poverty of China in myth results from the impotency of the Chinese mind when in subconscious states; then it has to be shown (1) that the Chinese mind (under the specified conditions) was more impotent than those primitive minds which have been myth-fertile, and (2), the question being "absolutely psychological," what was lacking in the Chinese mind to cause it (usually regarded as even in early times not inferior to other primitive minds) to be so unproductive. Was it the absence of the stimulus above-mentioned added to the rigidity resulting from classical Confucianism? If so, the case of the psycho-analysts falls to the ground. The two suppositions just stated seem to be contrary to the facts; especially as it has been shown that myth-production is not confined to the primitive or to the subconscious mind.

Proof of the theory would involve the production of authentic evidence, firstly of the dream or other subconscious mental condition; secondly of the presence of the libido; and thirdly of the conception and gestation until maturity of the myth in the subconscious mind. Supposing for the sake of argument that they were able to produce this evidence in the case of myths born in the present day (the possibility of which, however, they probably deny), how do the psycho-analysts propose to obtain these two gigantic sets of inductive evidence concerning the already recorded myths of the world, from Babylon and Egypt onward, seeing that the only people who could furnish them have all long been dead and buried?

Dreams, delirium, catalepsy, coma, may give fantastic results, which may be either taken for what they seem to be or as symbols of something else, but these phantasms of the disordered or subconscious imagination are, as already stated, all to be found, either whole or in their component parts, in the world of reality—which thus becomes the real basis.

Both primitive and cultured minds have a tendency, when dormant, to dream. The primitive mind may dream, or experience in some other subconscious manner (and surely he may do so without any impulse derived from the sex-instinct), something which means something else, as for example, a beautiful maiden pursued by a strong dark man, which he interprets as the sunshine pursued by the storm; but it is after he wakes that he believes in the reality of his dream (being without that scientific knowledge which would show him the truth), that it is told to others, and subsequently becomes embellished so as eventually to grow

into a myth. But for this waking and these subsequent conscious elaborations there would be no myth. The root is the facts—the man and the maid, the sunshine and the storm—just as the root is the tiger's body and the bird's wings in the case above-mentioned, and as the belief in descent from and worship of trees grows from the emigration from real forests of the ancestors of their myth-making descendants. But though unscientific minds among the civilized, after the manner of primitive man, believe in the reality of dreams and build thereon (under the requisite conditions) stories which may grow into myths, it is not so with cultured scientific minds.

The subconscious states exist, but it does not follow that myths are nothing but the products of dreams or other subconscious states, whether impelled by the sex-instinct or otherwise. The psycho-analysts contend that mythological questions are absolutely psychological; and that the psychology of the primitive mind shows not only how myths originated, but also that all religions originated out of myth. The religious idea, as already stated, has its origin in the belief in the reality of visions, shadows, reflections, etc., but will anyone seriously maintain that all the elaborate aftergrowth known as religions is but the baseless fabric of dreams and "absolutely psychological?"

It must not be supposed that it is hereby implied that the psycho-analysts posit a supernatural origin for myth. They do not. The question is not one of naturalism *versus* supernaturalism, but of origin in the conscious or the subconscious mind. And in order to avoid misconception it must be added that the origin of the idea of gods as explained above does not involve the conclusion that the universe is material only. As far as our knowledge goes, it is more spiritual than material, and the product of some Infinite and Eternal Energy which it is beyond the powers of the human mind to conceive.

The issue being as stated, and having regard to the existence of what is, I think, sufficient ground-work for the origin of both gods and myths as already set forth in this essay, the theory of the psycho-analysts (which is probably an adumbration of that German idealism which, before the war, was vitiating Western philosophy in a very subtle and dangerous manner) appears to me to be incorrect and largely if not wholly superfluous.

Instances have been given of myths which originated entirely in the conscious world. Considering that, as already stated, myths require time to grow, it is difficult to see

how instances could be given of their creation in the sub-conscious mind. The primitive mind does not gratuitously class unlike things as akin to one another. The very nature of intelligence forbids this assumption, so that if things wholly unallied are classed together as of the same nature (as, for example, a man and a mountain) some strong forces must exist to bring about the union. Such strong forces are to be found in the causes of myth-creation above-mentioned. Are they to be found in the subconscious mind?

We know nothing about the really primitive mind, and it is most dangerous, in so extremely complex a matter, to base far-reaching theories upon the very doubtful conclusions of modern psychology as to the processes of mind-growth and the evolution of ideas. The true solution would seem to be much simpler and supported by all the existing evidence, whereas that of the psycho-analysts would appear to be unsupported by any evidence at all. It remains a naked *a priori* postulate, unsubstantiated and lacking the large basis of inductive verification which alone could constitute it an acceptable scientific theory.

(Further criticism of the psycho-analytical theory of myth will be included in a subsequent paper.)

REVIEWS OF RECENT BOOKS.

Pencil Speakings from Peking. By A. E. Grantham. London : George Allen & Unwin, Ltd., 1918. pp. 295.

The childhood of every civilization produces bards, of wildly rhapsodical genius, given to impressionistic description, to poetically imaginative interpretation of history, and to the praise of the Golden Age. As culture and sophistication advance, the bard recedes, until the appearance of one is a rare event, and one that should awake interest. In Miss Grantham we recognize such an appearance, for though she writes prose, her thought is essential poetry, and she is distinctly a *laudator temporis acti*. The past was glorious, the future will be glorious, but the present is unspeakable,—or rather it is only one with the gift of language such as Miss Grantham possesses who can adequately reveal to us the blackness and the mire of the slope down which it has fallen, who can properly give expression to the horror with which contemplation of it fills the soul of a poet. As we floated down the swirling stream of her eloquence, we were irresistibly reminded of a remark made at a banquet in Shanghai some years ago, by a Dutch painter, after listening to a speech by Dr. Arthur H. Smith; “If I had a vocabulary like that I would hire myself out.”

But one thing the bard did not do was to preach, and that Miss Grantham does; she reproves, rebukes, exhorts, always with diligence, not always with longsuffering. There are three classes who principally rouse her ire; the diplomat, the business man and the missionary, but chiefly the missionary. All three classes, by their selfishness, short-sightedness, worship of objective efficiency and blindness to spiritual values, are spoiling China, that land of early bliss, about whose infancy Heaven lay, and whose borders once revealed the true Arcadia. The worse enemy she knows is objective religion; historic Christianity, Buddhism, Taoism are failures; only Confucianism is not a failure, completely. And Confucius is, “on the human plane the finest master, the greatest model, ever given a nation to follow.” But those wretched missionaries, who “instinctively felt that his towering greatness knocked all the sense out of their activity in China, have done their best to reduce his size to the minute proportions of their own vision, representing him as a dreary formalist never so happy as when going through elaborate ceremonies round some sacrificial vessels, as a pedant who, dried and shrivelled like the ancient books he was so fond of collecting, typified in 500 B.C. the inelastic,

bureaucratic mind, swathed in red tape and servile worship of precedent. . .” (p. 216). So plain a charge of intellectual insincerity against missionaries is not usual, and they should be grateful to Miss Grantham for her frankness. Just what the process is by which the lady enters the inner consciousness of others, and reads their minds, including their subliminal consciousness, so that she can reveal it to an astonished world, and expose them to just scorn, is not known to us; but she undoubtedly claims the power, and exercises it in more than one case, sometimes to blame and sometimes to praise. On pp. 180-183 we have the inner soul of the founder of the Ming dynasty revealed, and the book closes with an intimate picture of the thoughts of the Empress Dowager and the unhappy Kuang Hsu Emperor.

But her dislike for objective religions does not ally her with those who are ordinarily thought to be their opponents; for on page 36 she takes a fall out of Darwin, just like a Fundamentalist. On page 150 she gives thanks for the religion of a book; “One shudders to think what would become of Christianity if the Gospels were destroyed.” Some pages might fairly have been written by a premillenarian, so dark is their picture of the immediate future. The author should have been named Cassandra. PP. 222-3 furnish perhaps the best examples of this curious mixture of the dithyramb and the moral discourse. We should like to quote the whole, for the whole should be read to be appreciated; but here are a few sentences:—“The greatness of K’ung-fu-tze lies in this, that he never posed as a direct emissary from a god who would be angry if his message were rejected, never painted a heaven of eternal bliss above men to direct their effort upward, nor opened a fiery hell beneath their feet to teach them to tread warily. . . . But blindness has fallen on the eyes of men. . . . It is not to the clear bell ringing justice and goodwill in God’s blue sky they care to listen. The jingle of hoarded cash across the counter, lascivious songs, the screaming headlines of a reptile Press, these are the tunes to which they dance, and the three great virtues of the ideal man, wisdom, benevolence, integrity, are fallen grey and cold, even as the ashes of incense burnt long ago upon an altar to which the world has lost the way. . . . The days in which Confucius lived may have been sorely troubled with greed, treachery and violence in high places and in low, as our steam-and-iron civilization has its unkempt proletariat and its wirepulling politicians, but at least the faith in better things had not shrunk to a forlorn hope.” Our modern Puritan sermonizers could copy with profit a discourse like that.

The impression which the first pages of the volume make, of being a rhapsody that begins nowhere and arrives nowhere gives way, as one reads, to an understanding of a plan of thought behind the whole. The first chapter is definitely given up to the praise

of China's ancient days. Then follows an account of China's history with comments on her poetry, philosophy and her religions. This occupies the largest part of the volume, and is gradually merged into description of the artistic glories of Peking, and the last days of the Manchus. The Summer Palace is the closing note; it receives rare praise and the Empress Dowager is justified for building it rather than the Chinese navy. We had long supposed that we prized spiritual values above material, but evidently we had a lesson to learn from this new bard. As to whether her spiritual evaluations are just or not, whether her condemnations, her praises and her prophecies are sound or not, there will be wide difference of opinion. About her praise of the simple life and the primary virtues there will be hardly any difference, but for the rest we can only say, read the book. If the thought is often turgid or misty the language is frequently of a rare beauty, that repays study and provokes thought. If perchance she is unjust, exhibiting intolerance of intolerance in unusually striking fashion, yet her passion for altruism is refreshing. And if she is enthusiastic over Mo Ti, she is not unwilling to admit that the Man of Galilee had some of the same virtues. For this much may be forgiven her. But it is impossible for a review of such a book to do complete justice to it, without quoting far more than we have space for. So we repeat, read the book.

H. K. W.

My Chinese Marriage. By M. T. F. London : John Lane the Bodley Head, Limited : MCMXXII.

This is a book of fact and not fiction, though the narrative reads as interestingly as any novel. Once the reader has begun the book it must be read to the end, since the subject is introduced and carried on in a way that absorbs the mind. A perusal of the story leaves a wholesome impression behind, and whilst the sympathies of the reader are immediately aroused nevertheless the marriage is shown to have been such a happy one that any prejudice that may have existed at first against the union of Europeans and Asiatics, it is soon dispelled by such a record of cordial union of two individuals of alien races : and the objections to the marriage of a foreign woman to a Chinaman disappear, at any rate, in this case. Owing to the difference in social conditions existing between the Chinese and Christian countries, especially as regards marriage, and the frequent unhappy results attending union between the two, marriages between people of the East and West are usually held to be unwise. And there is always the question of the Eurasian character of the children which, as things are, invariably handicaps them in life's race.

The story is a simple one. The son of well-to-do parents in China went to an American college and boarded at the home of a female fellow student. Friendship ripened into courtship and marriage. In time both returned to China and lived in a house not far from where the review of this book is written. The party is still remembered by members of the American community here. The Chinese parents, who lived in Canton, were offended at first at the foreign wife, since it interfered with the ancestral custom. The visit of the old mother to Shanghai and the invitation that followed to go to the old home are very charmingly related. The winning ways of the foreign wife and the natural courtesy of the Chinese overcame all obstacles and there ensued the most cordial and affectionate understanding. The husband returned to America on a diplomatic appointment where he contracted influenza from which he died.

The story is charmingly told. We respect the husband's character and admire the wife's attitude. The narrative gives an insight into the social life of the Chinese, on the cultured side, that is both instructive and admirable. We cordially recommend this book, not only for the story of a union between East and West, but for many sidelights it throws on Chinese home and social life.

It is a pleasure to handle this book. Paper, covers and printing are artistically executed. The Publisher has done the work well and the price is only six shillings.

M.

Americans in Eastern Asia. By Tyler Dennett. New York: The Macmillan Co., 1922.

This book in the words of the Preface claims to be an entirely fresh study, based on original records and documentary sources, of the origin and development of American policy in Asia—in China, Japan, Korea, with passing attention to Siam and the regions of the Indian and Pacific Oceans—in the 19th Century.

The author certainly makes good his claim to be a critical student of American policy and handles the wealth of material derived from his researches in the archives at Washington in such a candid manner that the reader instinctively seeks for more light on the personality of the writer who has been entrusted with the presentation of what must from the nature of its sources be regarded as, to some extent, a quasi-official version of the part played by the United States in the opening scenes of the Pacific drama; the book, however, affords no clue to Mr. Dennett's past—literary or biographical.

The book is divided into six parts entitled "The East India Trade," "The First Treaty with China," "A Period of Confusion,"

"The Cooperative Policy," "The Rise of Japan" and "The Disintegration of the Chinese Empire"; throughout the century the issue in American policy in Asia is traced as being whether the United States should follow an isolated or a cooperative policy in order to make sure of the goal described in that somewhat hackneyed but never-defined phrase—"the Open Door."

In recording the facts, the author is at least as hard on his own countrymen as he is on others; he holds that no nation either of the East or of the West has escaped the valid charge of bad faith and that each nation, the United States not excepted, has made its contribution to the welter of evil which now comprises the Far Eastern Question. He recalls that Americans once advocated the seizure of Formosa and armed intervention in Korea; he deals faithfully with the occupation of Hawaii and the Philippines and his criticism of the personnel of the American Consular Service of the time is merciless.

If he fails to convince one of the existence of a definite and consistent policy actuating the American Government, it is not from any undue partiality but rather because the admittedly personal and individual character of American relations with the Far East is in itself a serious obstacle to belief in such existence.

The book is of special interest and importance at the present time when the Washington Conference has once again brought to the fore the question of a cooperative policy for all nations interested in the Pacific, and no serious student of Far Eastern affairs can afford to ignore such a careful and, on the whole, impartial exposition of the American viewpoint.

B.

Szechwan. Its Products, Industries and Resources. By Sir Alexander Hosie, LL.D. Shanghai: Messrs. Kelly & Walsh, Ltd.

This is, par excellence, a book for the trader and geographer. It deals with the Boundaries, Physical Features, People, Population, Climate, Soil and a variety of other things that belong to Szechwan.

Part I. gives a short survey of Szechwan first given as the inaugural Address to the Chengtu Association. It is full of matter and contains some timely advice to all travellers on 'Observation.' We will not say that the exhortation on the necessity of observation is untimely. We think it necessary. Many travellers are like the goslings in the Fairy Tales. Mother Goose sent her goslings out to see the world and on their return they were asked what they had seen; to which they gleefully replied, 'Young Frogs,' 'Young Frogs.' This was repeated several times. Apparently these goslings lacked the power of observation. Many travellers are like that. They are bent on one objective and fail to observe the thousand and one important

and interesting object* that they pass by the way. Not so Sir Alexander Hosie. He went with his eyes wide open; and the result we have in this volume crammed with facts (not many fancies) concerning Szechwan. We have detailed accounts of the Agricultural and Horticultural Products: Animal Products: Minerals and Mineral Products. And to make the path easier for the reader two maps are appended. It will be observed that the author states in his Introduction, that the book 'is not a story of travel or adventure nor does it profess to be entertaining reading.' It is a serious book for serious readers. Those who desire to know the possibility of trade and the resources of the province will find the most ample information in this work. The author did not spend his time as Consul-General and Special Commissioner in these parts in vain. They must have been laborious days. The results of his investigations and observations were embodied first in Parliamentary Papers, and are now offered, in a separate volume, for the convenience of the public. We know of nothing equal to it and it will be an increasingly useful work to merchants and others who desire information as the province becomes more open to trade.

M.

The Philosophy of Human Nature. By Chu Hsi. Translated, with Notes, by J. Percy Bruce, M.A. London: Probsthain, 1922.

This is one of the most remarkable books on Sinology which has recently appeared. The author is also producing "An Introduction to the Philosophy of Chu Hsi and the Sung School" which should have preceded this but unfortunately has not done so.

The author is apparently unaware of the existence of McClatchie's book "Chinese Cosmogony" (American Presbyterian Mission Press: Shanghai: 1874) which is a translation of section 49 of Chu Hsi's "Complete Works"—he also makes no reference to Father Stanislas Le Gall's work "Le Philosophe Tchou-Hi, La Doctrine, Son Influence" (Variétés Sinologiques: Shanghai, Tusewei Press, 1894). McClatchie's translation is very unfavourably commented on by Father Le Gall but is not quite negligible. Le Gall includes in his book a partial translation of Book 49 up to McClatchie's paragraph 36 in Chapter III.

Bruce's translation includes Books 42 to 48 of Chu Hsi's "Complete Works" and deals with metaphysical questions rather than the physical ones which are the subject of Book 49.

On a minor point one may disagree with Bruce's use of the word "Ether" for both Ch'i (氣) and also for the Liang I (兩儀) since the former word in modern terms indicates either "air" "gas" or "Electrons," never the Ether, and the two principles are "Polarities." Lodge's use of the spelling "ETHERIAL" has no followers as far as the reviewer is aware. The study of the Confucian scholastic

works gives rise to mixed feelings. They were under the same baneful spell as their European Contemporaries. Just as the Christian scriptures were the last authority for the Europeans so were the Confucian Classics for the Chinese and the results were almost equally disastrous in their effects on the search for truth.

The Yih Ching, or rather the reputedly Confucian commentaries on that work, was a remarkable production. The Kabbalistic theory of cosmogony and psychology which was developed in it, is worthy of great respect, being quite comparable with the Pythagorean and Platonic theories of the Timaeus but as a form to which all knowledge must be reduced it is hopelessly wanting. Chu Hsi in his studies of the Buddhist Abidharma and Taoist mysticism had taken great steps towards getting a consistent idea of man and the universe and in his perfectly justifiable return to Confucianism had fallen into the same *impasse* as had Confucius himself, viz:—a blind acceptance of the ancient oracles.

The whole of these books (as well as the other book, No. 49, referred to above) really deal with one problem, a problem that still worries the thinker:—"As things appear to proceed mechanically, in accordance with mathematical law and order, what is the true inwardness of morality and what is the authority for the moral law?"

Chu Hsi indicates clearly that there is a "moral law" (one is not quite sure if Bruce is always right in translating Tao (道) by these words) but also that this is the inherent order of things.

In Book 46 (p. 273 of the volume under review) he says:

"Lao Tzu said 'When Tao is lost people follow after Virtue,' which shows that he did not understand either of these terms. To distinguish them as two separate entities is to make Tao an empty abstraction. Our Confucian school teaches that they are simply one entity: it is as common to all the ages, and not from the point of view of the individual man that it is termed Tao. Virtue is this Tao received in its entirety by the individual personality."

This is of course quite consistent with the first sentence of the San Tzū Ching as to man's innate goodness, but throws no whit of light on the courses of corruption. The real fact seems of course to be that "order" is the only stable form of things and so survives as against less stable forms. (This is rather a pleonasm!) and similarly moral virtue among men is that rule of life which produces the most stable form of society. The only sense in which it is intrinsic is that all forms of action are to some extent intrinsic. If one likes to say that its *stability* is intrinsic this will suit Chu Hsi's argument and render it still true.

The reviewer perhaps shows an unfair bias in saying that all this "philosophy" is but word-chopping. However this may be,

the book is an excellent illustration of the mental struggles of the Chinese and does very much credit to the patience and ability of the translator. It should be in the hands of every missionary in China and be read with the greatest care by all who wish to influence the Chinese Mind which is of no low order.

NOTE :—Commenting on the phrase in the Yih Ching 道謂之陽一陰一
“The alternating Polarities are termed the *Course*”

Chu Hsi (本義) says 也氣者運迭陽陰
道謂所則理其

The Polarities alternating and revolving are the ‘Air.’
This *order* is that which is called the *Course*”

H. C.

Gems of Chinese Literature. By Herbert A. Giles, LL.D. Shanghai, Kelly and Walsh, Limited.

This is ‘a revised and a greatly enlarged’ edition of the work first published in 1883. It has long been out of print and this fresh publication will enable seven hundred people to possess a work rich with the beauties of the literature of China. We mention seven hundred because the edition is limited to that number. Each volume has a portrait of Dr. Giles with his autograph. It is well that the portrait is inserted that readers may see the face of the sinologue who has done so much work in Chinese studies and whose vast labours have delighted many readers and helped a growing number of students.

The title is happily chosen and is in itself a true description of the contents. A gem is a small thing and the pieces presented are short. It is a sparkling jewel, with many facets. The selections are brilliant in thought and language. It would be difficult to give an adequate account of the variety of ideas that coruscate with wit and humour, with jocosity and facetiousness, with wisdom and subtlety, with pathos and sympathy. They glow with the vehemence of passion at one time, and cool the ardour in the contemplation of the decay of all things at other times. These gems help us to understand the spirit that animated the writers in other ages than our own and the thoughts that moved the fingers of men that have long returned to the dust. Their thoughts live after them. and we who read them now feel how akin they are to us, though they lived under different conditions and in a distant clime. Their words make them dear to us.

It was once asked what has a cricket-bat to do with political economy. At first sight no connection would seem to exist, whilst there is really a close relationship. It may be with equal propriety be enquired what relation has this work of Dr. Giles to do with international relationship. It is a very intimate one. The work of the translator is most important in this respect. If anything can

further harmony between one nation and another it is such a work as this. It helps the people of one language to appreciate the mind of a people of another speech. And by showing the similarity of the one to the other a feeling of sympathy is created which must inevitably bring them nearer together. The barriers of animosity and alienation are broken down which must be the first step in cordial intercourse.

The translator is often looked on as a mere amanuensis. As a matter of fact his is the creative art. He does not merely translate words, but he must catch the spirit, the thought of the original writer. Words pass through the forge of his own heart and imagination and after undergoing the process he passes on some of the fire and glow of the old words into a new and fresh language. This idea is brought out in a recent review in the *Times* of a book translated into English by Mr. H. Reece. The reviewer says, "The translation is so unlike a translation, and yet, we are convinced, so like the original that we seem to hear the author speaking throughout . . . Mr. Reece's account of the manner in which he achieved this great success is interesting, at least to other translators. He read the original until he almost knew it by heart. He then took notes in English, closed the original, wrote the first draft with the aid of his notes, and found that it was almost an exact transcription of every phrase and word." He was thus freed from the bonds of a stiff literalism. It may be said that Dr. Giles has caught the spirit of the short masterpieces which he has translated and expressed their thought and spirit in lucid English. He has selected his gems from many authors of every age, generally from those writers, essayists and poets, who are renowned amongst their own people. Where all are good it would be difficult and invidious to mention any in particular. It need only be said that those of latter times are not equal to those of distant times.

In conclusion we venture to point out certain matters that need emendation and correction. In the introductory note on page 1, it is stated that 'the edict was issued by order of the Duke's elder brother and second actual sovereign, reigning as King Cheng.' The Duke's elder brother was King Wu. King Cheng was the Duke's nephew, for whom it may be remembered he acted as regent for many years. So the statement needs correction. On page 19 lines 3 and 4 the words 'them concern whatever' as they read they make no sense in the passage. A negative should be inserted before 'concern.' The footnote, page 48 refers us to 1 Corinthians, Chapter 1. Paul's paean to Charity is found in Chapter 13. As to whether the Chinese have to learn anything on this topic from Paul is another matter, which needs no discussion. With regard to the translation of the 'Son of God' in the text, and Professor Giles' footnote, it may be conceded that in point of time the Chinese have

priority of claim, etc. This need not be argued. It is only to be regretted that the Doctor's usually fine literary instinct is lacking in this case. Further there are a few words not very happily chosen. *Exhausted*, line 20, page 20 : *Dignities of God*, line 3, page 48 : *An outside and a lining*, line 14, page 70 : *Degrades*, line 7, page 72 : *Plain*, line 9, page 175 : The terminology in the essay on page 113 might well have been reconsidered in this new edition.

This is an *edition de luxe* and the Publishers, Messrs. Kelly and Walsh, Ltd., deserve high praise for the manner in which they have executed the work. The price is Ten dollars.

M.

A Short History of Shanghai. By J. D. Clark. Published by the Shanghai Mercury.

Reprinted from the "*Shanghai Mercury*" and first given as a Jubilee review from 1843 to 1893, this book presents a very interesting and useful survey of the main facts, in just such a form as is most handy for the casual reader. Those who have floundered in the exhaustive, and somewhat tedious, History prepared by the Shanghai Municipal Council, will turn with relief to this succinct account of the things one really wants to know about the early days of the Settlement, and of its growth to the city of the present. There are several references to the R.A.S. and one of these tells of the time when our *Journal* contained "solid and almost indigestible mental food" which it was feared was "but caviare to the general public" !

The story of the International Settlement has been brought down to 1920 by a process of condensation of the outstanding events of each year. There are some interesting illustrations, the most striking being comparisons of the Bund's appearance in 1849 and seventy years later.

I. M.

An Exercise Book of the Geography of China. By E. W. Sawdon, B.Sc. (MacMillan & Co.).

This is an up-to-date work on which much care has been bestowed, by one of our fellow-members. It contains a large number of outline maps which the student is expected to fill in with particulars of Relief, Communications, Temperature and Climate, Minerals, Vegetables, etc. The exercises set for each lesson are such as are calculated to draw out the points which students should know. Each lesson has ample space for notes in answer to useful questions given. It is a valuable exercise book for schools where instruction is given in the English language. A similar book in Chinese has been in use for a few years past.

I. M.

The Lingnaam Agricultural Review. Published by the College of Agriculture, Canton.

This is the first number of a Magazine to be issued by the Canton Christian College. It is well got up: print, illustration and matter are all good. It contains scientific lessons in Agriculture, and Sericulture: descriptions of the Buffalo and travel in Hainan and Hookworm Investigations. Thus there is variety in the articles and it will command readers if subsequent numbers will be equal to this.

Carte De La Province du Kiang-sou. Au 200.00e. 1ère Feuille (Chang-hai-Wou-hsieh). Par Le P. Henry Dugout, s.j. Chang-Hai Imprimerie De La Mission Catholique, 1922.

This Carte forms No. 54 of the Variétés Sinologiques. It is fully up to the standard of that well-known series. The map is beautifully done, and the author gives a useful introduction. We commend it most highly to all travellers; and even those who do not travel. It will give them a most clear idea of the place of Shanghai in the surrounding country. That is a thing that all should know but it can't be done without a map.

Keng Chih T'u. Illustrations of Husbandry and Weaving. Printed and Published in Tokyo by the 東陽堂

This is a reproduction by a Japanese House of the well-known and classic portfolio on the subject, good editions of which are rare, but much sought after by foreigners. This new edition is well executed and will supply a need.

Melanges D'histoire et de Geographie Orientales. Tome 111. Henri Cordier, Membre de l'Institut, etc. Paris: Librairie Orientale et Americaine. Jean Maisonneuve and Fils: Editeurs.

It is always a delight to handle new books in French appearing as they often do in paper covers. This comparatively large volume of 368 pages is no exception to the rule. The paper is smooth and white without being over heavy. The type is good and the printing clear. We congratulate the Editeurs on their part of the work. The price is sixty francs which was possibly determined by the limited public that would call for the book.

The compiler and the editor is M. Henri Cordier, whose hands are always busy and whose brain is ever active in the making of books. Last year we reviewed his lengthy history of China. This year we have this book before us. M. Cordier has been browsing in the Archives of the Foreign Office and other repositories where letters and documents of the past are stored for reference. Such

safe places no doubt preserve much that is important and many things that are curious but for the most part they never see the light of day and the only eye that sees them is the official eye, which may have the need to consult these archives for facts bearing on some diplomatic point. Undoubtedly hidden away awaiting the hand of the historian and the enquirer are many things relating to politics and to individuals which are of surpassing interest and of historical value. Idiosyncrasies of persons and difficulties of office are on record; the triumphs and defeats of the diplomats: the successes and disappointments of human lives and a variety of other matters would form a romantic chapter of the history of men and nations.

M. Cordier in this volume has brought out many matters relating to oriental history and geography. It is well they should be made public. Whilst most of the volume is made up of correspondence and events which concern France for the most part, yet there are other things of considerable interest to other nations as well. In fact one of the Chapters is entitled, '*La France et l'Angleterre en Indo-Chine et en Chine sous le Premier Empire.*' The volume opens with a chapter on *La Mission De M. Le Chevalier D'Entrecasteaux à Canton, en 1787.* We have an account of the voyage and references to French interests in many parts of the globe. One of the chief objects of The Mission was to settle the question of the French Consulate at Canton: and, incidentally, much light is thrown on the condition of French merchants and other residents in those parts. There are interesting letters inserted showing the life of the Consuls and others. The lot of most of them was not very happy, living as they did in those early days when comforts were not plentiful and the environment unfriendly. When the Mission arrived in Canton, the French community was in a disorganized condition and it was impossible for M. d'Entrecasteaux, in the course of a few months, to bring a measure of prestige to it, which it lacked. 'De Guignes lived in Macao without a house and without money.' 'Vieillard, the Vice-Consul was ill or said he was ill,' and sent in a letter asking that he should be recalled. The letter, written on the 5th of January 1785, begins thus, 'My health is considerably undermined by a continuous residence in this broiling climate, and it will not do for me to prolong my stay much longer lest it be totally ruined: further family affairs also demand my presence in Europe I feel that your Excellency will grant my appeal since you see how I am situated.' And he suggests a fit man as successor to hold office. Those were hard days for officials. Trains and steamers are making things easier for them to-day.

We are told that Samuel Shaw was the first American Consul in Canton. We shall find here some information which may be added to the information supplied in the *Encyclopædia Sinica*. We are told that the first boat left New York on the 22nd February 1784:—The *Empress*

of China commanded by John Green. So the Canadian Service of Empresses was long preceded by the one indicated. The Consul and the ship were warmly welcomed by the French in Canton and a letter from Thomas Jefferson thanking the French Minister for Foreign Affairs for this friendly spirit, is on record in the archives.

We just mention these incidents to show the nature of the work, and, as giving an indication how it touches the people not only of France but of America, Great Britain, Portugal and other nationalities.

M. Cordier is to be heartily congratulated on the addition of this volume to the series, making the third. It should be mentioned that the fourth is in course of preparation.

Goh or Wei Ch'i. A Handbook of the Game and full instructions for Play. By Horace F. Cheshire, B.Sc. Lecturer to the Japan Society, etc.

Chinese chess as the Wei Ch'i is called is becoming increasingly popular. Those who understand the game and can play it aver that it is more profound than the usual game played in the Occident. In fact there are two forms of chess in China, one the *wei ch'i* and the other the *hsiang ch'i*: the former being the more difficult and generally the pastime of the brainy scholar. It is played both by Chinese and Japanese and is popular in both countries. Goh is the Japanese name. Professor Komatsubara says that, 'the game is treated in Japan as of the greatest importance and plays a considerable part in the mental training of the people.' This old game was invented by the ancient emperor Yao for the instruction of his son. One more proof that the sages of China are renowned not by reason of distant years alone but that they were really men of brains and virtue. In this book twenty-five diagrams and plates, sixteen illustrative games are given, and positions and problems are discussed. The London Agents are, Frank Hollings, 7 Great Turnstile, Holborn.

La Religion des Chinois. By Marcel Granet, Lecturer at Sorbonne, and Professor at the School of Higher Learning. Messrs. Gauthier-Villars et Cie., Editors, 1922.

This work is one of a series of "Knowledge and Civilisation," a collection of synthetical outlines of Human Knowledge, published under the direction of Maurice Solovine, who writes the Advertisement. The Preface is by the author.

The book treats of the Religion of the Chinese. The first chapter deals, in four divisions, with the religion of the peasant class. These divisions are (1) Rural Life, (2) Sacred places, and peasant

fêtes, (3) Ancient Beliefs, and (4) Popular Mythology, and folklore. The author discusses the relation of rural domestic life to religion, of which he probes the sources. He purposely omits reference to some of the imported religions, such as Manicheism, Nestorianism, and Mahometanism, and confines his attention to the three chief religions. He discusses at length the Yin and the Yang principles, with their influence on rural life, and particularly notices the belief in Earth, as the fecund mother. As the substance of the body emerges from the earth, so the body must return to its natal element; and this explains the reason why the Chinese bring back the remains of their dead to the natal spot, that they may return, with all their substance, and principle, to their native element, that the principle of fecundity may go on. He points out that rain is the essential to harvest, and that the dragon of the water supplies mounted to the skies after the dead season, to bring down rain. It was for this reason that his movements were imitated by those in whom the fecund principle was most marked—the young—at the dragon fêtes, where they would go through the movements and contortions of his supposed progress.

The second chapter deals with the system of feudal religion, in five sections, which treat of (1), The Noble Life, (2) The Worship of Heaven, (3) Agrarian worship, (4) The worship of Ancestors, and (5) Mythology. He opens this chapter with the statement that, although we have no means of knowing at what time towns in China came into existence, yet what constitutes a town in principle is the residence of a lord and his vassals. "There is no lord without a town: and no town without a lord." The vassals of the lord he terms nobles, who look upon the peasant class as inferior to themselves. They collect together and form the Virtue of their chief, his Glory.

From the system of Feudal Religion emerged that which is called the Official Religion, which began with the Chinese Empire. The literati built up a religious system, which was adopted, with its ritual, by the monarch. Ritual gave rise to Prestige, a Virtue, which acquired a religious value. "The very fact of being surrounded by Counsellors was a Virtue, which immediately resulted in Prestige, and success." Confucius co-ordinated what generations had transmitted. Order was supreme. The Principal of Order was an object of worship. The great Confucian Virtue was Sincerity to the Principal of Order, which necessitated a minute correctness of detail in Gesture, and Ritual, by which the individual collaborated with the Universal Order. This adhesion could not be absolute, save in him who had sufficient culture to penetrate the nature of things. There is in the teachings of Confucius a sociological sense, and a positive spirit, which animated his disciples, when they defended the national institutions. Thanks to this, the author says, civilisation, and the Chinese nation, were not ruined by Buddhism, while Chris-

tianity ruined the Græco-Roman world. The author doubtless dissociates Roman Catholicism from Christianity, but it is needless to remark how much we are at variance with this last statement of his. He goes on to say that the Chinese literati were able to save the State, because, on the invitation of their Master, they had penetrated the Nature of the places which, in their country, united men in Society.

The foregoing remarks are made under the division, Literati, in the third chapter. The remaining divisions of the chapter are two, (1) The Metaphysical and Moral Orthodoxes, and (2) Worship, and Beliefs. Under the former division the author says, "In its moral part it (the official religion) is mostly homogeneous, and derives nutrition from the literati. The metaphysical part is made up of elements more incongruous. The official doctrines result from a concourse of two concurrent influences. These are the thinkers of the Confucian school, and the thinkers of the Taoist school. It would be vain to wish to determine in detail the part played by the two influences. A number of elements are, without doubt, Taoist in origin, but the order and the spirit are Confucian."

Here follows a chapter on Taoism and Buddhism. Naturally they are not exhaustively treated in such a short space.

The book ends with a chapter on Religious Sentiment in Modern China. To this we turn with some interest, and this is the substance of what we cull from it. "Confucius never is in the place of honour. At the centre is Lao-dze, or Buddha." This is a sign, he says, that the image is of Taoist, or Buddhistic fabrication. Each of the two non-official religions agrees to tolerate the other, on condition of obtaining the best place, and to obtain the advantage of a rapprochement with the orthodox doctrine. In fact, he says, the formula that the "Three religions are one" goes to show an indifference to all forms of dogma. While his statements may be true as regards the peasant masses, and labouring classes, it cannot be regarded as accurate in relation to the class which really represents China, the literati, officials, and literate merchants. He mentions an incident at Peking. In a model prison there, in 1912, there was a conference hall. Behind the chair of the teacher were five images. Christ, Lao-dze, Confucius, John Howard, and Mahomet. He says that the absence of Buddha need not be regarded with too much importance, and the presence of Howard with still less.

He says further, "If the more or less explicit adhesion of individuals to a doctrine, and the greater or less respect for a clergy defined religion, it would be equally false to say that the Chinese practised two or three religions, or that they had only one. In fact there do not exist in China any beliefs nearly defined except the beliefs relative to ancestors, and if any one deserves the title of priest it is a layman, the father of the family. Neither dogma

nor clergy preside in the religious life of the Chinese. It consists in a crowd of minor practices. They are religious practices, because they are obligatory, but it is difficult to say what degree of efficacy anyone attaches to each of them." "It may be said, altogether, that the system of the Chinese practices is not a collection of superstitious rules, each being deliberately employed to obtain a particular advantage. They form a body of secular conventions the observance of which frees the life from indefinite risks." "When all is marvellous nothing is miraculous. The Chinese have no more need of a religion of miracles, than they have the disposition to be astonished at miracles of science." While we have read the author's statements of why the Chinese have not this trait of being "astonished" at such miracles, partly because it would lead them into sympathies, or acts, which would unbalance them from harmony with the Supreme Order of the Universe, and partly because they employ those who are able to perform whatever they may have heard of and wish to have, so making science and skill a thing within their reach, yet we cannot commend the trait, which, we think has its fundamental origin in ignorance. It is as much a part of knowledge to know when to be astonished as it is to know the thing itself, and we cannot praise the "dejà-vu" attitude adopted when looking at new and great marvels. For the same reason we are of the opinion that the same attitude must be abandoned in the religious world, where no nation can reject a miracle religion to its advantage. If the marvels of man create awe, and demand "astonishment," how poor is the soul of one who is so filled with his own rites as to reject wonder at the miracles of Him who created the Order which he makes his religion! If the Universal Order is the object of his attainment, and veneration, it necessarily admits a miracle in its creation. Otherwise that would detract from its Virtue, and greatness.

The book closes with a reference to Roman-Catholicism.

The work shows an intimate acquaintance with the system of Chinese life, and worship. It is not, by any means, a complete discussion of the subject, but is full of interest. It would repay perusal by those interested in the subject, and would be of benefit to all who desire a closer acquaintance with the root principles of Chinese Religions. Probably the Yin and Yang principles are best treated, and are dealt with most interestingly.

C. A. J.

Chinese Mettle. Written and illustrated by E. G. Kemp, F.R.S.G.S.
Hodder & Stoughton, Ltd. London, 1921, pp. 227.

Miss Kemp has provided an interesting book of travel. She visited China, journeyed into Shanxi and back; then progressed to

Shanghai and down the coast to Hong Kong; then on to Haiphong, and by rail to Yunnanfu; thence by chair and boat through Yunnan, Kweichow, and Hunan to Hankow. Then again to Shanghai, and down the coast stopping at Wenchow, Foochow, Amoy, Swatow and Canton. In all a trip that required several months.

Of course much was seen of Mission work, and the author gives much space to a description of it. She is always clear and detailed, and though more of an artist with pencil and brush than with her pen, she gives a vivid moving picture which is as true to life as such a snap-shot can be. There is an attractive account of General Feng, and some studies of aboriginal tribes that are worth reading. Miss Kemp is an ardent patriot, and American methods in mission work come in for some sharp criticism: it seems to be only the Briton who can do no wrong, unless it be in his failure to supply all the funds and mission recruits needed. With the young students and with Chinese womanhood the author is in keen sympathy, and to them she devotes much description and discussion. But this by no means exhausts the list of her interests. She is an artist, and the book is enriched with illustrations, many of them in color, and all made on the spot. She is a botanist, and tells in detail of the wild flower life in these parts that are almost unknown to Westerners. We also learn something of the bird-life. Anthropology, politics, education, landscape, science, architecture, sinology, missions, all is grist that comes to her mill, and all are touched on, with greater or less thoroughness, as the reader is carried forward on the full tide of a flowing account, and finds himself fairly transformed into the writer's travel companion, so clear and vivid is the tale.

There are a number of minor slips as to matters of fact (as, that Foochow was opened to foreign trade in 1861) which should be corrected in another edition.

H. K. W.

Demonism Verified and Analyzed. By Rev. Hugh W. White, D.D.
The Mission Book Co. Shanghai, 1922, Illustrated, pp. v-155-vi.

Dr. White has been a mission worker in northern Kiangsu for nearly thirty years, and curiously enough, it is just thirty years since Dr. Nevius' work entitled, "Demon Possession and Allied Themes" appeared. The former work was much bulkier than the present one, but there is much similarity in the methods pursued by the two men in presenting the subject. The differences, however, are important: Dr. White spares us long and learned quotations from European authors to prove that learned men have considered demonism to be a fact, and confines himself more closely to the presentation of facts that have come under his direct notice, or the notice of trustworthy witnesses, in China. In the second place, Dr. White offers his

facts and his deductions "independent of the question of revelation," though without in any way concealing his conviction that the facts agree with "revelation," and that the interpretation of them is assisted by it. Stated in such an open and scientific fashion, we can judge them without bias, and without rousing any *odium theologicum*. Dr. White has evidently made a careful study of insanity, in western text-books, and has consulted noted American nerve pathologists. He seems to have left no stone unturned in an honest effort to get all the light possible. His conclusions will therefore command respect, even when we do not agree with them.

H. K. W.

Central and Local Finance in China. By Chuan Shih Li. New York Columbia University 1922.

We have had occasion to review several books in the past belonging to the series, 'Studies in History, Economics and Public Law,' issued by the Columbia University, and they have all been favourably received. The one under review is no whit behind those published in the past. It is a pleasure to welcome such a valuable book as this before us. It contains most valuable information on the subjects under treatment. Not only have we theories, principles presented in an orderly fashion, but the pertinent statistics are so full and so clearly arranged that the volume becomes a compendium of reference which makes it most easy for consultation. This is a work that all students of Chinese history would do well to keep near them. It opens with a description of the different grades of government in China: which is followed by a review of the relations between the various units of Chinese polity, and the attempt made to separate between local and national finances. Then follows a brief outline of the systems of national finance in leading countries, from which this country may derive guidance and help. This leads up to the author's views as to what ought to be some fundamental recommendations for the politico-fiscal readjustments between the Central, the Provincial and the Local Governments in China. The last chapter treats of the fiscal relations of the leased territories and the foreign settlements showing the fiscal bondage imposed on China by the various treaties. Each subject is treated comprehensively and fully. This book should lead the statesmen of China to consider the present anomalous state of the country's finances and to bring about a speedy change. The existing relations between the Central and the Provincial Governments is most unsatisfactory and unworthy of the country. The author is not without hope of an eventual readjustment which will place China in the front rank of the economically successful countries of the world.

A few misprints should be corrected such as *Tao-yun* for *Tao-yin* (p. 43) *Ignominious* for *ignominious* (p. 79). An omission of *as after inasmuch* (p. 67) and some words after *undercurrent* (p. 69) would improve the sentence. A reference to *Yi* in *Chung Yi Yuan* should also be noticed. Possibly at one time that was the romanized form. But *i* is much better, and *Yi* should be left for the sound of the *Ju sheng*. M.

The China Journal of Science and Arts. Edited by Arthur De C. Sowerby and John C. Ferguson.

We give a cordial welcome to this new Journal of which there are three numbers before us. It is not long since we had to regret the suspension of the *New China Review* which lapsed on the lamented death of the Editor. Whilst the one before us will in no sense supply the loss, nevertheless the appearance of the *China Journal of Science and Arts* will meet a distinct need. In recent years much investigation has been carried on in the field of science by talented men who have come to fill positions in the Universities and other departments, and the need for a magazine to express the results of their work has long been felt. This is shown by the great number of articles on modern science that have appeared in our own Journal, and in a sense we are glad to see a magazine devoted to these particular studies which will allow our own to devote its pages more especially to purely Chinese matters.

The Journal under review "is the outcome of a movement set on foot to form a Biological Society with a periodical of its own." It also becomes the official organ of "The China Society of Science and Arts" which is being organized. Other Societies will also avail themselves of its pages for a record of their proceedings. We congratulate Mr. Sowerby on the very successful initiation of this venture, and hope that he will be amply supported by the public, so that the magazine will become a commercial success as it will be a medium for setting forth much valuable study.

The contents of the first three numbers are full of variety. It would be tedious to recapitulate or even to mention the different themes that are presented to readers and students. We need only say that authoritative articles are given covering many fields and that those who are only interested in old Chinese art and learning, or in modern science and medicine will find ample material for meditation. The naturalist will not be disappointed as he turns the pages of these magazines, nor will the industrialist and the social worker peruse it in vain.

We heartily congratulate all concerned in the initiation and the production of this valuable contribution which if adequately supported is destined to be the avenue of much information concerning things Chinese.

Sound and Symbol in Chinese. By Bernhard Kalgren, Fil. Dr.
London, Oxford University Press.

The handling of words has been a favourite theme with critics of literature from the dawn of language to the present time. One of the earliest names, and the most renowned, in Chinese history is Hsu Shen, the author of the *Shuo Wen* who wrote on the characters. His most noted successor in modern times is Lo Chen-yü, who has written most valuable treatises on the character and who is happily still with us. From early times it has been shown that the secret of style lies not so much in words themselves as in the placing of them. Readers of the life of the poet Wordsworth will remember how much he makes of this, and the controversies he maintained in defending the use of simple and common words in poetry. Great and effective poetry depends on the arrangement of common words in proper rime and metre. With regard to the Chinese language, Marshman's golden rule occurs to the mind that position determines the value of a word in a sentence. Position and arrangement, then, are fundamental elements in the structure of all languages. Professor Kalgren has exhibited these two points in the fifth chapter of the book under review. The subject of this chapter is "How does China construct its sentences? How are the words combined to express thought?" He says that the "fixed monosyllabic character of the language must have a paramount influence in determining the structure of the sentence." In the Indo-European languages inflexion does much to help the hearer to determine the value of the word and find his way in a normal sentence. As inflexion and case-endings have a proneness to disappear from these languages so they tend to become more and more like Chinese. And the question arises whether the Chinese was at any time an inflected language. This has been suggested by others and the author of this manual seems to support the theory. It is by no means proved. We are inclined to doubt it. For one thing primitive man used simple words to express his thoughts, adding separate words as they were needed to mark the person and the times and the conditions. All modifications were done by separate words. As we have and know the state of the language from very early times it should be expected that traces of inflexion would be found more than the flimsy proofs that are caught at now. The existence of tones so far from being a suggestion of being the remains of inflexions we should be rather inclined to regard them as an indication of the absence of terminal endings and inflexions.

How Chinese sentence structure works out in practice is shown by a piece of prose. We question the utility of this. We should have preferred if Mr. Kalgren had discussed whether the colloquial of to-day was in any respect similar to the ancient language of the *Book of Histories* or the *Annals*. This is held by some.

The structure of sentences implies the study of words: and this is done in the preliminary chapters of the book. Students will find much valuable help from a perusal of these. We very cordially commend the work to all students of Chinese.

Five Hundred Proverbs. Compiled by Captain A. J. Brace, F.R.G.S.

These proverbs are commonly used in West China. In Vol. L of the JOURNAL we reviewed the 'Sayings of the Mongols' as seen in their proverbs. Now we have 'sayings' from quite another quarter of the empire. Captain Brace has divided his compilation under sixteen heads, beginning with 'Moral Teaching' and ending with the 'Miscellaneous.' Most departments of life are included. These are very clearly arranged and printed in good type. The Chinese text is given and a translation. In many cases corresponding proverbs in English are given. Under No. 40 we think that Milton's lines 'The heart is its own place And of itself can make a heaven of hell a hell of heaven' would even be more apposite than the comparative instance quoted. We question whether the Chinese version of No. 2 is correctly given. Usually the proverb runs *Shun t'ien chó ts'un, Nieh t'ien chó wang* (順天者存, 逆天者亡). Which means *Those who follow Heaven abide, those who disobey Heaven die*. Some improvements might be made in some of the present translations. For example No. 11 is translated, 'Instead of blaming others we should blame ourselves. Instead of forgiving ourselves, we should forgive others.' Would it not be truer to translate the proverb in this way: 'Blame yourself with the same mind as you blame others. Forgive others with the spirit you would forgive yourself.' It is a nice turn of the Chinese language that demands some such translation.

A new worker in the language is always welcome and we are glad to see the results of Captain Brace's work put into this volume. We shall better appreciate the views of the people of Western China on life and men from having this work.

It is published by the Canadian Methodist Mission Press, Chengtu, which has done its work well. The price is 50 cents, which is quite cheap.

Dschung Kuei, Bezwingen der Teufel. A popular ancient Chinese book translated for the first time by Prof. Dr. du Bois Reymond. (Kiepenhauer, Potsdam).

Of course, like all right-minded people, you usually read the preface of a book *last* (if you have not by then forgotten it); but do not follow that excellent rule in this case—even though in this case

the preface is modestly tucked into an appendix, and requires some hunting for. For to start in at p. 1 of "Dschung Kuei" is like plunging in at the deep end when a poor swimmer—you had better go round to the steps and make sure of your footing, for there is surely little virtue in floundering, and it only takes away your breath—which is exactly what happens if in the case of this book you begin at the beginning. In the preface at the back there is an extremely interesting account of how Professor Du Bois Reymond came to make this translation, and what this entertaining volume is about. We learn that, though the real name of the author and the exact time of publication is unknown, yet it is a most vivid picture of the author's times. We learn that the fictitious Dschung Kuei was a kind of Chinese Don Quixote who "rode abroad redressing human wrongs" by the simple rule of "Off with his head!"—his victims being the devils of the title. We see that, whatever we may think of anonymity in our day, it was probably an absolute necessity for our author, seeing that his "devils" were most likely the leading men of his own *entourage*!—else he would have suffered at a very early stage of his career the punishment he was so fond of inflicting; only it is a pity he was so successfully nameless that we still do not know for certain who he was.

Dschung Kuei was early provided with a list of "Wanted's", and found he had undertaken a harder task than he had expected, for he says: "I should not have thought there were so many devils in the world." To judge from their names, they were an entertaining crowd: "The Swindling Devil," "The Cheeky Devil," "The Dirt Devil," (our heart rather goes out to the simply named "Poor Devil," who sounds familiar), and so on,—ending up with "Goggle-eyed Foolishness, the Great Ruler," who seems to be called "Goggle-fool" for short, (but always with "Great Ruler" added).

It seems to have been Dschung Kuei's cheerful task to go round beating up and slaying these creatures, and the ten chapters of this work are an account of his exploits. All sorts go to make up the matter: you pass from delicate verse on one page to the coarsest force on the next; you feel bewildered by the piled-up crazy fantasies, and are then brought to earth with a bump by some piece of shrewd, every-day wisdom. (Thus, "A sad person had better not talk with a sad person"; "If I keep money, I can't use it; if I use it, I can't keep it"). The Inquisitive Devil and the Sluggish Devil are put right by being cut in halves, and a half of each being joined together; it is gratifying to know they said "Thank you" for this kind act.

The reader ought to know that the numerous asterisks in the text refer to the list of explanations at the end of the volume; these are in *alphabetical* order, and under two categories: proper names, and obscure expressions. Besides a misprint ("Dummklotz" on p. 232),

I can find only two things which I should have liked different : that is, a figure on each page giving the number of the particular chapter would have been an enormous help in turning up any special passage ; and a list with the chapter-headings at the beginning or the end of the book would have also been interesting, (though not so essential as I venture to consider the figures on each page). The seven Chinese pictures add greatly to the interest of the whole book.

M. C.

NOTES AND QUERIES.

Miss Elizabeth Keith held an Exhibition of Colour Prints, on December 4th and 5th, 1922, under the auspices of the *N.C.B.R.A.S.* in the Society's Lecture Hall. These prints, executed by the Japanese methods of Wood Blocks cut from the original sketch, comprised scenes of Korea, China and Japan, and were of great interest.

The artist shows a keen feeling for Oriental scenes, and figures which she interprets with rare skill.

Especially valuable, as records of a passing civilization, were the prints dealing with Korean subjects. After the Exhibition, Miss Keith presented a folio of these to the *N.C.B.R.A.S.*, the value being enhanced by notes to each written by that great authority on Korean Subjects—Dr. Gale of Seoul. In addition to the prints presented by Miss Keith, the Society acquired one by purchase, *i.e.* A Korean Scholar; and one as a gift from Mr. R. D. Abraham, "A Game of Chess." The folio containing these pictures is on view in the Library and should prove a source of great interest to Members of the Society.

It is often a matter of enquiry why the word for *hsing* (姓) surname, has the woman radical. The reason seems to be that it is a remnant of earliest conditions, when the wife dwelt in her mother's house, and descent was counted only through women. Thus in the word *hsing* we have enshrined a history of primitive life.

In primitive times *blood-feud* was restricted in China as in all other tribes. When matriarchate was in vogue only those related to the mother were involved. When patriarchate was in force only those on the father's side were implicated.

The cult of the serpent is very ancient and general. It is respected among many peoples who do not worship it. Some regard it as the incarnation of an ancestor, and the souls of the dead are said to take up their abode in the serpent. So some people refuse to eat the serpent. In some parts of China it is worshipped, more

particularly in the North. In Canton one species is used in great feasts. To have it is a great honour, more highly esteemed than shark's fins. But they must be cooked in pairs or in threes, never singly.

In the *Encyclopædia of Ethics and Religion* we read that "In common with many other nations, the Egyptians believed in the magical power of images of gods and men. These images, made of wax, and smuggled into the house of the person to be injured, were believed to 'cripple the hand of man.' The standard instance occurs in the trial of certain conspirators against Rameses III, where it was proved that the 'superintendent of the cows' had taken a magical book from the Pharaoh's images, and introduced them into the palace for the purpose of injuring Rameses. This belief plainly comes down from a very early period, as a waxen crocodile is used to punish a criminal in the earliest of Egyptian folk-tales, whose action is supposed to take place in the time of the third dynasty."

The Chinese too have some such belief. They made little Mannikins of flour, dip them and fry them in oil. They are given to the object of dislike and hatred, who after unconsciously eating these suffers from eruption of the skin.

It is a general belief of the superstitious in ancient times that images had magical powers.

The Rev. A. C. Moule was invited by the Society to represent it at the Congress of Orientalists held in Paris in July 1922. Mr. Moule writes on his visit, "I was unable to be present at the opening reception at the Musée Guimet on the 10th July, but attended all the other meetings and receptions, beginning with the formal seance at the Sorbonne on July 11th, when the President of the Republic and the Minister of Public Instruction were present and spoke. Other speeches on that occasion were by M. Senart, the President of the Société Asiatique and by four of the foreign delegates including Mr. F. W. Thomas who represented the Royal Asiatic Society and the Indian Government. It was interesting to a Chinese student to notice that the only thing in M. Senart's speech of considerable length which was applauded was an allusion to the late Professor Chevanne. As far as I could discover the only representative of Chinese studies among the foreign delegates were Sir E. Denison Ross and myself, while Paris alone contributed, from Professors of Chinese, Cordier, Vissière, Maspero, and Pelliot and the Chinese lecturer, Mr. Chu Chia-chien. Of the five uniforms of the Academy which I counted on the platform that afternoon two (those worn by Cordier and Pelliot) were a compliment to the importance of China. It was pleasant (to me at least) to reflect that the four distinguished men

I have named have studied Chinese for its literary, linguistic, historical, and antiquarian rather than for its political and commercial value : but it was not pleasant to reflect that, if the Asiatic Society had not given their gold medal to Professor Giles only the week before, it would have been hard to think of one academic or state recognition of sinology conferred in England. Other brilliant and delightful occasions followed, ending with a dinner at which the guests were received by MM. Senart and Cordier.

Other branches of Oriental study in England sent strong representatives. And America was well represented not wholly by Orientalists. I am most grateful to the Society for having given me the opportunity of being present."

ADDITIONS TO THE LIBRARY.

JULY 1922—JUNE 1923.

(P)—Indicates Books presented.

		<i>Authors, etc.</i>
070—P 27	The Journalism of China.	<i>Patterson, D. D.</i> (P)
133.4—B 33	Dschung Kuei, Bezwingen der Teufel.	<i>Cl. du Bois Reymond, M. D.</i> (P)
181—B 83	The Philosophy of Human Nature by Chu Hsi.	<i>Bruce, J. P.</i> (P)
235—W 58	Demonism Verified and Analyzed.	<i>White, H. W.</i> (P)
275.1—Sta 1	The Christian Occupation of China.	<i>Stauffer, M. T.</i> (P)
294.1—El 3	Hinduism and Buddhism, 3 vols.	<i>Eliot, C. Sir</i> (P)
297—An 1	Die Person Muhammeds.	<i>Andree, Tor</i> (P)
297—H 86	Notes on Muhammadanism being Outlines of the Religious System of Islam.	<i>Hughes, T. P.</i>
297—N 98	Kleinere Schriften des Ibn Al-' Arabi.	<i>Nyberg, H. S.</i> (P)
299.51—G 75	La Religion des Chinois.	<i>Garnet, M.</i> (P)
336.51—L 62	Central and Local Finance in China.	<i>Li Chuan Shih</i> (P)
394.3—C 41	Goh, or Wei Chi, a Handbook of the Game and full instructions for Play.	<i>Cheshire, H. F.</i> (P)
495.1—K 12.1	Sound and Symbol in Chinese.	<i>Karlgren, B.</i> (P)
526.99—H 34.0	Report on the Hydrography of the Whangpoo, 1918.	<i>Heidenstam, H. von</i> (P)
526.99—H 34.12	Geology of the Yangtse Estuary.	" " " (P)
526.99—H 34.13	Hydrological Data for the Yangtse Estuary up to 1918.	" " " (P)
526.99—H 34.14	The Port of Shanghai.	" " " (P)
526.99—H 34.15	The Improvement of the Huangpu River 1918.	" " " (P)
526.99—H 34.16	The Hydrology of the Hangchow Bay.	" " " (P)
526.99—H 34.17	Report on Soil and Sub-soil.	" " " (P)
526.99—H 34.18	Report on Physical Properties of Soil.	" " " (P)
526.99—H 34.19	Report on Various Tests and Mud Friction Test.	" " " (P)
526.99—H 34.110	Report on Pile Tests.	" " " (P)
526.99—H 34.111	Report on Wharf and Pier Design.	" " " (P)
526.99—H 34.112	Report on the Future Development of the Shanghai Harbour 1918.	" " " (P)
526.99—H 34.113	1917 Memorandum on a "Port de Vitesse."	" " " (P)
526.99—H 34.114	Project for the continued Regulation of the Whangpoo 1912.	" " " (P)
526.99—H 34.115	Preliminary Project for the Regulation of the Soochow Creek 1919.	" " " (P)

		<i>Authors, etc.</i>	
526.99—H 34.116	Report by Committee of Consulting Engineers, Shanghai Harbour Investigation. Maps : (1) Lower Whangpoo and Woosung Anchorage.	<i>Heidenstam, H. von</i>	(P)
	(2) Whangpoo from Seven Mile Reach to Black Point.	" " "	(P)
	(3) General Map.	" " "	(P)
555.51—Ch 1	The Geological Survey of China, Bulletin.	" " "	(P)
555.51—Ch 1.1	The Geological Survey of China, Special Report.	" " "	(P)
555.51—Ch 1.11	The Geological Survey of China, Memoirs.		(P)
561—Ch 12	Palaeontologia Sinica Series A. Vol. I. Fasc. I. Zur Alttertiären Flora der Südlichen Mandschurei von Rudolf Florin.		(P)
564—Ch 12	Palaeontologia Sinica Series B. Vol. I. Fasc. I. Ordovician Fossils from North China by Amadens W. Graban, s.d.		(P)
563—Ch 12	Palaeontologia Sinica Series B. Vol. II. Fasc. I. Palaeozoic Corals of China, Part I. Tetraaseptata by Amadens W. Graban, s.d.		(P)
590—M 46	Beitrage zur Fauna sinica.	<i>Mell, R.</i>	(P)
598.2—D 27	+Les Oiseaux de la Chine 2 vols.	<i>David, A. et Oustalet, E.</i>	(P)
677—K 19	Kêng Chih T'u, Illustrations of Husbandry and Weaving.		(P)
709.51—C 62	Dogs of China and Japan in Nature and Art.	<i>Collier, V. W. F.</i>	(P)
780.51—So 8	La Musique en Chine.	<i>Soulie, G.</i>	(P)
912.512—D 11	Carte de la Province du Kiang Sou au 2000.000e 1ere Feuille. (Changhai-Wousieh).	<i>Dugont, H.</i>	(P)
913.54—H 17	Catalogue of the Museum of Archaeology at Sanchi, Bhopal State.	<i>Hamid, M. M., and others.</i>	(P)
915—K 32	The Face of Manchuria, Korea and Russian Turkestan.	<i>Kemp, E. G.</i>	(P)
915.1—B 27	The Chinese at Home.	<i>Bard, E.</i>	(P)
915.1—K 32	Chinese Mettle.	<i>Kemp, E. G.</i>	(P)
915.11—W 67	Old Highways in China.	<i>Williamson, I.</i>	(P)
915.12—Ay 3	Some Notes on Puto Shan.	<i>Ayscough, F.</i>	(P)
915.13—D 28	Life in West China.	<i>Davidson, R. J. and Mason, I.</i>	(P)
915.13—H 79.1	Szechwan—its Products, Industries and Resources.	<i>Hosie, A.</i>	(P)
915.13—M 78	An Australian in China.	<i>Morrison, G. E.</i>	(P)
915.46—N 41	Thirty Years in Kashmir.	<i>Neve, A.</i>	(P)
920—F 1	My Chinese Marriage.	<i>F., M. T.</i>	(P)
922—T 11	Hudson Taylor in Early Years and the Growth of a Soul.	<i>Taylor, H. Dr. and Mrs.</i>	(P)
925—B 63	The Life and Work of Sir Jagadis C. Bose.	<i>Grddes, P.</i>	(P)
951.2—C 52	A Short History of Shanghai.	<i>Clark, J. D.</i>	(P)
951.9—C 13	With the Empress Dowager of China.	<i>Carl, K. A.</i>	(P)
951.9—C 46	Thirty-Years in Moukden 1883-1913.	<i>Christie, D.</i>	(P)
951.9—D 41	Americans in Eastern Asia.	<i>Dennett, T.</i>	(P)
951.9—G 36	Forces Mining and Undermining China.	<i>Gibson, R. R.</i>	(P)
963—K 83	Traditions de Tsazzege et Hazzega Annales et Documents.	<i>Kolmodin, J.</i>	(P)

- Harvard Oriental Series :—Vol. 12-15; 18-20; 21; 24; 28-30. (P)
 University of Wisconsin Studies :—
 In the Social Sciences and History. Nos. 1-3. (P)
 In Science Nos. 1-3. (P)
 In Language and Literature Nos. 1-13. (P)
 Oberlin College :—
 Laboratory Bulletin Nos. 17-24; 26-31. (P)
 Mycological Notes Nos. 66-67. (P)
 The China Law Review, Vol. I.
 Proceedings of the National Academy of Science, Vol. VIII. (P)
 Bulletin of the Metropolitan Museum of Art, Vol. XVI (Nos. 1-2, 4-12.) Vol. (P)
 XVII (Nos. 1-3, 5-11.) Vol. XVIII (Nos. 1-4.) (P)
 Sluyter's Monthly East Indian Magazine, Vol. II (Nos. 3-12) Vol. III (Nos. (P)
 1-12) Vol. IV (Nos. 1-2.) (P)

NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS, 1923

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 Languages orien- tales vivantes, Paris	1886
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	1888
Parker, Prof. E. H.	18 Gambier Terrace, Liverpool	1877
Pelliot, Prof. Paul... ..	38 Rue de Varenne (VII), 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
Stanley, Dr. A.	2 Wildwood Road, Hampstead, London, N.W. 11	1905
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	1895

MEMBERS.

(The asterisk denotes Life Membership).

*Abraham, R. D.	23 Peking Road, Shanghai ...	1914
Adams, Rev. A. S.	American Baptist Mission, Chang- ning, Swatow	1923
Adlam, Miss Edith M.	146 Route Pere Robert, 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 Butterfeld & Swire, Tsingtao	1917
American Women's Club, Literary Dept.	c/o Mrs. H. A. Wilbur, 124 Dix- well Road, Shanghai	1922
Ancell, Rev. B. L.	Am. Church Mission, Yangchow ...	1911
Andersson, Dr. J. G.	Ta Tsao Chang, Peking ...	1919
Archer, Allan ...	British Consulate, Chungking	1915
Arlington, L. C.	Chinese Post Office, Peking ...	1917
Arnold, Julian H.	American Legation, Peking ...	1904
Bahnsen, J. J.	G. N. Telegraph Co., Shanghai ...	1909
Bahr, P. J.	165 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
Baker, D. C.	Methodist Episcopal Mission, Taian, Shantung	1923
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.G.	British Consulate-General, Shai...	1906
Bates, J. A. E.	31 Yu Yuen Road, Shanghai...	1919
*Bayne, Parker M.	West China Union University, Chengtu	1911
Beale, Mrs. L.	Wesleyan Methodist Missionary Soc., Linyung, Hunan	1922

Name	Address	Year of Election
Beaman, W. F.	Shanghai College, Shanghai	1921
*Beauvais, J.	Consul-General, Maison Duffan, Place Antoine de Moelhon Ville- franche de Rovergue Aveyron, France	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.	157 Barker Road, Hongkong	1905
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Bierens de Haan, D.	33 Duinweg, The Hogur, Holland	1920
Binet, Marcel	Credit foncier d'Extreme-Orient, Tientsin	1920
Birdwood, Christopher	Ilbert & Co., Shanghai	1921
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
Bos, W.	c/o Mackenzie & Co., 7A Canton Road, Shanghai	1923
Bosworth, Miss S. M.	13 North Szechuen Road, Shanghai	1919
Botham, Rev. Mark E.	C. I. M., Lanchow, Kansu	1921
Bournonville, C. de		
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1920
*Box, Rev. Ernest	Medhurst College, Shanghai	1897
Brace, Capt. A. J.	Y.M.C.A., Chengtu	1897
Brenan, J. F.	British Legation, Peking	1921
Brennerman, Mrs. J. J.	97 Rue Massenett, Shanghai	1922
Brett, Mrs. J. H.	Int. Banking Co., Shanghai	1922
Brisker, M. G.	Lever Bros., The Bund, Hankow	1920
Bristow, H. B.	H. H. Bristow, British Consulate Kiungchow	1921 1897
Bristow, H. H.	British Consulate, Kiungchow	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.	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.	Lung Hai, Chengchow, Honan	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.	c/o A. W. Burkill & Sons, Shanghai	1912

Name	Address	Year of Election
Burkill, Mrs. A. W.	<i>c/o</i> A. W. Burkill & Sons, Shanghai	1912
Burnie, C. M. G.	Yangtze Insurance Assn., Ltd., Shanghai	1923
Burns, Mrs.	<i>c/o</i> Am. Trading Co., 319 Avenue Joffre, Shanghai	1916
Butland, C. A.	Asiatic Petroleum Co., Chungking, Szechuan	1920
Caldwell, 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.	Maclavish & 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.	Shanghai	1921
Chase, Dr. Lewis, Ph. D.	Government University, Peking...	1923
Chen, W. Hanming	<i>c/o</i> North China Daily News, Shanghai	1923
Chatley, Herbert, D.Sc.	8 Route Francis Garnier, Shanghai	1916
Ch'ên Kuo-ch'uan	<i>c/o</i> 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, John W.	Shanghai	1921
*Clementi, C.	Colonial Secretary's Office, Colombo, Ceylon	1905
Clennell, W. J.	British Consulate, Foochow	1921
Coales, O. R.	British Consulate, Teng Yuch, Yunnan	1906
Cole, Rev. W. B.	M. E. M. Hingwa	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
Commijis, 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.	<i>c/o</i> Presbyterian Mission Press, Shanghai	1908
Craig, A.	The University, Manila	1914
Crofts, Geo.	<i>c/o</i> Geo. Crofts & Co., Tientsin ...	1921
Crow, C.	21 Whangpoo Road, Shanghai	1913
Cunningham, E. S.	American Consulate-General, S'hai	1922
Cupeli, M.	C.M.C., Lungchow	1918
Danner, Mrs.	Shanghai	1920
Danton, G. H.	Tsing Hua College, Peking	1918

Name	Address	Year of Election
*Darch, O. W.	c/o A.P.C., Canton ...	1922
Davey, W. 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.	235 Avenue de Roi Albert, S'hai ...	1912
*Deas, Stuart ...	Butterfield & Swire, Hankow ...	1919
Denham, Mrs. J. E. ...	c/o C.P.O., Peking ...	1919
Dick, L. S.	Collins & Co., Shanghai ...	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., Chungtu ...	1920
Donald, William H. ...	25 Tsungpu Hutung : East, Peking ...	1911
Dorsey, W. Roderick ...	U.S.A. Consular Service, Florence, Italy ...	1911
Douglas, Miss L. ...	10 Woosung Road, Shanghai ...	1922
Dovey, J. W.	c/o A.P.C., The Bund, Shanghai ...	1918
Doyle, J. E.	c/o Shanghai Mercantile Printing Co., 9a Kiangse Road, Shanghai ...	1921
Drago, G. D.	350 Park Avenue, New York ...	1918
*Drake, Noah F. ...	Fayetteville, Arkansas ...	1911
*Drew, E. B.	Cambridge, Massachusetts ...	1892
Du Mouceau, Comte L. ...	Russo Asiatic Bank, Shanghai ...	1909
Dumon, Fernand ...	Ecole Municipale Francaise S'hai ...	1910
Duncan, A. McL. ...	C. M. Customs, Shanghai ...	1922
Edgar, Rev. J. H. ...	c/o China Inland Mission, Kwan H'ien, Szechuan ...	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. ...	123 Weihaiwei Road, Shanghai ...	1922
Engel, Max, M., C.E. ...	89 Kuan Yin Sz Hutung, Peking ...	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking ...	1915
Essex Institute, Librarian ...	Salem, Massachusetts ...	1906
Evans, Joseph J. ...	Evans & Sons, 30 North Szechuen Road, Shanghai ...	1916
Exter, Bertus van, C.E. ...	c/o E. J. Muller, C.E., 17, Museum Road, Shanghai ...	1916
Fardel, H. L.	Municipal School for Boys, S'hai ...	1918
Fautereau-Vassel, Mms. P. de ...	...	1921
*Fearn, Mrs. J. B. ...	30 Route Pichon, Shanghai ...	1911

Name	Address	Year of Election
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
Finch, A. B.	c/o "Shanghai Times," Shanghai	1922
Firth, Miss M.	Boone Road Public School, S'hai	1920
Fischer, Emil, S.	Tientsin	1894
Fisk, G. W.	Kailan Mining Co., Tongshan, Chihli	1919
Fitch, George A.	Y.M.C.A., Shanghai	1921
Flemons, Sidney	48, Rue Amiral Bayle, Shanghai...	1917
Fletcher, W. J. B.	Nam Wu College, Canton	1916
Fox, Harry H., C.M.G.	British Legation, Peking	1907
Franck, Rev. G. M.	British & Foreign Bible Society, Chengtu	1922
Fredet, J.	Chambre de Commerce Française, Shanghai	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, Changchun, Manchuria	1911
*Gamble, Sidney D.	4 Westmoreland Place, Pasadena, California	1922
Gardner, H. G.	c/o Hongkong & Shanghai Bank, 9 Gracechurch St., London, E.C.	1906
Garner, Dr. Emily	Nanking	1911
*Garritt, Rev. J. C.	S.M.C. Chief Sanitation Chemist, Shanghai	1907
Gaunt, Percy	C.M.S., Hangchow	1921
Gaunt, Rev. T. H.	c/o Asiatic Petroleum Co., Ltd., Hangchow	1923
Gearey, Miss G.	c/o Dodwell & Co., Hongkong ...	1922
*Gerken, Chas.	73 Avenue des Champs Elysées, Paris	1921
Getty, Miss Alice	Via Quintino, Salla No. 4, Milano, Italy	1893
Ghisi, E.	12 Weihaiwei Road, Shanghai ...	1915
Gibson, H. E.	C. M. Customs, Ningpo	1918
Gilchrist, Edward	P. & T. Times, Peking	1920
Giles, W. R.	c/o British Cigarette Co., Hankow	1915
Gilliam, J.	American Legation, Peking	1911
Gillis, Captain J. H.	Nanking	1919
Gish, Rev. E. P.	1A Peking Road, Shanghai	1919
Goldring, P. W.	231 Palace Hotel, Shanghai	1920
Goldring, Mrs. P. W.	11 Wayside Road, Shanghai	1916
Grant, J. B.		

Name	Address	Year of Election
Graves, Bp. F. R., D.D.	St. John's University, Shanghai ...	1918
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, Lung- chingtsun, via Hunchun, Man- churia	1918
*Grodtmann, Johans	Shanghai	1898
Groff, G. W.	Canton Christian College, Canton	1923
Grosbois, Ch., M.A.	Ecole Municipale Française, 247 Avenue Joffre, Shanghai	1922
Grosse, V.	Bureau of Russian Affairs, S'hai	1912
Grunman, G.	3 Route Dollfus, Shanghai	1923
Gull, E. Manico	British Chamber of Commerce, Shanghai	1915
*Gunsberg, Baron G. de	9 Rue Pommere (XVI), Paris ...	1908
Gwynne, T. H.		1913
Gyles, H. A. D. J., Commr. ...	Hongkong	1919
*Hackmann, H.		1903
Hail, Rev. W. J., PH.D.	Yale-in-China, Changsha	1922
*Hall, J. C.	49 Broadhurst Gardens, Hamp- stead, N.W.	1888
Hamilton, A. de C.	c/o The American Consul, Omsk, Siberia	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, Ningpo	1903
*Harding, H. I.	British Consulate-General, Kashgar	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
Harvey, Rev. E. D.	Yale-in-China, Changsha	1923
Hawkings, W. J.	30 Gordon Road, Shanghai	1920
Hays, Miss Florence C.	St. Johns University, Shanghai...	1922
Heacock, Mrs. H. E.	103 Szechuen Road, 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
Henry, J. M.	Canton Christian College, Canton	1922
Hers, Joseph	Lunghai Railway, Peking	1907
Hickling, N. W.	134 Weihaiwei Road, Shanghai ...	1922
Hicks, Dr. E. P.	Health Dept., S.M.C.	1923

Address	Name	Year of Election
*Hilderbrandt, Adolf	Berlin-Lichterfeld West, Albrechtstr 8a	1907
Hill, Dr. R. A. P.	1 Honan Road, Shanghai	1921
Hiltner, Dr. W. G.	543 Avenue Joffre, Shanghai....	1920
Hinckley, F. E., PH.D.	Merchants Exchange Building, San Francisco	1907
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hirsch, Rabbi W.	40 Seymour Road, Shanghai....	1923
Hodges, Mrs. F. E.	69 Route de Say Zoong, Shanghai	1915
*Hodous, Rev. L.	Kennedy School, Hertford Conn., U.S.A.	1913
Hoettler, A.	6 Siking Road (2nd floor) Shanghai	1910
Holmstrom, J. E.	Peking-Mukden Ry., Chulinh, Fengtien	1922
Houghton, Charles	S.M.C. Health Office, Shanghai ...	1908
Howell, E. B.	Native Customs, Tientsin	1909
Hudson, Mrs. Alfred J.	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., Zakhkow, Hangechow ...	1921
Hume, E. H., M.D.	36 Lincoln St. Newhaven, Conn., U.S.A.	1922
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
India Office Library	Whitehall, London, S.W. 1	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, Sir J. W., K.C.M.G.	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, Washington, D.C.	1912
Johnston, R. F.	Peking	1907
Joly, P. B.		1913
Jones, H. J. S.	Shanghai Hangechow-Ningpo Rly., Shanghai	1923
Jong, Th. de J.	Netherlands Legation, Peking ...	1914
Jordan, Dr. J. H., M.C.	Health Office, Shanghai	1922

Name	Address	Year of Election
Jorgensen, O.	G. N. Telegraph Co., Copenhagen, Denmark	1913
Joseph, S. M.	Palace Hotel, Shanghai ...	1920
*Jost, A.	Sulzer, Rudolf & Co., Zurich, Switzerland	1912
Justesen, M. L.	c/o L. V. Lang, 8 French Bund, Shanghai	1913
Karlbeck, O.	Peng Pu ...	1914
Karlgren, Dr. B.	University of Gothenburg, Sweden	1922
Kashiwada, T.	112 Range Road, Shanghai ...	1913
Kellogg, C. R.	Fukien Christian University, Foochow	1919
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
Elmer, 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	1915
Kopp, E. C.	Shanghai ...	1919
*Krebs, E.	...	1895
Krisel, A.	18 Jinkee Road, Shanghai ...	1914
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.	73 Szechuen Road, Shanghai ...	1909
Lachlan, Miss A.	Victoria Nursing Home, Shanghai	1923
Laforest, L.	Peking Tramway Co., Peking ...	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 Haven, Conn., U.S.A.	1912
*Laufer, Dr. Berthold ...	Field Museum of National History, Chicago	1901
Laurence, L.	c/o Jardine, Matheson & Co., Shanghai	1923
*Laver, Capt. H. E.	Head Street, Colchester, Essex ...	1912
Leach, W. A. B.	Municipal Offices, Shanghai ...	1914
Leavens, D. H.	Yale-in-China, Changsha ... U.S.A.	1917
*Leavenworth, Chas. S.	79 Howe St., New Haven, Conn. U.S.A.	1901
Lee, A. W. Simms ...	St. James' High School, Wuhu...	1923
Lete, W. Rockwell ...	Fenchow, Shansi ...	1918
*Leslie, T.	Elmers Glen, Salfords, Horley, England	1914

Name	Address	Year of Election
Lester, Miss E. S.	McTyeire School, Hankow Road, Shanghai	1919
Levine, C. O.	Canton Christian College, Canton	1923
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
Light, S. F.	University of Amoy, Amoy	1922
Linde, Mrs. de	32H Markham Road, Shanghai ...	1922
*Lindsay, Dr. A. W.	Chengtu, Szechuen	1910
*Little, Edward S.	30 Gordon Road, Shanghai	1910
Liversidge, Rev. H.	China Inland Mission, Kaiting ...	1922
Lockwood, W. W.	120 Szechuen Road, Shanghai ...	1913
Lofting, J. H.	Trollope & Colls, 56 Szechuen Road, Shanghai	1922
Lord, Rev. R. D.	Taianfu, Shantung	1918
Lord, Samuel	88 Kiukiang Road, Shanghai...	1921
Lowson, A. B.	Hongkong and Shanghai Bank, Shanghai	1922
Lucas, S. E.	Chartered Bank, Peking	1906
Lumsden, Miss, F.R.G.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
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
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
Mackinlay, Miss M. F.	6 Annam Road, Shanghai	1921
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	1913
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, Mentowkow Mines Mentowkow, Chihli	1922
*Marsh, Dr. E. L.	14 Kiukiang Road, Shanghai... ..	1908
Marshall, R. Calder	1A Peking 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
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

Name	Address	Year of Election
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 Corpora- tion, 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
McIntosh, Miss E. W.	Canadian Church Mission, Kwei- tehfufu, Honan	1923
McInnes, Miss G.	c/o Hongkong & Shanghai Bank, London	1913
McMillen, O. W.	Union Middle School, Canton ...	1923
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
Mengel, E.	Supt. Chinese Telegraphs, Yun- nanfu	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.	38 Connaught Road, Shanghai ...	1910
Merrins, Dr. E. M.	St. John's University, Shanghai...	1916
Mesny, H. P.	c/o Dunlop Rubber Co., (China) Ltd., 23 Avenue Edward VII	1911
Meyer, H. Fuge	Whangpoo Conservancy, Shanghai	1920
Mills, E. W. P.	H.B.M. Consulate, Ichang	1920
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow ...	1913
Molines, Edouard	Credit Foncier d'Extreme-Orient, Hankow	1920
Moninger, 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, Chengtufu, W. China	1922
Mortensen, Rev. Ralph	Kikungshan, Honan	1920
Mostaert, E.	Lung Hai Railway, Chengchow, Honan	1922
Moule, Rev. A. C.	Trumpington Vicarage, Cambridge	1902
Mullett, Dr. H. J.	Dental Hospital, Chengtu	1921
Mulock, Capt. G., R.N.	15 Route Pottier, Shanghai	1922
Munn, Rev. Wm.	c/o C.M.S. Salisbury Square, London, E.C.4.	1922

Name	Address	Year of Election
Munro-Faure, P. H.	c/o A. P. C., Hangchow	1910
Münter, L. S.	G. N. Telegraph Co., Peking	1922
Munthe, Mrs.	43 Hsiao T'ien Shui Ching Hu-tung, Peking	1921
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	c/o 8 Billiter's Square, London E.C.	1917
Newman, Kenneth	15 Peking Road, Shanghai	1921
Nicholson, William	Butterfield & Swire, Hongkong	1919
*Nielsen, Albert	c/o De No Fø, Christiania, Norway	1894
Nordquist, O.	C. P. O., Nanking	1920
Norman,	The China Press, Shanghai	1912
Nystrom, E. T.	Shanghai University, Taiyuanfu	1920
Oakes, W. L.	W. M. S., Changsha	1919
*O'Brien-Butler, P. E.	c/o Foreign Office, London	1886
*Ohlmer, E.		1885
Ollerton, J. E.	Shanghai	1916
Ottewill, H. A.	c/o H.B.M. Consulate General, Shanghai	1913
Ouskonli, M. H. A.	Shanghai	1917
Paddock, Rev. B. H.	Yen Ping Fu, Foochow	1916
Pade, K. F.	G. N. Telegraph Co., Shanghai	1920
Pagh, E. K.	G. N. Telegraph Co., Shanghai	1903
*Palmer, W. M.	Salt Gabelle, Peking	1914
Parker, Rev. Dr. A. P.	6 Young Allen Terrace, Shanghai	1901
Parsons, E. E.	12 Hankow Road, Shanghai	1916
Pasquier, G. A.	North China Daily News, Shanghai	1922
*Paterson, J. J.	Jardine Mathieson & Co., Shanghai	1922
Patrick, Dr. H. C.	22 Whangpoo Road, Shanghai	1912
Pearce, Sir Ed.	46 Hart Road, Shanghai	1923
Pearson, C. Dearne	69 Kiangse Road, Shanghai	1908
Peet, Gilbert E.	6 Jinkee Road, Shanghai	1918
Peffer, Nathaniel	c/o Pacific Bank, 57th St. and Madison Avenue, New York	1918
*Peiyang University Librarian	Tientsin	1911
Penfold, F. G.	1A Peking 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.	North China Union Language School, Peking	1915

Name	Address	Year of Election
Pfister, Dr. M., M.B.C.P., L.R.C.P.	Peking Union Medical College, Peking	1922
Phillips, H., O.B.E.	British Consulate, Harbin	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
Pomeroy, E. C.	56 Route Doumer, Shanghai	1923
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	1918
Pratt, J. T., C.M.C.	British Consulate-General, Nanking	1909
Pratt, R. S.	H.B.M.'s Consulate-Gen., Tientsin	1921
Prentice, John	47 Yangtszepoo Road, Shanghai	1885
Price, Mrs. Maurice	c/o Prof. M. Price, University of Chicago, Ill., U.S.A.	1919
*Pye, Rev. Watts O.	Fenchow, Shansi	1917
Quien, F. C.	Netherlands Harbor Works, Peking	1913
Quin, Mrs. J.	3 Kiukiang Road, Shanghai	1916
Quigley, Prof. H. S.	Department of Political Sciences, University of Minnesota, Minneapolis, Minn., U.S.A.	1923
Raaschou, T.	Danish Consul-General, Shanghai	1912
Raeburn, P. D.	C. M. Customs, Shanghai	1916
Ramondino, F.	Italian Legation, Peking	1922
Rankin, C. W.	18 Quinsan Road, Shanghai	1915
Rees, Rev. Dr. W. Hopkyn	48 Broadway, Westminster, London, S.W.1.	1914
Reiss, Mrs. A.	Shanghai	1921
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.	24 Baikal Road, Shanghai	1908
Saint-Hubert, G. de	Lung Hai Railway, Chengchow, Honan	1922
Sammons, Hon. T.	c/o American Consul-Gen., S'hai	1915

Name	Address	Year of Election
Sanders, Arthur H.	American Szechuen Bank, Chung-king	1917
Sandor, H.	...	1922
Sargent, G. T.	Andersen, Meyer & Co., Shanghai	1917
*Sarkar, Prof. B. K.	c/o Bangiya Sahitya Parishat, 2431, Upper Circular Road, Calcutta	1915
Sawdon, E. W.	West China Union University, Chengtu	1916
Sawyer, J. B.	U.S. Consulate-Gen., Shanghai ...	1920
Shantung Christian University ...	Tsinan	1922
*Shaw, Norman	C. M. Customs, Canton	1912
Shearstone, T. W.	136 Szechuen Road, Shanghai ...	1918
Shengle, J. C.	23 Ferry Road, Shanghai	1905
Sheppard, Rev. G. W.	British & Foreign Bible Society, Shanghai	1923
Shioya, T.	Bank of Chosen, Shanghai	1922
Shipley, J. A. G.	10 Woosung Road, Shanghai... ..	1911
Shirokogoroff, S. M.	210 Rue Bourgeat, Shanghai... ..	1923
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.	The Homestead, Point Lorna, California, U.S.A.	1922
Sites, F. R.	71 Broadway, New York, U.S.A.	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, Dr. H.	c/o Rev. J. H. Edgar, Wanh sien, Szechuen	1922
Smith, J. Langford	British Consulate, Chefoo	1908
Southcott, Mrs.	Wei-hai-wei	1919
Spiker, Clarence J.	American Legation, Peking	1918
Staheveff, Miss T.	25 Carter Road, Shanghai	1921
Stanford University Library	California, U.S.A.	1922
Stapleton-Cotton, W. V.	Directorate General of Posts, Peking	1916
Starling, S. B.	Mackenzie & Co., Ltd., Chunking	1923
*Stedeford, E. T. A., Dr.	Blyth Hospital, Wenchow	1919
Stephenson, Lieut. Chas., U.S.N. ...	U.S.A. "Isabelle," Hankow... ..	1922
Steptoe, H. N.	H.B.M. Consulate-Gen., Shanghai	1920
*Stewart, Rev. J. L.	Union University, Chengtu	1916
Stocker, E. C.	64 Avenue Dubail, Shanghai	1921
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
Symons, C. J. F. Dean	The Deanery, Shanghai	1921

Name	Address	Year of Election
Tachibana, M.	Customs, Darien	1881
Talbot, R. M.	C. M. Customs, Swatow	1915
Tanner, Paul de	16 Poststrasse, Liban, Lettland...	1885
Taylor, A. Ll.	Arts & Crafts, Shanghai...	1915
*Taylor, C. H. Brewitt	Cathay, Earlsferry, Scotland	1885
Taylor, W. H.	St. John's University, Shanghai...	1922
Teesdale, J. H.	15 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	24 Earlsport Terrace, Dublin, Ireland	1911
*Trollope, Rt. Rev. Bishop M.N.	Seoul, Korea ...	1911
Tucker, G. E.	Shanghai ...	1915
Tucker, Mrs. G. E.	Shanghai ...	1915
Turner, Skinner, Sir	British Supreme Court for China, Shanghai	1916
Twentyman, J. R.	c/o Hanson, McNeill, Jones & Wright, Shanghai	1894
Tylor, W. F.	Peking ...	1915
Unwin, F. S.	The Angela, Victoria B. C. Canada	1914
Van Corback, T. B.	13 Canton Road, Shanghai ...	1913
Van der Woude, R.	...	1915
Vauthier, Georges	...	1921
Verbert, L.	...	1913
Veryard, Robert K.	Y.M.C.A., Changsha ...	1917
*Vizenzinovitch, Mrs. V.	1 Kiangwan Road, Shanghai...	1914
Wade, R. H. R.	C. M. Customs, Tientsin...	1918
Wagstaff, W. W.	c/o Arts & Crafts, Bubbling Well Road, Shanghai	1922
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
Watkins, Miss J. H.	Ginling College, Nanking ...	1922
*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

Name	Address	Year of Election
Webster, Rev. James	173, Rolleston Drive, Senton, Nottingham, England	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... ..	"Bickerton," Bubbling Well Road, Shanghai	1921
Wilde, Mrs. H. R.	38 Connaught Road, Shanghai ...	1915
Wilden, H. A.	French Consulate-Gen., Shanghai	1917
Widler, E.	c/o Harrison, King & Irwin, 39 Peking Road, Shanghai	1923
Wilhelm, Rev. Dr. Richard	Tsingtau	1910
Wilkinson, Rev. A. H.	Rusholme Rectory Manchester ...	1922
Wilkinson, E. S.	2 Canton Road, Shanghai	1911
Wilkinson, F. E., c.m.g.	British Consulate-Gen., Mukden...	1909
Wilkinson, H. P.	2 Love Lane, Shanghai	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., S'hai	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.	16 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.	P.O. Box, No. 1044, 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
Yates, Smith	18 Yangtzepoo Road, Shanghai ...	1920
Yokoyama, R.	Tokyo Koshinjo Mercantile Agency, Shanghai	1918
Young, R. C.	Municipal Offices, Shanghai	1912
Zwemer, Rev. Samuel M., D.D., F.R.G.S.	37, Sh. Manakh, Cairo	1917

LIST OF MEMBERS

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TOTAL :

Honorary Members	18
Corresponding Members...	2
Life Members	81
Ordinary Members	499
Total ...	600

Resident at Shanghai	280
Resident elsewhere in China...	212
Residing in other countries ...	108
Total ...	600

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BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY

. . .

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

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

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

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

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

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

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

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

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

Agents for the Sale of the Society's Publications:—

SHANGHAI, HONGKONG, SINGAPORE & HANKOW :
KELLY & WALSH, LIMITED.

LONDON : KEGAN PAUL, TRENCH, TRÜBNER & Co., LD.

PARIS : ERNEST LEROUX, RUE BONAPARTE, 28.

PEKING : LA LIBRAIRIE FRANCAISE.

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.

JOURNAL
OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1924
VOL. LV.

SHANGHAI:
KELLY & WALSH, LIMITED
1924.

OFFICERS FOR 1924—1925

<i>President</i>	S. BARTON, Esq., C.M.G.
<i>Vice-Presidents</i>	Rev. F. L. HAWKS POTT, D.D. ISAAC MASON, Esq.
<i>Curators of Museum</i>	C. NOEL DAVIS, Esq., M.D. A. DE C. SOWERBY, Esq.
<i>Librarian</i>	Mrs. ENDERS
<i>Assistant Librarian</i>	Miss HAYS
<i>Honorary Treasurer</i>	A. E. BAKER, Esq.
<i>Editor of Journal</i>	Rev. G. W. SHEPPARD
<i>Councillors</i>	H. A. WILDEN, Esq. C. KLIENE, Esq. R. D. ABRAHAM, Esq. C. HARPUR, Esq. Dr. H. CHATLEY Rev. EVAN MORGAN
<i>Honorary Secretary</i>	W. STARK TOLLER, Esq.

VOL. LV.—1924.

EDITED BY REV. G. W. SHEPPARD.

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OF THE
ROYAL ASIATIC SOCIETY
FROM VOL. I TO VOL. LIV

Compiled By
P. B. FERGUSON, Ph.D.

ISSUED AS SUPPLEMENT TO THE
PRESENT VOLUME.

PROCEEDINGS

ANNUAL GENERAL MEETING.

The Annual General Meeting of the Royal Asiatic Society was held at the Society's rooms on Thursday, June 19th, the President, Mr. Sidney Barton, C.M.G., H.M. Consul-General, presiding.

Mr. P. W. Goldring raised the question of the desirability of disposing of the present premises occupied by the Society in order to obtain or erect more suitable and commodious premises elsewhere. Mr. Goldring pointed out that the time was opportune for the consideration of this question owing to impending changes in adjoining property and the projected widening of Museum Road.

The Chairman, whilst expressing sympathy with the desire for better accommodation, pointed out that the Society does not hold a free tenure of the present premises which would entitle it to dispose of them. The use of them was granted by the British Government to the Society only for as long as they were used for the Society's purposes.

A question was also asked concerning the arrangement and labelling of the ornithological specimens.

The curator of the Museum, Mr. A. de C. Sowerby, explained that the restricted size of the Museum rooms prevented the satisfactory display of the specimens and that the re-labelling of the birds would involve very much time and labour.

The Honorary Librarian's Report.

It gives me great pleasure to bring before you my first report as Assistant Librarian, N.C.B.R.A.S.

Upon the resignation, a year ago, of Mrs. Ayscough, and shortly afterwards the departure from Shanghai of her successor, Miss Couling, I assumed my duties in the Library.

Mrs. Ayscough had expressed to me her desire that I should do whatever I could to make the readers in the Library rooms feel at ease and welcome, and to give them assistance whenever they might seek any special information. Therefore, with this in view, I have been in the Library Thursday mornings and have endeavoured to fulfil Mrs. Ayscough's wish as best I might, in so limited a time. For the convenience of these readers, two reading lights have been provided as well, to be placed on the long reading table.

Miss Florence Hayes, Librarian at St. John's University, has very kindly given her services in the cataloguing of all the new books, and both she and Mrs. R. W. Davis, respectively, have fulfilled my duties during two months of absence.

There have been presented to the Library during the year 50 new books and 12 have been purchased. Mrs. Couling has given the Library a very beautiful copy of Sir Aurel Stein's work on "The Thousand Buddhas" in memory of her late husband.

Both Mr. Wu and Mr. Chau have performed their duties with their usual faithfulness.

ELIZABETH CRUMP ENDERS

The Honorary Curator's Report.

I have the honour to make the following report concerning the Society's Museum during the past year.

Continuing the program of overhauling the collections contained in the Museum and making the place more attractive to the general public as well as more instructive and useful, a considerable amount of rearrangement of cases and specimens has been done, new cases have been added, and the walls of the hall, stairway, exhibition rooms, workshop and curator's room redecorated.

The Council voted the Curators a sum of \$250.00 for the new cases and redecoration, and a further sum of \$500.00 for the purchase of much needed outfit in the way of proper bottles for formaline specimens and where necessary, new specimens to replace old and worn out ones now on exhibition. So far but a small part of the latter sum has been spent, owing mainly to the difficulty of securing the required outfit in Shanghai.

In rearranging the cases and specimens an attempt has been made to get the animals represented in the collection into their natural orders and groups. Previously many of the cases contained mixtures of specimens of all kinds of animal life, and there appeared to be no kind of system in their arrangement. Now the crustaceans are confined to one section, the corals to another, the marine shells to another, the insects to another and so on, while the exhibits themselves have been made more attractive.

The large and attractive table-case of minerals has been transferred from the mammal to the bird room; the insects have all been placed in a series in cases down one side of the bird room, and now make a very fine show; the reptiles, amphibians and fishes, formerly kept in the mammal room, have been placed in the new cases that line the walls of the lower hall, and each group is kept to itself.

The removal of the reptiles, amphibians, fishes and minerals from the mammal room has greatly relieved the congestion there, so that it has been possible to re-arrange the mammal specimens and display them to a much greater advantage. Here again the specimens have been placed more in their natural groups.

The Museum now has a very nice collection of mammal skulls, mainly representing the orders *Ungulata*, *Carnivora* and *Cetacea*.

There is now space in the mammal room to develop this side of the collection, a side which has been very much neglected up to date. The Museum has no adequate representatives of many of China's most characteristic mammals, both large and small, and it would be advisable to concentrate during the coming year upon this branch of natural history. For instance the Museum could do with good specimens of the Chinese tiger, the leopard, the black bear, the wild dog, the big-horn sheep, the spotted deer, the wapiti, the sambur (from S. China), the wild boar, the takin (*Budorcas*), and a host of smaller mammals. The curators would like to take this opportunity to appeal to sportsmen in China to remember the Museum when out on their excursions. Specimens of any of the above would be most welcome, as also, indeed, would specimens of any kind.

A considerable amount of very interesting material, which was hidden away in the cupboards and drawers, has been placed on exhibition. Notable amongst such exhibits is a complete set of the remarkable clothing

worn by the so-called Fish-skin Tartars of the Lower Sungari and Amur Rivers. Unfortunately the garments had been stored away without preservatives with the result that some of them have been rather badly damaged by insects. The suit consists of (1) a long tunic made from the prepared skins of the Pacific salmon (*Oncorhynchus*) such as swarm up the rivers of Eastern Siberia and Manchuria during the spawning seasons, (2) a pair of watertight leggings and boots combined, the uppers made of salmon skins and the lower parts, including the foot, made of seal skin. This primitive hunter's outfit, together with some Ainu clothing, a suit of padded armour such as used by the Manchus, some old Chinese swords, and several different types of Chinese straw hats have been placed in one of the new cases in the lower hall.

Additions to the Museum Collection.

As I was making a collecting trip into Fukien Province last summer I took the Museum's native assistant and taxidermist with me, with the result that considerable and very interesting additions were made to the Museum's collections of insects, crustaceans, amphibians, reptiles and fishes, though, it must be confessed, the expedition was disappointing on the whole owing to the adverse political and weather conditions met with in the province. The results, nevertheless justified the slight expenditure incurred.

A very interesting specimen, the skin of a new wild cat from Yunnan, was presented to the Museum by Mr. A. S. Baines of the Chinese Customs Service, and in digging out the stored material in one of the cupboards I found a second skin belonging to the same species. This cat appears to be a West China form of La Touche's cat (*Felis dominicanorum*) of Fukien, and I have described it as a new subspecies (*The China Journal of Science & Arts. Vol II, No. 4*), under the name *Felis temminckii bainsei*.

Mr. A. H. Hall, recently of the Kailan Mining Administration, has presented several specimens of snakes and lizards obtained locally; while a number of interesting fish have been purchased from the Hongkew Market, thus materially adding to the collection of fishes which is now becoming very representative of the Chinese fauna.

Mr. J. E. L. Hunter presented the Museum with a fine female specimen of the common scaup duck (*Marila marila*, L.) only represented hitherto in the collection of birds by a male.

Mr. J. Huston Edgar of Tatsienlu, Szechuan, sent a specimen of the remarkable string skirts worn by the aboriginal (Lo Lo ?) women of West China.

Mr. M. O. Springfield presented an unusually fine specimen of the common Chinese wild cat (*Felis sinensis*, Gray), which was killed in the environs of Shanghai by his pack of hounds.

The fossil jaw of an extinct rhinoceros from China was also received.

Mr. James Menzies of Honan has placed on loan an extremely interesting collection of archeological specimens from the so-called "Waste of Yin" in Honan, dating from Neolithic times and the Hsia dynasty. Amongst these are some deer horns of most remarkable type, resembling those of no known species. These show distinct marks of having been sawn. There are also ancient stone implements, together with some crude copper, and pieces of copper ore from which it had apparently been smelted together with some slag. No rocks of any kind occurred in the vicinity where these things were found.

A good specimen of the Pacific common seal (*Phoca ochotensis*, Pallas) was purchased in Shanghai, as also was a male Cabot's tragopan (*Tragopan caboti*).

A nice specimen of the Chinese sturgeon (*Accipenser sinensis*) has been purchased recently, also a stuffed specimen of the clouded leopard from Fukien province.

It is greatly to be regretted that there is neither a Museum Guide nor a Catalogue of the specimens contained in the collections, and one of the first things that should be done is to arrange for the preparation and publishing of such. Unfortunately this would call for more time than either of the Curators has to devote to it, though much might be done by the engagement of an intelligent Chinese clerk for this purpose. Such Museum records as are to be found are both inadequate and incomplete. Though the birds and reptiles have been catalogued, the catalogues are far from satisfactory owing to the fact that the specimens have not been numbered. Complete catalogues of the specimens according to their natural orders would add very considerably to the value of the collections.

The overhauling of the specimens has revealed the fact that the Museum contains very representative and valuable collections of Chinese fauna, in view of which fact every effort should be made to bring the Museum into line with other institutions of a similar nature in countries outside China, by making it a place where biologists may study, the public receive instruction, and which other museums will come to look upon as one of importance.

Much more room is needed, as well as a larger permanent staff, the members of which will be able to compile and keep up to date catalogues of the specimens, keep the collections in order, and generally look after the welfare of an institution that might well become the most important of its kind in China.

Dr. Noel Davis, Joint Honorary Curator, is away on furlough, under which circumstance I have the honour to sign this report, knowing that it meets with his full approval.

ARTHUR DE C. SOWERBY,
Joint Honorary Curator.

The Honorary Treasurer's Report.

The accounts as presented by the Hon. Treasurer were passed by the meeting.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF ACCOUNTS.

EXPENDITURE.		RECEIPTS.	
1923		1923	
1924 To Secretary, 1 May, 1923/7 April, 1924 ..	\$2,450.00	1924 By Balance at credit 30th April, 1923 ..	\$2,230.27
" Journal, per Kelly & Walsh, Ltd. ..	1,548.70	" Subscriptions of Members:—	
" Taxes	645.37	Annual	\$1,949.74
" China Journal of Science and Arts ..	25.00	Life	299.50
" K. M. Bourn (10 vols. China Review) ..	150.00		2,249.24
" Interest on Loan	34.89	" Municipal Grants:—	
" Refund, Prof. J. Ely	10.00	International	\$1,386.24
" Presbyterian Mission Press	4.00	French	137.36
" Insurance	166.78		1,523.60
" Balance at Credit 30th April, 1924 ..	1,342.54	" Interest on Debentures:—	
		Mackenzie & Co., Ltd.	\$58.21
		Shanghai Waterworks	
		Co., Ltd.	88.76
		S.M.C.	102.67
			249.64
		" Refund for China Review	78.31
		" Sale of Publications	19.60
		" Interest on C/ac.	26.62
			<u>\$6,377.28</u>

Audited and found correct:

F. E. BEATTY

Shanghai, 30th April, 1924.

A. E. BAKER,

Hon. Treasurer,

Royal Asiatic Society, North China Branch.

PROCEEDINGS

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In account with the Honorary Treasurer of the Society.

CASH ACCOUNT, 1ST MAY, 1923 TO 30TH APRIL, 1924.

RECEIPTS.		EXPENDITURE.	
Balance at Credit 30th April, 1923	 \$2,230.27	Journal	 \$2,578.46
Subscriptions of Members:—		Museum	 443.70
Annual	\$1,949.74	Library	 242.23
Life	299.50	Salaries	 1,010.00
		Meetings	 205.48
Municipal Grants:—		Stationery	 17.00
International	\$1,386.24	Postage	 147.55
French	137.36	Building Maintenance	 224.86
		Taxes	 677.63
Interest on Debentures:—		Repairs and Improvements	 208.00
Mackenzie & Co., Ltd.	\$58.21	Sundries	 78.06
Shanghai Waterworks Co., Ltd.	88.76	China Journal of Science and Arts	 25.00
Shanghai Municipal Council	102.67	K. M. Bourn (10 vols. "China Review")	 150.00
		Interest on Loan	 34.89
Refund for "China Review"	249.64	Refund, Prof. J. Ely	 10.00
Sale of Publications	78.31	Insurance	 166.78
Rent of Hall	368.90	Hon. Secretary, balance in hand..	 99.40
Taxidermist	460.00	Balance in Bank, 30th April, 1924	 1,342.54
Balance from last Hon. Secretary	265.00		
Interest on Current Account ..	200.00		
	26.62		
	<u>\$7,651.58</u>		<u>\$7,651.58</u>
Audited and found correct:		A. E. BAKER,	
F. E. BEATTY		<i>Hon. Treasurer,</i>	
Shanghai, 30th April, 1924.		<i>Royal Asiatic Society, North China Branch.</i>	

Honorary Secretary's Report.

The Council has met seven times since the last Report, and six public meetings of the Society were held during the Session, at which lectures and papers were given as follows:—

- "The 'Dead Hand in China'", by Dr. Herbert Chatley (October 25th, 1923).
- "Who are the Northern Chinese?", by Professor S. M. Shirokogoroff (January 10th, 1924).
- "With Pereira on the Tibetan Border", by Dr. H. Gordon Thompson (February 12th, 1924).
- "Applied Entomology", by Dr. J. F. Illingworth (March 6th, 1924).
- "The Migration of the Sung Dynasty to Hangchow", by Dr. J. C. Ferguson (March 19th, 1924).
- "The Gods of the Chinese", by L. Newton Hayes, Esquire (April 17th, 1924).

The following new members, whose names I am required by the Rules to read to the Annual General Meeting, have been admitted during the year:—Dr. F. Reiss, Messrs. Samuel W. Strauss, W. Levisson, H. L. Pearce, Professor N. D. Mironoff, Mr. S. Bersani, Miss Nettie M. Senger, The University Library of the University of Nanking, the Reverend Hugh Wells Hubbard, Mr. C. T. Currelly, The York Club of Toronto, the Reverend Frederick M. Pyke, Dr. Kiang Kang-hu, Messrs. Ivon A. Donnelly, M. F. A. Fraser, the Honourable Mrs. Gordon, Messrs A. E. P. Grimmo, D. S. Gubbay, Miss E. R. Margoliouth, Miss J. M. Martin, the Public Library of Newark, New Jersey, Messrs. W. J. Roberts, J. M. Rodgers, G. W. Shipway, the West China University Library, Mr. S. Yada, the Reverend Sten Bugge, the Reverend C. M. Drury, Messrs. A. Howard Gordon, L. Newton Hayes, A. E. Neville Howard, Mrs. J. M. Howes, Mrs. Irene Corbally Kuhn, Messrs. Robert Lang, O. F. Olesen, Robert Roy Service, A. E. Baker, J. M. Gordon, E. Schoch, P. Wilhelm, Dr. George D. Wilder, the Reverend James A. Hunter, Dr. Dean Rockwell Wickes, Professor Malcolm F. Farley, the Reverend David C. Graham, Mr. Roderick Alexander MacLeod, Professor Dr. W. Othmer, Messrs. Paul Klautke, F. Chang, Mrs. Chas. Cox, Messrs. George E. Sokolsky, Rufus H. Lefever, A. M. Kotener, Chung-yu Wang, Ray L. Six, and Miss Helen B. Chapin.

Mr. A. de C. Sowerby was re-admitted to membership, and Dr. A. Forke to Honorary Membership.

58 names have thus been added to the List of Members, and eight resignations have been reported, making a nominal increase of 50 as compared with an increase of 29 in the previous year, and making total membership 650. The list contains however many names which, it is to be feared, will have to be struck off on account of continued non-payment of subscriptions, so the above total is nominal only.

The Society has published two extra volumes during the year—"The Anthropology of Northern China" and "The Social Organization of the Manchus", both by Professor S. M. Shirokogoroff

In connection with the Honorary Treasurer's statement of accounts, it may be pointed out that the comparatively large amount charged to the Journal includes the cost of printing the two extra volumes. A sum of \$571, for publications sold during the year, was received after the accounts were closed and will appear in the next annual statement.

W. STARK TOLLER,
Honorary Secretary.

WHO ARE THE NORTHERN CHINESE?

By S. M. SHIROKOGOROFF.

The anthropological investigations (I will use the terms anthropology, anthropological and so on in the sense of physical anthropology only) of different peoples of the Earth are so numerous that for some parts of the world more or less detailed descriptions and generalizations can be made. The population of Europe, that of the parts of Asia controlled by France and Russia, also that of Africa and partly of America, has been measured in such large numbers that they may warrant some final deductions. But Northern China has not been so lucky and before my measurements of the Chinese the anthropology of Northern China was just a project. The measurements carried on by the expedition of d'Ollon in Southern and Western China, also those of Prof. Maloff, of the Kazan University, in Western China, deal unfortunately only with the non-Chinese populations of these regions. I want to note here the very important studies made by the Christian Missions, Rockefeller's Institution and others, but these investigations deal mostly with the anatomical and physiological problems and are not systematized for anthropological purposes. Lately Dr. Davidson Black and Dr. Stevenson of Peking Union Medical College started very valuable measurements. Also, Dr. Chi Li expects to begin the measurements in Northern and Central China.

The measurements of the Northern Chinese and other ethnical groups in neighbouring regions that I made from 1912 to 1918 made up the first statistical material which could be and was worked out by statistical methods. This society helped me to carry out the publication of this material with the deductions that I have set forth in my study entitled—"Anthropology of Northern China". Last summer I made some very interesting measurements in the Municipal Gaol. Also Prof. Kulp, whose help I enlisted last spring and summer, made measurements of the Chinese from the Chekiang Province and Swatow region.

From the above it can be seen that the anthropological investigation of the Chinese has been started and it is to be hoped that it will be carried on.

Anthropology as a science has its roots in the scientific movement that preceded the creation of Darwin's theory of evolution. Its beginnings were as hard as those of all sciences and it bears several traces of the struggle of scientific with political ideas. The development of this science was especially successful during the American Civil War when were created the theories of monogenetic and polygenetic origin of man and different races with the view to support either Northern or Southern Parties. Since then the problem of the origin of races has been more or less solved by the archaeological discoveries made in Europe, Africa, Asia and America. These discoveries prove that,—first, the roots of man and of different races are lost in the darkness of prehistoric times as far back as some tens of thousands of years. Secondly, that the culture of man for some 200 thousand years as well as the culture of the period immediately preceding the beginning of our civilization does not show very striking variations. Thirdly, that the races alternated already in very ancient times and that during the stone age there were already formed several anthropological types, so that the question of monogenetism and polygenetism lost its former importance. Anthropological investigations that were made in all parts of the world and the collecting of new data concerning the origin of man and other animal species furnish us with a deduction not less important, that is,—that man originated from some animal species and later was differentiated into races. Of course, it is very difficult to say where we can find the traces of "first man", but this question seems to be now rather a scholastic problem. In fact, one of the predecessors of the present man, namely so called Neanderthal Man, who by his "human" knowledge more or less assured his existence among the most dangerous animals, had already his culture of stone implements, but he was so different from the present man that if we should try to let him go on the streets of Shanghai, he would be treated as an extraordinary animal, and on the other hand he would consider us as not less dangerous animals for him than were the bear of the cavern, the tiger of the cavern and others. It is clear that under such conditions he would not leave any posterity. By this example I want to show that the present man and

Neanderthal Man properly speaking are two different species, which cannot live together and cannot have any posterity. Thus the present population of the Earth originated from a certain predecessor of man, who was probably more or less cultivated and had some social organization. During the following period he differentiated into races which with the current of time and intercourse of peoples produced several amalgamations and anthropological types.

During the following period of anthropology there were created several theories which were very useful for classification of the living "races", but this classification with the progress of science and spreading of investigations among unknown peoples led us to create more and more new anthropological units so that finally some anthropologists refused even to use the term "race" as it had lost its original meaning. In this line of destruction of old anthropological theories lie also the results of my investigations.

One of the most stable theories was that of the "Mongol Race". This "race" was characterized by a moderate stature (average about 162), a round head (with cephalic index about 85), short legs, very close eye-lids—the "Mongolian Eye"—black straight hair and yellow or brownish skin. Such a race was created by the anthropologists and adopted by the public opinion because the observations that were furnished by incidental travellers were not scientifically gathered and were more or less superficial. However the searching spirit of the scientist could not be satisfied with such sources of knowledge and it wanted some exact data, some "ciphers". The expeditions and different researches operating during the last period shocked this theory. My investigations added new data.

Having begun my investigations in Siberia and having studied the material collected previously by other anthropologists I formulated in my first anthropological study the deduction that the "Mongol Race" is not at all a race but an agglomerate and amalgamation of different anthropological types. After that I had the opportunity to measure some Chinese workmen in Siberia and they were so distinct from the so-called "Mongols" that I stopped my observations, supposing the subjects measured to be a selected material. I continued later my investigations in Manchuria and China and I saw that my hesitation was not right. In fact the physical

characteristics of the Chinese of Northern China do not correspond to our idea of the "Mongol Race", as it was painted by the anthropologists and general opinion. More than that, my field observations assured me that the Chinese from an anthropological standpoint are an amalgamation and not a "pure race". The analysis of this material supported this impression. Let me go over some details.

The Chinese of Northern China of my study are composed of three groups,—those of Chihli, those of Shantung and those of the three provinces of Manchuria. These groups can be considered as forming two main groups,—that of China Proper and that of Manchuria. The average stature of these two main groups differs about 3 centimeters,—163 and 165; the average cephalic index for these two groups gives the difference of about 5 units; other characteristics are also in positive correlation with the stature and cephalic index. The nasal index and frontal index that correlate anatomically neither stature nor cephalic index, show also very striking differences of these two main groups, so that comparatively the Chinese of China Proper can be characterized as a people taller, with more elongated head, open forehead and broad nose; and the Chinese of Manchuria are shorter, with round heads, small forehead and narrower nose. The cause of these differences is intrusion of some foreign blood into that of the Chinese of Manchuria,—immigrants from China. These foreigners are evidently natives of Manchuria, that is the Manchus and, maybe, Koreans. The anthropological data concerning these groups confirm *absolutely* this supposition. In fact, the Manchus are shorter than the Chinese of China Proper, they have rounder head, narrower nose and small forehead. Thus the differences between two main groups of the Chinese is due to foreign influence. But the problem is not so simple. The Chinese of China Proper are not at all homogenous,—among them can be distinguished at least four different types, which according to my analysis may be characterized as follows. Provisionally I have designated these types with Greek letters.

	<i>Ceph. Ind.</i>	<i>Stature</i>	<i>Nas. Ind.</i>	<i>Front. Ind.</i>
Type A	75	175	105	80
Type B	90	160	110	82
Type Γ	76	159	75	60
Type Δ	85	169	75	62

The individuals with these characteristics are not, of course, numerous among this amalgamated mass, but they can be always found very easily. However, the distribution of these types is not uniform. In the province of Manchuria there is a preponderance of the types B and $\square$, mixed with other types,—A and $\triangle$; in the province of Chihli can be noted the preponderance of the types $\triangle$ and A. But there are also individuals who have the characteristics of other types. The same picture of amalgamation of different types show the Chinese of Shantung, where the representatives of the types A and B are more numerous.

After having compared the results of this analysis with the results of the analysis of the material from other ethnical groups such as the Manchus, Koreans, Mongols and several Tungus and Palaeoasiatic groups, I have found that the above enumerated types, except the type A, can also be observed beyond the Chinese area. The type B is very numerous among the Koreans and is observable among the Ghiliaks (I want to note here that the Ghiliaks are not apparented to the Tungus and Mongols and seem to be rather remains of some early population of Asia. They live now in the Mouth of the Amur River and in Sakhalin Island). It is also known among the Manchus and perhaps among the Mongols while among the Chinese it is not very numerous. I suppose it to be characteristic of the so-called Palaeoasiatic population; that is early Asiatic population of the Far East, Amurland and, maybe, along the coast of the Yellow Sea. They have occupied this territory from prehistoric times, before the Chinese migration from the West. Besides the above mentioned characteristics of this type, its peculiar characteristic consists in the abundant development of the hair on the face and body, so that perhaps the Ainos of Sakhalin and Yezo Islands and even some northern Japanese are in some genetic connection with this early population of Asia.

The type $\triangle$ is very numerous among the Manchus and especially numerous among the Mongols of Northern Mongolia and Transbaikalia, also among the Khirgiz of Western Siberia. Its peculiar characteristic consists in hairlessness, very close eye-lids, the so-called "Mongolian Eye", and perhaps peculiar form of skull which is known as pentagonal. I am inclined to connect this type with the primitive population of the Mongolian Plateau. This population, as far as known, began to spread over the

territory of Manchuria and Northern China during the Hsia Dynasty, that is in the second millenium B.C., may be, even earlier.

The type Γ is numerous among the Chinese, it is almost nil among the Koreans, but it is relatively numerous among the Manchus and is characteristic of the Tungus. It can also be found among the population of Siberia living in the vicinity of the Tungus. Its peculiar characteristic consists in the round face combined with an elongated head, very developed "Mongolian Eye", dark, not black, even very often light hair and eyes, also very light and pinkish skin on the body. All these characteristics, as may be seen, are not at all specific for the "Mongolian Race", except the famous "Mongolian Eye". I am inclined to connect this type with the Tungus who brought it throughout Manchuria and Siberia up to the Glacial Ocean, the Ennisy River and North Eastern Coast of Pacific.

There is one type more which I have designated provisionally as A. This type cannot be observed among the Tungus, Koreans, Mongols and Manchus. It is characteristic exclusively of the Chinese. I suppose it to be an old Chinese type.

There arise now several questions which I will try to answer. Who are the Chinese, if they are so amalgamated? How can be explained the presehce among the Chinese of type Γ , which was supposed to be characteristic of the Tungus? How can be explained the presence of types B and $\triangle$?

On my first question,—who are the Chinese, I answer that the Chinese are not a race, a physical race, but they are a nation, some time ago united into a state; using the same written, not spoken, language; composed of different ethnical units speaking different dialects, some of which are not even apparented with the Chinese. All these ethnical groups composing now the Chinese are also of different culture and, may be, the Chinese civilization is not so uniform as it seems to be. The closeness of the culture of the peoples and especially the common method of writing, also the closeness of political interests and physical amalgamation of these peoples in comparison with the Europeans, give us an impression of the Chinese uniformity. The presence among the Chinese of the

types Γ , B and $\triangle$ can be explained only as results of a long process of formation of this ethnical complex. This process seems to me to run as follows.

"The original place of the Chinese up to the present time is not yet known. Different theories unsuccessfully tried to resolve this problem by supposing the non-asiatic origin of the Chinese, or by supposing an organic development and differentiation of various "tribes", "races" and "clans" in the present territory of China. Of course, because of the lack of archaeological and anthropological evidence all these theories are more or less admissible "working hypotheses." However, we must consider as a fact the Chinese radiation eastward, northward and southward, that was marked by historical data. Hence it might be concluded that the Chinese original place, "the Chinese motherland", must lie somewhere west of the present Central China. Then taking into consideration the former relations of the Chinese with the population of Western Asia, and also that the population of Turkestan at that time was speaking Indo-Iranian dialects, it may be supposed that the Chinese were in very close contact with other centres of civilization of that time and that these relations were broken off only by the invasion of Turkestan and generally territories lying on the west of China by the Turko-Mongolic ethnical groups. Besides the direct relations between the Chinese and Western centres, indirect ones were possible through the Altai metallurgic centre, whence two great ways led to Western Asia and China. Also it might be agreed that the Chinese appeared as an active ethnical unit in Asia at time of the Stone Age and they were more advanced from a cultural standpoint, because, according to the historical data, they were living since the earliest time by hunting, fishing, and agriculture. The development of this culture was followed by the natural increase of population and drove the Chinese in the search of new territories outside their former area lying somewhere on the west of the present Central China. In this movement, I have supposed, they were opposed by the Mongol and Turkic ethnical groups. Then they went eastward assimilating and amalgamating the local population. These were the Tungus, who partly accepted the conquerors and remained in the territory, partly pushed back the palaeoasiatic tribes and passed throughout Manchuria to reach the semi-empty regions of Siberia. Thus the Chinese successfully amalgamated the type Γ and reached the Shantung Peninsula and

Pechihli Gulf, where they met a new anthropological type,—type B. This insignificant population could not resist the vigorous invasion and was compelled to leave the territory or submit themselves to the invaders. They were very soon assimilated and amalgamated by the Chinese. Some groups of these palaeoasiatics went into Korea and, may be, partly into Manchuria. Some traces of this process of amalgamation can be seen on the present Chinese population of this region. Thus at that time the Chinese included two new anthropological types, i.e. the types Γ and B. At the same time they appropriated some cultural elements characteristic of the amalgamated population of this region. Then they began to develop their new acquisitions, as new territory, new population and new knowledge, and formed China, as she has been known since ancient historic time. The development of this new formation compelled the Chinese to move more eastward, into Manchuria. There the Tungus, palaeoasiatics and, as I supposed, Mongols opposed the Chinese migration. In a comparatively late period the Chinese spread their colonization southward along the tributaries of the great Chinese rivers and reached there the independent ethnical groups of unknown origin. It might be that some of the native groups of China were pushed by Chinese migration southward and, if further investigations discover the influence of the type Γ , this will support my above supposition. The successive amalgamation of these populations formed the Southern Chinese, who created a peculiar ethnographical complex beyond the growing influence of the Northern ethnical groups. It might also be supposed that this Chinese migration met some more intense population, and the Chinese in the processes of amalgamation with the aborigines, lost some anthropological characteristics.

Afterwards the Chinese of Northern China and Manchuria were influenced by the type Δ when the Mongol invasion into China could not be stopped by the Chinese. Also by a direct contact the Type B influenced the Chinese population of Manchuria, where the Koreans and Chinese are mixed within the Mukden region, near the present political boundary of Korea.

Thus the Chinese of China Proper are composed of different types among which the type A is more numerous and may be supposed to be the original Chinese type migrated from West. ("Anthrop. N. C." pp. 110–112.)

The anthropological evidence concerning the propagation of the type 㐁, that was connected with the Tungus, can be supported by the ethnography and history of the Tungus.

"The sole possible region of habitation for the Tungus was Northern China, because the Turko-Mongols since early time occupied the Mongolian Plateau; the basin of the Amur River was populated by the palaeoasiatic tribes; and Western China was occupied by the Chinese and other tribes, traces of which can be observed now in Western and Southern China. At that time when the Chinese were in the west, the Tungus were living in the territory of Eastern China, *i.e.* somewhere in the basin of the Yellow and Yangtse Rivers. Then the Chinese invasion into this region pushed back the Tungus and they went eastward and northward into Amurland, *viz.*, the present Manchuria, also Transbaikalia, Amur Govt. and Maritime Govt. of Siberia. On the banks of the Amur River they met the ancient population composed of the palaeoasiatic tribes who lived there since prehistoric time. This population was comparatively dense and was probably divided into several groups living by hunting in the forest region and fishing on the banks of the Amur River. Also in the forest region they perhaps domesticated reindeer. The Tungus could not expel these well organized aborigines and went through this region into Siberia. During this migration the Tungus appropriated some cultural characteristics of the palaeoasiatic groups, but conserved their tongue, clothing, social organization and so on. In fact the Tungus dialects of Siberia, Mongolia and Manchuria are very developed in the direction of the agglutination of several suffixes, also the grammar of those dialects is very complicated. Meanwhile, the Southern dialects, as for example the Manchu, from this standpoint are more simplified. The appropriation of new vocabulary, and sometimes of grammatical forms and phonetics, show their relatively later origin. Though the Yakuts, Mongols and different palaeoasiatic tribes influenced, of course, the Tungus dialects, their tongue remains always intact. In comparison with the dialects of Southern Tungus (the Manchu, the Goldi dialect and others) the Northern dialects are pure, or more independent and developed, but these seem to lose or, may be, to stop the development of the peculiar Tungus characters of this linguistical group. However, the Northern and Southern Tungus recognize the common origin of their

dialects. From this it might be concluded that the first Tungus crowd passed through Amurland and developed independently their tongue within the Northern regions. Meanwhile the later Tungus group stopped within the basin of the Sungari River and formed the Southern branch of the Tungus dialects. The Southern type of clothing of the Tungus consists of a very open coat, like the European morning coat and sometimes even like European evening dress; very short trousers partly covering the lower part of body and descending 3-4 inches on the limbs; a small apron covering the breast and body; a long garment to protect the knees and lower part of the limbs from the cold; and very comfortable shoes, very practical for the forester. This clothing is not adapted for the rigorous climate of Siberia, where the palaeoasiatic tribes invented clothing of special fashion, adapted just for the local climatic conditions. Though the Tungus reformed as well as possible their clothing, they always suffer from the frost and wind, and perish in great numbers, but notwithstanding this, conserve the style jealously. Some of this clothing was appropriated by the Chinese and Manchus, who combined the long trousers and the long coat of the Mongols and Chinese, but conserved for special works and for general use the apron and other Tungus clothing. The social organization of the paterline system clans was conserved by the Tungus, but the Manchus show many traces of materline clan organization and have a peculiar social organization, which seems to be connected with the culture of the palaeoasiatic ethnical groups." ("Anthrop. N. C." pp. 104-105.)

As regards the type B, it was, as supposed, an aboriginal type which in some early period occupied not only the valley of the Amur River but also present Korea, probably the sea coast, and so on. With the course of time and ethnical alternation it is now found only on the periphery of its former area. The intrusion of the type Δ among the Northern Chinese can be easily explained by the political part that the different Turkic and Mongol groups played. All these facts and considerations explain the possibility of the amalgamation of the original Chinese type with other aborigines of Asia, so that finally it was merely absorbed by this amalgamation.

I want now to detail the problem of skin and hair colour. The theory of "Mongol Race" recognizes that the skin must be yellow, and hair—black. My observations

among the Chinese show that they cannot be characterized by a "yellow skin." The high class of the Chinese who do not expose their bodies and faces to the influence of sun and wind, and have some elementary hygienic habits, are not yellow at all, even not light brown, but as white as Europeans. It is not so in the streets of Chinese cities where the coolies are all the time under the constant and direct influence of sun and wind. It is also very probable that some coloration of the skin is already inherited from the parents who during thousands of years lived in the same climatic and economic conditions. But can we assure that the populations of Southern Europe such as the Spanish, Italians and Greeks are whiter? I have already noted that the Tungus and sometimes the Mongols of Siberia are, generally speaking, lighter coloured than the Chinese, though they were decidedly included in the "Yellow Race."

As regards the hair colour, it is not so variable among the Chinese, and black hair is more characteristic of them. But there are many Chinese, and especially among the children, who have dark and light brown hair. The Tungus include a large number of individuals with characteristically light hair and grey eyes. I conclude, —the yellow skin and straight black hair are not at all characteristic of all the groups which now compose the Chinese.

I want to add some words about the "Mongolian Eye." It is not so common among the Chinese, but it is absolutely characteristic of the Tungus and other groups living in the region where the snow is abundant during winter and spring, when the sunlight is so intense that the inhabitants of those regions are accustomed to put on their eyes a kind of protector with very narrow space to look through. But as shown, other "Mongol" characteristics are not peculiar to the Tungus.

Now it can be asked,—who are all these peoples and in particular who are the Chinese? In my preceding exposition I have already shown that they are amalgamations of different types which can be connected with some ethnical and national groups only after a minute analysis, so that they have now lost their former importance. The physical characteristics thus have no actual importance but they are for us only a method which help us to discover the components of these amalgamated groups. Therefore we must allow to Anthropology a place among historic sciences like that occupied, for example, by

palaeontology. From this standpoint Anthropology is important for historians, sociologists and politicians, as palaeontology is important for geologists and mining engineers.

Nevertheless in spite of the results of my investigations as to the unity of the "Mongol Race," the Chinese as we know them do exist. They can be recognized at once. It is difficult to say which elements are so striking that they permit us to recognize a Chinaman at once. Therefore in this conclusion I shall give only some suppositions.

I think that the characteristics of the Chinese consist principally in those elements created by the Chinese psychology and may be physiology which cannot be registered with anthropometrical instruments. The Chinese culture, or speaking more exactly, complex of knowledge, their method of thinking and acting, are absolutely different from that of other peoples. Their art, literature and especially peculiar writing, have no parallel among other living peoples except those which are bound up with the Chinese civilization. Their technical culture—houses, food, clothing—are not less different from those of other peoples. All these elements result in the peculiar features of the Chinese,—the expression of the face, formation of muscles, and so on. Thus the problem of the differentiation of the Chinese from other peoples must be brought to the field of the psychic and, may be, physiological functions. But this does not simplify the problem of the racial and ethnical differentiation of the Chinese, and if I assert that the Chinese are not of the "Mongol Race," because this does not exist, I daresay that the Chinese exist as a powerful ethnical group, which has absorbed many peoples of Asia, subjugated them to its cultural power, and finally stands face to face with the other peoples of Earth.

The discovery of the real elements composing the Chinese complex is the next problem to be solved. In order to facilitate the solution of this very complicated problem we must not repeat our preceding error in trying to treat the Chinese as a united group of the "Mongol Race." It seems to me that as the Chinese do not show uniformity in their physical features, so they will not show uniformity in their psychic and, may be, physiological features, and after more detailed investigations they will appear as an amalgamation of different elements. This study, I suppose, must be made parallelly

to the study of the Chinese physical characteristics. There are many problems concerning the physical origin of the Chinese which must be solved before the final ethnological investigation can be made. The latter will facilitate a real understanding of the Chinese origin, their present place among other peoples, and the possible place that they can occupy in the future, may be, the very near future. I would not risk to say to whom this study is more important, either to the Chinese or Europeans, but I may say that it is indispensable in order to avoid unnecessary attempts at solution of ethnical and political problems. Now I will repeat what was said at the beginning of this article, that Anthropology has developed in close connection with political problems and with our scientific knowledge. It seems to me that after such a long period of scientific development and very fruitful experience during the last political period, this is just the time to revise our theories concerning the Chinese, and to base them on some more solid basis.

SOUTHERN MIGRATION OF THE SUNG DYNASTY

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The forty years covered by the reign of Chê Tsung, Hui Tsung and Ch'in Tsung, viz. A.D. 1086–1126, must be considered as one period. It was during this time that the waning fortunes of the Sung Emperors came to the climax which resulted in the abandonment of Pien-lo (modern K'ai-feng) in Honan Province as the capital city and in the establishment of a new capital at Ling-an (modern Hangchow) in Chekiang Province. This enforced flight from Pien-lo to Ling-an is euphemistically referred to as "The Southern Migration"—*nan ch'ien* or *nan tu*. The Sung dynasty, previous to this change of capital, is usually spoken of by later writers as the Northern Sung—Pei Sung, and after this event as the Southern Sung—Nan Sung. The events which caused this migration may be conveniently classified as foreign aggression and internal dissensions.

I.—*Foreign Aggression.*

Since the time of O-pao-chi, who died A.D. 926, the Kitan Tartars had united the powerful Nü-chên with other Tartar tribes and secured a hegemony. This was during the last years of the T'ang dynasty when there was fierce rivalry between the two statesmen, Chu Wên and Li K'o-yung. Li K'o-yung had been highly honored on account of his suppression of the rebellion of Huang Ch'ao, who, in 880, captured Ch'ang-an, the capital city of the T'angs, and forced the Emperor to take refuge at Hsien-yang. Li K'o-yung in 884 led the Imperial troops against the rebel, Huang Ch'ao, drove him from the capital and brought upon him such disaster that he and his brother committed suicide. As a reward for his achievements, Li K'o-yung was highly honored by the Emperor, but this did not satisfy him, and in 907 he set up an independent kingdom in Shan-si with his capital at T'ai-yüan, using

the same name, T'ien Yu, as that of the last Emperor of the T'ang dynasty. His discontent with the honors conferred upon him was fomented by his jealousy of the statesman, Chu Wên, who had gained almost unlimited power over the weak T'ang Emperor. Chu Wên had rescued the Emperor from the domination of the eunuchs, but in return for his services had compelled the Emperor to move the capital from Ch'ang-an to Lo-yang, where Chu Wên himself lived. In 904 Chu Wên caused the Emperor and all his sons, except one, to be assassinated, and he proclaimed himself as the first Emperor of the Hou Liang dynasty.

These troublous times continued through the fifty years when the country was divided among the various parties of the Five Dynasties. One of these dynasties which needs to be especially mentioned in this connection is that of the Hou Chin, founded by Shih Ching-t'ang, A.D. 892-942. This man was of Turkic descent, and married the daughter of the Emperor Min Ti of the Hou T'ang dynasty. He was a man of violent temper, and after a quarrel with Li Ts'ung-k'o, he came to an understanding with the Kitan Tartars, promising them half of Chih-li and Shan-si if they would help him to drive Li Ts'ung-k'o from his throne. Having succeeded in this object, Shih Ching-t'ang proclaimed himself as first Emperor of the Hou Chin dynasty, made himself a vassal of the Kitan Tartars and promised to pay to them an annual tribute of 300,000 pieces of silk. He moved his capital to Pien-chou (K'ai-fêng) in Honan province, where he died in 942. He was succeeded by his nephew, Shih Ch'ung-kuei, who did his best to throw off his allegiance to the Tartars, but only succeeded in making more trouble for himself. Pien-chou was captured and he himself was carried away by the Tartars who conferred upon him the opprobrious title of "The Disobedient Marquis," Fu I Hou. Reference is made to this inferior dynasty to show that the Kitan Tartars who founded the Liao dynasty in A.D. 907, succeeded in a comparatively short time in establishing themselves at a point in Honan province from which they could easily bring strong pressure to bear upon all parts of Northern China.

The rise of the power of the Tartars, and the gradual extension of their domination through the time of the Five Dynasties and the Sung dynasty, until they secured control not only of China, but of nearly all Asia and Europe in the Yüan dynasty, is one of the most interest-

ing subjects for future historical research. It can only be referred to in this connection in general terms and with sole reference to the short period to which this paper is restricted. The events are largely connected with the fortunes of the two families of Yeh-lü and Wan-yen. The chieftain who brought the Yeh-lü family into prominence was O-pao-chi, becoming the first Emperor of the Liao dynasty. Another chieftain, Akuta, A.D. 1069-1123, brought the Wan-yen family into prominence and became the founder of the Chin dynasty. None of the Emperors who came from these families was able to withstand the perils of court life and they all fell easy prey to dissipation and corruption. The ninth and last Emperor of the Liao dynasty was Yeh-lü Yen-hsi, who died 1125, the last year of the reign of Hui Tsung. He had a wild impetuous nature and was fond of hunting. He made no attempt to retain the good will of the other Tartar tribes and contented himself with the pleasures of his palace in Peking. He paid no attention to the warning of his Ministers concerning the rise to power of the Nü-chen Tartars and was surprised by their appearance before the walls of Peking in 1122. The Nü-chen tribe under its new leader, Akuta, easily drove him from the capital and he took refuge with his sons in the mountains north of Peking. Here he was soon captured and banished to the Ch'ang Pai mountains in Manchuria.¹

Akuta, the founder of the fortunes of the Wan-yen family, was inspired by the teachings of his father to believe that he could lead his tribe of Nü-chen to the hegemony of all the Tartar tribes. In order to accomplish this result he decided in 1114 to throw off his allegiance to the Kitan Tartars whose chieftain family of Yeh-lü ruled under the dynastic name of Liao and to capture

¹ The Yeh-lü family continued to be prominent among the Tartars down to the time of Genghis Khan when Yeh-lü Ch'u-ts'ai in 1214 was Governor of Peking when it was captured. Yeh-lü Ch'u-ts'ai claimed kinship with the conqueror, Genghis Khan, was attached to his staff, and in 1219 accompanied Genghis Khan on his campaign against Persia. He was a good scholar and an earnest disciple of the teachings of Confucius. His grandson, Yeh-lü Hsi-liang, A.D. 1247-1327, was also of a studious disposition and attained prominence under Kublai Khan, who appointed him President of the Board of Civil Office and a member of the Hanlin College. The names of these last two prominent members of the Yeh-lü family are mentioned in order to call attention to the remarkable fact that for more than four hundred years this family exercised great influence throughout the territory which is now known as Manchuria, Mongolia and Northern China.

their capital, Peking, which, as has been noted, was accomplished in 1122. This military success brought about the formal abdication of the Liao dynasty which recognized Akuta as the first Emperor of the new Chin dynasty. Akuta had already entered into negotiations with the Sung Emperor, Hui Tsung, and had formed with him an allegiance for joint action against the Liao sovereign. This alliance did not last long and Akuta soon turned his forces against the weak Hui Tsung, being determined to make himself master of all China. He did not survive long to carry his plans into execution but died during the year following the capture of Peking and is known in history by the posthumous title of T'ai Tsu. He was succeeded by his younger brother who carried on the struggle against the Sungs and twice in 1126 laid siege to the capital city Pien-lo (K'ai-fêng). After the first siege a heavy ransom and some territory were forced from the Sung Emperor; during the second siege the city was pillaged and its treasures were dispersed among the Generals and their troops. The successful Chins also captured the two Emperors, Hui Tsung and Ch'in Tsung. Hui Tsung had abdicated the previous year in favor of his son and had himself fled to Chinkiang. After the first unsuccessful siege of the capital, Hui Tsung had returned and was found there together with his son when the second attempt of the Chins against K'ai-fêng proved successful. These two Emperors were carried off into captivity in the wilds of Northern Manchuria. The family name of this second Emperor was Wan-yen Shêng and his dynastic title was T'ai Tsung.²

It was the combined influence of these two families, one founding the Liao dynasty, and the other founding the Chin dynasty, which made the tenure of office on the part of all of the Sung Emperors so precarious. Far

² During the Chin dynasty the capital was moved from place to place, but was usually either at K'ai-fêng or Peking. The fourth Emperor, Wan-yen Liang, who is generally known as Hai-ling Wang, made his capital in Peking from A.D. 1149 to 1161 when he organized an unsuccessful attack on the Sungs who had established their capital at Hangchow. The Emperor was unable to secure boats to convey his troops across the Yangtze, and his expedition broke up in great confusion. The last Emperor of the Chin dynasty was Wan-yen Shou-shü, who made an attempt to negotiate peace with the Mongols, but was himself driven from his capital city whereupon he committed suicide. His young son was also captured and put to death. This was the end of any prominent activity on the part of this illustrious family, although it still has descendants living in Peking.

from being a period of peace and prosperity, the Sung dynasty was a long succession of internal strife and external aggression. The "Southern Migration" stands out as the most conspicuous example of the power exercised by the two Tartar families which have been described, and shows the disastrous effects of the constant incursions of the tribes led by them upon the territory of China. Even more disastrous was the vacillating policy of the Sung Emperors which wavered between military opposition, insincere alliances and playing one tribe off against others. Throughout the three hundred years of the Sung there never was a time when the larger part of what is now known as China was not under alien control. In history the Liao and Chin dynasties are recognized on the same footing as the Sung, although they were contemporaneous. The Sung dynasty had no such unqualified position as the Han, Ming or Ch'ing. It was only one of two rival existing dynasties, struggling to be recognized as supreme.

II.—*Internal Dissensions.*

The Sung dynasty was founded by a strong man Chao K'uang-yin A.D. 927–976, who emerged from the chaotic conditions prevailing throughout the Five Dynasties. He was descended from a family which had distinguished itself during the T'ang dynasty, and himself had risen to an important military command during the reign of Shih Tsung of the Hou Chou dynasty. He was in charge of troops who carried on successful wars against the Kitan Tartars and drove them northward. Shih Tsung was succeeded by his son who was only six years of age and who brought his short-lived dynasty to a close by abdicating in favor of his Grand Marshal, Chao K'uang-yin. This gave the founder of the Sung dynasty only a nominal right to the Imperial title, and he is referred to by the commentator of the official text as an usurper (ts'uan). The title to the throne having been obtained through the treachery of Chao K'uang-yin to the Hou Chou dynasty, the misfortunes of the Sung dynasty are regarded by many writers as just punishment for the heinous crime of disloyalty. The title of Chao K'uang-yin as Emperor, however, was later confirmed by his army which placed upon him the yellow robe of Imperial authority at K'ai-fêng during the period of a rumored attack of the Tartars. The new Emperor made a most favourable impression upon the country on account of his scholarly

attainments, his frugality, and his generosity to enemies. During the reign of his successor, there were constant attacks by the Tartars, the Western Hsia kingdom was established and there was a serious rebellion in Szechuan province. During the reign of the third Sung Emperor there was much progress in restoring order. The Western Hsia kingdom was crushed and the Tartars were forced to agree to a treaty of peace. The last two years of the life of this Emperor were clouded with insanity and there was more or less confusion until Jên Tsung came to the throne in 1022. He was a man of good personal character, but weak. Rebellions broke out in the south and the west, Korea refused to pay tribute and the laws were loosely enforced. It was during the reign of the sixth Emperor, Shên Tsung, that definite plans were made to recover the territory which had been lost to the Tartars. The experienced statesman, Han Ch'i, warned the Emperor against these plans on account of the lack of funds, but Wang An-shih came forward with his revolutionary projects for raising money, to which the Emperor readily agreed. In the light of previous history these proposals were considered revolutionary. They presented a new theory of private property, of the relation of a citizen to the state, and of public taxation. Under the methods recommended by Wang, the state could conscript labor, call upon all citizens to bear arms and compel a socialistic form of taxation. These schemes of Wang An-shih engendered bitter controversy but they were successful in providing the Government with the funds necessary to equip armies. Several expeditions were sent out, one against the Western Hsia, one against the Turfan, one against the Aborigines of the southwest, and another against Cochin-China. These war movements involved the expenditure of vast sums of money for which there was little return. After a futile expedition on the north-west frontiers headed by the eunuch, Li Hsien, the Emperor gave up his aggressive military campaigns and sought to bring peace to the country. This was impossible, for the Tartars continued their raids and the country was seething with discontent.

During these years, many men illustrious in literature came into prominence. There were the two Ch'êngs, Ch'êng Hao and Ch'êng I, one of whom wrote the Commentary on the Book of Changes, and the other of whom became the tutor of the great commentator, Chu

Hsi. There were the two Sus, Su Shih and Su Chê, and their brother-in-law, Wang Tsing-ch'ing. There was also Chang Tsai, (a disciple of Fan Chung-yen) who sat upon a tiger's skin while giving public lectures on ethical and philosophical problems. The aim of these scholars was the finding of a solution of the problem of government. They studied the teachings of the sages, investigated the traditions of their country as incorporated in Taoism, and steeped themselves in Buddhist doctrine and ceremonies, all in the hope of discovering some method of curing the civic evils surrounding them. There was also the great historian, Ssü-ma Kuang, A.D. 1019-1086, who wrote the famous history of China called *Tz'ü Chih T'ung Chien*. He was active in politics and became the most outspoken opponent of the political theories of Wang An-shih.

When Chê Tsung came to the throne in 1086 the policies of Wang An-shih and Ssü-ma Kuang were struggling for supremacy and bitter controversy continued throughout the reign. The Conservative party represented by Ssü-ma Kuang divided into three factions, the Lo-yang being lead by Ch'eng I, the Ssu Ch'uan lead by Su Shih, and the Northern party lead by Liu Chih. The quarrels between these factions became so intense that the Emperor swung back to the policy of his father in favoring the theories of Wang An-shih. This unhappy Emperor was succeeded by his younger brother who is known as Hui Tsung, A.D. 1100-1126. During his reign the eunuch, T'ung Kuan, reintroduced the policy of making friends with the Tartars and attempting to use one tribe against another. T'ung Kuan was responsible for the recall of the traitor Li Liang-ssü, and suggested using the Nü-chen against the Kitan Tartars. The Emperors Chê Tsung and Hui Tsung were monarchs of mediocre talents, fond of pleasure and unwilling to devote attention to affairs of State. Both of them were easily brought under the dominating influence of intriguing Ministers, who flattered them, deceived them and finally brought about their ruin. In the reign of Chê Tsung there were Chang Tun, A.D. 1031-1101, and Ts'ai Pien, A.D. 1054-1112, who were typical of this class of officials. Chang Tun was a protege of Wang An-shih and the Emperor appointed him President of a Board and Minister of the Presence. He took every possible opportunity of persecuting the Yüan-yu (Conservative) party, plotted against the Empress Dowager who had been Regent during the minority of the Emperor, and suc-

ceeded in removing the Empress from her high position. Offices were sold or given to favorites and every kind of luxury and excess in the Palace was encouraged. At the death of the Emperor he was given the nominal title of Duke, but was in reality degraded by being sent to a minor position at Lei-chou in Kuang-tung province where he only survived for a short time. His chief assistant when he was in office was Ts'ai Pien who was a son-in-law of Wang An-shih. The deep schemes of this man were concealed by a very plausible manner which readily misled those who came under his influence. He had a revengeful spirit which made him a good accomplice of Chang Tun in his violence against Ssü-ma Kuang's party. His power continued into the reign of Hui Tsung when he was supplanted by his brother, Ts'ai Ching.

During the first years of the Emperor Hui Tsung, Ts'ai Ching was in disfavor on account of his refusal to take up an inferior office in the provinces, but he soon recovered himself and rose to high position. He adopted harsh measures against the Yüan-yü party and had the names of his opponents, including that of Ssü-ma Kuang, engraved as traitors upon a stone tablet, Tang Jên P'ai. This tablet was erected at the entrance of the Palace in order to expose his enemies to the greatest possible notoriety as members of an "infamous party," Chien Tang. Three times during this reign he was dismissed from office, but always came back until finally he became blind, after which he left public affairs in charge of his son, Ts'ai Tao. Even more destructive to the fortunes of the dynasty than his domestic policy were the expensive frontier wars which he continually waged. In order to provide funds for these campaigns he debased the coinage and imposed heavy taxes upon salt. He was an advocate of the policy of keeping the court in "luxury and dissipation," fêng hsiang yü ta. It was in pursuance of this policy that he made use of the eunuch, T'ung Kuan, and of Chu Mien. The eunuch was placed in charge of expeditions against the western frontiers, but was defeated at very turn. It was he who persuaded Hui Tsung to enter into an agreement with the Nü-chen Tartars under Akuta for the purpose of overthrowing the Liao dynasty. In 1123, he led his forces against Peking and, failing to take it, he purchased its possession from the Liao ruler at a great sacrifice of other territory. When he entered the city he found that the inhabitants had all fled, taking their belongings with them. Another

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lieutenant of Ts'ai Ching was Chu Mien, a man of humble origin. Chu Mien was sent on a commission to the provinces to obtain all kinds of valuable articles for the Palace at Pien-lo. He forced the people to give up their paintings, and writings, bronzes and jades, precious stones and ornaments, and every article which would help to adorn the Palace or gratify the luxurious taste of the court. At times the roads were blocked with carts and the Huai river with boats all bearing valuables which had been extorted from the people. The Emperor easily succumbed to the pleasure of the Palace and thoroughly enjoyed the luxury with which he was surrounded. He gave himself entirely to dissipation, leaving public affairs to Ts'ai Ching and T'ung Kuan, and trusting Chu Mien to provide the means for his personal gratification. The result of this orgy of pleasure was bitter discontent in the provinces with the heavy exactions imposed by Chu Mien, a loss of prestige through the defeat of the expeditions under T'ung Kuan, and a demoralization of the Government under Ts'ai Ching. This prepared the way for the two attacks of the Chin Tartars in 1126 and compelled the Sung to start on their "Southern Migration." To summarize, it was the misrule of Chang Tun and Ts'ai Pien during the reign of Chê Tsung, and the luxury and dissipation imposed on the court during the reign of Hui Tsung by Ts'ai Ching and his two lieutenants, T'ung Kuan and Chu Mien, which forced the Sung to forsake their beautified capital at Pien-lo, invited the Chins to pillage the city, abandoned the two Emperors, Hui Tsung and his son, Chin Tsung, to disgraceful captivity and brought about the establishment of a new capital at Hang-chow.

One name is reserved for special mention, as his power continued after the abandonment of Pien-lo. During the later years of the Emperor Hui Tsung, no one exerted a more pernicious influence than Ch'in Kuei, A.D. 1090-1155. He was appointed on the commission for settling the amount of territory to be ceded to the Chin Tartars, but did not succeed in securing favorable terms from them. He was with the Emperor Ch'in Tsung and his father, Hui Tsung, when they were captured, and went north with them as far as Peking. He was a native of Nanking, and it was during a visit to his home that the ninth son of Hui Tsung was proclaimed Emperor in 1127. Ch'in Kuei went south in 1130 and joined the new Emperor, Kao Tsung, over whom he subsequently had almost unlimited control. It was Ch'in Kuei who in 1134

concluded peace with the Tartars and ceded to them practically all China north of the Yangtze River. He was of great assistance to Kao Tsung in the establishment of the new capital at Hang-chow, and for his services was promoted first to the rank of Duke and later to that of Prince. His corrupt practices contributed in no small measure to the downfall of Hui Tsung; it was he that made peace with the Tartars and it was he also who built the capital for the Sung Emperors at Hang-chow. In the lifetime of this one man the Northern Sung Dynasty at Pen-lo in Honan province was ended and the Southern Sung dynasty was established at Hang-chow. His name is one of the most execrated of all statesmen in Chinese history, and subsequent to his death was held in such contempt that it became synonymous with a spittoon.

In these troublous times two men were conspicuous for their attitude of compromise. Liu Yü was a high official in Shansi who fled on the approach of the Nü-chên Tartars. Later he was Prefect at Chi-nan in Shantung province, thus having enjoyed the confidence and patronage of the Sung Emperors. On account of his failure to receive Imperial consent to one of his requests, Liu Yü renounced his allegiance and went over to the Chin Tartars. Wishing to have some able man whom they could set up as a puppet Emperor, the Tartars chose Liu Yü and set him on the throne of what they called the Great Ch'i State. His capital was first at Ta-ming in Southern Chihli, but was later removed to K'ai-fêng. Having served their purpose for a few years as a stop-gap he was dismissed to private life. Another compromiser was Chang Pang-ch'ang, who rose to be Prime Minister during the last year of Hui Tsung. Along with Ch'in Kuei he strongly urged the Emperor to make peace with the Chin Tartars. When the capital was captured during the second siege of the Tartars and the two Emperors had been sent away, the victors made Chang Pang-ch'ang Emperor with the title of Ta Ch'u. This honor remained in his hands only for a few months, for as soon as Kao Tsung was proclaimed Emperor in Nanking, Chang was forced to retire, and later committed suicide. These two men were types of a large number of high officers of state who played fast and loose between the Imperial House of Sung and the Tartar invaders. They always tried to be found on the winning side, but as is usual with such men, generally came to grief.

In opposition to those who were corrupt in administration or compromising in their allegiance, there were several men of high character and remarkable bravery who did their utmost to oppose the growing tendencies which surrounded them and to uphold the interests of the last three sovereigns of the Northern Sung dynasty. During the early years of his reign the Emperor Chê Tsung was fortunate in having Ch'êng I as his tutor, to which position he had been appointed on the recommendation of Ssü-ma Kuang. Ch'êng I was of the radically puritanical type, and on account of his temperament, made enemies for himself not only among the followers of Wang An-shih, but also in the ranks of his own conservative class. The poet, Su Shih, naturally belonged to the same conservative group as Ch'êng I, but so strongly attached was each of these men to his own views that they could not work together in harmony. Su Shih, who had violently opposed the policies of Wang An-shih during the previous reign, was promoted by the Emperor Chê Tsung in 1091 to be President of the Board of Rites. He only held this position for three years when his plain speech and frank denunciation brought upon him demotion to an inferior post in the barbarous wilds of the distant province of Kwang-tung. These two men, Ch'êng I and Su Shih, were models of uprightness in official life, but neither of them was able to accomplish much in preventing the oncoming disasters which were rapidly enveloping the Court.

During the subsequent reign of the Emperor Hui Tsung, there was the upright Chao Ting. He denounced the policy of compromise in dealing with the Chin Tartars as advocated by the infamous Ch'in Kuei. His advice was unheeded and he himself was banished to Kwang-tung where he was kept for five years. There was also the Censor, Yen Tun-fu, who bitterly denounced the traitorous acts of Ch'in Kuei. When it was suggested to him that a man of his advanced age should be more moderate in his speech, Yen Tun-fu replied that ginger and cinnamon grow hotter with age. He also was sent away to an inconsequential post at a place distant from the capital.

There were three men whose services extended both to the reign of the Northern Sung Emperor, Hui Tsung, and that of the Southern Sung Emperor, Kao Tsung. Li Kang, A.D. 1085-1140, was so perturbed by the attitude of the Emperor Hui Tsung toward the Chin Tartars that

he wrote a memorial in his own blood calling upon the Emperor to abdicate. He was in charge of the troops which defended the capital during the first unsuccessful attack of the Tartars. After the accession of Kao Tsung, Li Kang joined him and was appointed to a high position which he held for less than three months. He was an inveterate foe of the Tartars, denounced Ch'in Kuei's policies and urged Kao Tsung to undertake active campaigns north of the river against the invaders. There was also Tsung Tsê, A.D. 1059-1127, who opposed the plan of using one Tartar tribe to crush the other, *i.e.*, to use the Nü-chên Tartars to exterminate the Kitan Tartars. He fought the Tartars in many campaigns, tried to rescue the two Emperors when they were being carried off to the north, and later to secure their return from exile. He joined the Emperor Kao Tsung south of the river, and on the same lines as Li Kang, constantly urged him to undertake expeditions against the Tartars. It is said that his last words on his death-bed were "Cross the River," thus to the very last urging the policy of attacking the Tartars. Another strong man was Wang Lun, who was sent on many expeditions to the Tartars. Every attempt was made to bribe or cajole him, but his constant reply was that his duties were those of an envoy and that he would never consent to be a traitor. Finally on one of his missions he was given an opportunity to renounce his allegiance to the Emperor, and when he stoutly refused to do so, submitted quietly to being strangled. These were all men of strong character, but in popular remembrance are eclipsed by the fame of the national hero, Yo Fei, A.D. 1103-1141. His first achievement was the defeat of the Tartar Chieftain, Wu-shu, by a small troop of five hundred horsemen whom Yo Fei had rapidly collected. Wherever he fought, victory followed him. This was not to the liking of Ch'in Kuei, for Yo Fei's victories made more difficult the compromising peace treaties upon which Ch'in Kuei was bent. Yo Fei was denounced and afterwards executed under the direct orders of Ch'in Kuei. Yo Fei remains to this day the type of a loyal, brave military leader as expressed in the proverb, "Easy to move a mountain, but difficult to move the soldiers of Yo Fei." His tomb on the side of the West Lake at Hang-chow is one of the most revered spots in China. Notwithstanding the combined efforts of these sturdy supporters and fearless advisers, the condition of the Sung dynasty at Pien-lo became more and more

untenable and the "Southern Migration" took place. The new Southern Sung dynasty even in its distant situation at Hang-chow found itself unable to plan any effective measures against the Tartars who occupied all of the northern half of China.

III.—*The Flight.*

It was in 1126 that the last two Emperors of the Sung dynasty were carried into captivity. At this time K'ang Wang the ninth son of the Emperor Hui Tsung was at Nanking. Through the combined influence of the surviving widow of the Emperor Chê Tsung, and of Chang Pang-ch'ang whom the Chin Tartars had placed upon the throne, this ninth son of Hui Tsung was chosen as Emperor. He is known in history as Kao Tsung. He had no more liking for war than his dissolute father, and was inordinately fond of pleasure and ease. During the first year of his reign a peace was patched up with the Tartars under which the three districts of T'ai-yüan, Ching-shan and Ho-chien were definitely cut off from the Empire. The Emperor wandered from place to place, going as far north as Ch'ichow (Chuang-p'ing) in Shantung Province where he was joined by the Empress. At the end of the year he took up his residence at Yangchow where he remained for more than a year. During the third year of his reign, i.e. 1129, Wang Yüan proposed that Hang-chow should be made the capital and his proposal was agreed to by the Emperor. The Emperor soon started on his way to Hang-chow, stopping at Chinkiang, Chang-chow, Soochow, Hsiu-chow (Ka-shing) and Ch'ung-tê (Shih-mên). He finally reached Hang-chow only to find himself deposed by the Empress Dowager, who, however shortly reinstated him. The Chin Tartars continued their terrifying raids and added to the terror of Kao Tsung by equipping naval expeditions against the seacoasts of Kiangsu and Chehkiang. Kao Tsung first sent the Empress away to Hung-chow (Nan-ch'ang) and himself fled to Soochow. Here he remained only a short time before returning to Hang-chow and he fled eastward to Yüeh-chow (Kuei-chi). He did not stay long in any one place and was soon found at Ming-chow (Ning-po). After the news reached him that the Tartars had already crossed the River and were occupying Chang-chow on the Grand Canal and Nan-k'ang in Kiangsi, the Emperor left Ning-po by boat and took refuge on one of the Chu-san Islands at Ting-hai. During the following year

the Emperor returned to the mainland, and during the next nine years sought safety in several places south of the River where he could be secure from sudden attacks of the Tartars. During these years the capital was moved from place to place as the emergencies of the situation required. It was at Shao-hsing in 1131-1132, at Ling-an in 1133-1134, at Soochow in 1135-1137, at Nanking in 1138, back to Ling-an in 1139. Ling-an is the Sung dynasty name of the city known now as Hang-chow. It will thus be seen that a period of twelve years elapsed between the loss of Pien-lo, the capital of the northern Sung dynasty, and the establishment of Hang-chow as the capital of the Southern Sung dynasty. The establishment of a new capital did not bring peace to the country; it only provided a safe halting place for the pleasure-loving Sung Emperors to pass a few score insecure years.

To summarize, the "Southern Migration of the Sung" was brought about as a direct result of the controversies which grew up around the political theories of Wang An-shih. These in turn had been made necessary by the extravagance of the Court and the mismanagement of military expeditions against the Tartars. The primal cause was the weakness and incapacity of the Sung Emperors, coupled with their incessant tendency to be dominated by courtiers who flattered and misled them. These rascals pandered to the expensive tastes and vicious habits of the Emperors. They also interfered with the succession, and in some instances younger brothers were placed upon the throne in defiance of the legitimate heir. Although the Sung Emperors favored art and literature and extended their patronage to artists and learned men, there was but slight restraint upon the caprices of the Court. The government was continually pressed for funds in order to satisfy the whims of Imperial favorites. Thus it will be seen that the breaking up of the country and its subjection by a stronger, hardier race, such as that which pressed in from the north, became inevitable.

WAS CHU HSI A MATERIALIST?

BY THE REV. G. G. WARREN.

Christian Sinologues of the last century, Catholic and Protestant alike, held a view which, with no disrespect I may entitle the Received Opinion, concerning the progress, or, regress rather, of Chinese religious thought. Back in the days of the highest antiquity, the people had the knowledge of a Supreme Ruler, one who was necessarily a Person. In the days of Confucius, the substitution of *T'ien* for *Shang-Ti* showed a method of thinking that might be about a Person, or might be about some impersonal Supreme. In the days of Chu Hsi, and largely through his influence, the substitution of *Li* (理) for *T'ien* banished all possibility of personality in the highest power acknowledged. From Chu Hsi to the present, Chinese scholars have all been materialists and practically atheists.

Let me give a few extracts from the sinologists of those days to illustrate the statement:

Dr. Williams in the *Middle Kingdom*, II, 200: "Chu Hsi resolved the few and obscure references to Shangti in the *Shu King* into pure materialism. . . . His system of materialism captivates his countrymen, for it is far more thoroughly worked out than any other, and allows scope for the vagaries of every individual who thinks he understands and can apply it to explain whatever phenomena come in his way. . . . With regard to the existence of gods and spirits, Chu Hsi affirms that sufficient knowledge was not possessed to say positively that they existed, and he saw no difficulty in omitting the subject altogether—a species of agnosticism or indifferentism therefore—which has become the creed of nearly the entire body of educated men in the empire." (I could understand the reference to "the vagaries of every individual" if the author had been referring to the translators of Chu Hsi; but I fail altogether to catch the drift of his meaning when the remark is referred to the Chinese readers of Chu Hsi. It is a mistake, as we shall see, to say that Chu Hsi omitted the subject of "the existence of gods and spirits" altogether).

P. Stanislas le Gall, S.J., *Tchou Hi, Sa Doctrine, Son Influence*, Pref. p. 1: (omitting a very unfortunate phrase at the commencement of the sentence) "This man has for the past six hundred years thrust on the mass of his fellow-countrymen an explanation of the ancient books that is entirely materialistic." On the next page he apologizes for differing from many masters in Sinology and especially "from Mr. J. Legge, the learned and conscientious translator of the Chinese Classics" for certain opinions, "above all on the question which has been agitated for some time concerning *T'ien* and *Shang-ti* when we say that these words no longer express the idea of a personal being, and that they seem to have lost that meaning very early."

Dr. Martin in his *Hanlin Papers*, which he reprinted as *The Lore of Cathay* says (p. 176) "Disgusted at the superstition of the vulgar, and desirous of guarding his followers against similar excesses, Confucius led them in to the opposite extreme of scepticism. He ignored, if he did not deny, those cardinal doctrines of all religion, the immortality of the soul and the personal existence of God, both of which were currently received in his day. In place of *Shang Ti* (Supreme Ruler), the name under which the God of Nature had been worshipped in earlier ages, he made use of the vague appellation *T'ien* (Heaven); thus opening the way, on the one hand, for that atheism with which the modern philosophy is so deeply infected, and, on the other, for the idolatry which nothing but the doctrine of a personal God can efficiently counteract."

That the Received Opinion has overflowed into the present century is shown by Mrs. Couling's article in the *Encyclopaedia Sinica* on Chu Hsi (published in 1917, p. 114). Chu Hsi "considerably modified the old Confucian teaching . . . he pressed the agnostic system of Confucianism unduly . . . His philosophy, while based on the *I Ching*, was that of a thoroughly materialistic evolution, recalling the views of Haeckel. His identification of Heaven with *li* struck a blow at the old Confucian idea of a personal God, from which it has never recovered." The writer, however, adds "But if *li* can be interpreted as that Eternal principle of Right which all intelligent theists conceive as being the essence of God's being, and which His will freely expresses, the chasm between Chu Hsi and those who believe in Divine personality may not be so great as it appears."

In 1922 and 1923 respectively, Dr. J. Percy Bruce of the Shantung University, published two works at Probsthain's, the earlier entitled "The Philosophy of Human Nature by Chu Hsi" being a translation of a section of Chu Hsi's *Collected Works* (books xlii to xlviii) a section which in the Chinese edition bears a title which was then the equivalent of "Philosophy," and the later "Chu Hsi and His Masters, An Introduction to Chu Hsi and the Sung School of Philosophy." The title page of this second volume tells us that it is a "Thesis Approved for the Degree of Doctor of Literature by the University of London" (i.e. one of the most coveted degrees given in the British Isles). In the last chapter of the Thesis, Dr. Bruce gives us an interesting personal reference, which has a bearing on the Received Opinion of last century (p. 315).¹ 'Perhaps at this point a personal reference may be permitted. Much of what has been said in these pages, and particularly in the past two chapters, the present writer is fully aware, runs counter to the prevailing impression with regard to Chu Hsi's philosophy. The writer himself, indeed, shared that impression, and regarded the Philosopher's teaching as both materialistic and atheistic, until he began to study the writings of this school at first hand. His studies, extending over several years, convinced him of his error. At a comparatively early stage the idea that this school could be fairly labelled materialistic had to be abandoned, and later the charge of atheism also.'

As one who has not merely read Dr. Bruce's two books, but who has carefully studied them, including in that phrase, a comparison of the original text of Chu Hsi with Dr. Bruce's translation paragraph by paragraph, and who has been in this way led along the path described by Dr. Bruce in the above extract, I should like to acknowledge my indebtedness to the author by sketching in the briefer limits of this paper the main lines of the argument concerning Chu Hsi's freedom from materialism and atheism.

When one is discussing a theory based on the translation of a philosopher's work into a foreign language, especially into a language so different from the original writing as is English from Chinese, it is necessary in the

¹ Quotations from either of Dr. Bruce's volumes are given in single commas, and with page only when from the thesis; with P.H.N. when from the Translation Volume.

first place to have some assurance that the translation has been rightly done. The fact that a man may be able to pick up a French or German magazine and read it with ease, is no proof that he could translate a work of Bergson's or Eucken's. Unless in addition to a fair knowledge of both the language into and the language from which he is translating, he adds a thorough acquaintance with the philosophical terminology of both languages, his translation of a philosophical work is not worth trusting. How important this question of terminology is, may be illustrated by two translations of a good deal of the book of Chu Hsi's *Collected Works* which follows the seven dealt with by Dr. Bruce. The title of book xlix is *Li* and *Ch'i* (理氣). There is a translation into English in Vol. XIII of the *Chinese Repository* by Dr. Medhurst, and one into French in No. 6 of the *Variétés Sinologiques* by P. le Gall. The English of the title reads "Primary Matter and Immaterial Principle"; the French "Forme at Matière." The word *Ch'i* occurs, of course, not only in the title but very frequently throughout the book. In each place, the one translator tells his reader that he is reading about an "Immaterial Principle"; the other, that he is reading about "Matter." The correct translation of these two terms is the very first matter discussed in Dr. Bruce's book (after the account of the personal history of the philosophers themselves). It is very impertinent for me to write a "letter of commendation" as to Dr. Bruce's competency as a translator, but the non-reader of Chinese must have something to go on and my study of the work has convinced me not only that Dr. Bruce is thoroughly competent as regards both Chinese and English, but also that he has no "axe to grind" that would lead him to read into Chu Hsi what has no business there. It is a very different thing to say that he does bring out things which previous translators missed. That, however, was their fault, and not Chu Hsi's.

The sole crux in translating Chu Hsi is just this matter of the correct translation of his technical terms. Few, if any, Chinese writers can compare with him in clarity of diction. His sentences are veritable crystals. The seven books on Philosophy are made up of extracts from two works that had been previously published; one containing accounts of Conversations between Chu Hsi and his disciples; the other, correspondence with friends on philosophical subjects. The style of each of these

works is equally good. One of the discussions is a request from a student to his master to decide which of two possible constructions of a sentence from a recent philosophical work is the correct one. The work in question had used two words in such a position that they could be interpreted either as a verb, or as a noun—the difference in construction making a considerable difference in the meaning of the sentence. Chu Hsi decided in favour of the noun. It is safe to say that no Chinese student of Chu Hsi has ever had to trouble his Chinese teacher with a similar question about any sentence written by Chu Hsi. Chu Hsi, Henri Bergson and Bertrand Russell occupy, almost by themselves, an honourable place amongst philosophical writers in their ability to say what they mean in simple sentences which mean only just what they want to say. I do not think I have come across any translation of anything of Chu Hsi's which has differed from any other in the construction of a sentence. The differences, which unfortunately are numerous, are confined to the rendering of individual words. But, of course, the right rendering of these is the all important matter when we want to assign Chu Hsi his place in the learned company of the philosophers. The question cannot be settled by an example of a proper rendering here and there; it can only be decided by an inspection of the rendering of each term in the whole work. It would hardly be possible that a work which is uncertain in its use of terms in the original could be made right by translation; it is very possible that the reverse may take place and a work that is right in the original may be distorted through wrong translation. I can only say that I get a clearer view of Chu Hsi when I read him with Dr. Bruce's translation than I do with P. le Gall's or Canon McClatchie's, or any other that I have read in fragments.

I propose now to give very largely in actual quotation from Dr. Bruce's pages, a connected account of his argument on the one point of Chu Hsi's attitude to materialism, agreeing in the very start with Dr. Bruce in the warning that, Chinese and western mentality differing as they do, it is not to be expected that the divisions and departments of the one will agree with those of the other. Mind and matter is the form in which the great antithesis of all things has shaped itself in the west; combination, rather than antithesis has been the form into which Chinese thought has run, and the combination has been of mutually complimentary, rather than of contrasted components.

Part I of the Thesis takes up 96 pp. with an account of the Five Sung Philosophers. With Part II we begin the study of the Philosophy. My first reading of the opening paragraphs somewhat took me aback. It was astonishing to begin with two such sentences as "God is Light" said Saint John. "Heaven is Law" says Chu Hsi. Before I had time to recover the effect, I was still more astonished to finish the first sentence of the second paragraph with the still greater word of the inspired apostle "God is Love" and to be told that this 'phrase itself would be the most natural expression of Chinese philosophical teaching as we find it in the Sung School.' My reading of the Sung School had been somewhat meagre, though not confined to the part of the one book translated by P. le Gall. Although I should not have labelled them "materialists," I certainly should have classed them with non-theistical writers. I at once dropped the second book and resolved to read first of all the translation volume. When I had come to the end of the great xlviii book, I was quite ready to resume Vol. II and admit Chu Hsi into closer relations with Saint John than I had ever thought of any non-Christian thinker filling. I was prepared to have Dr. Bruce lead me with 'two key words': 'These, then are the two key words to the understanding of Chinese thought, Law and Love, the foundation of all things.'

The fourth paragraph sketches the road we are to follow 'The best presentation of Chu Hsi's theory of the universe is to be found in books xlix and one of his *Complete Works* The title of the work contained in the two books named is *Li Ch'i* (理氣) which at once indicates the fundamental thesis of the system; namely that the universe is a dualism, the two terms of which are *Li* and *Ch'i*. Our first enquiry, then, will be, What do these two terms imply? After which, we shall need further to consider the relation between the two and ask: What is the nature of the Dualism? Is it ultimate or does it resolve itself into Monism? And, if the latter, what is the nature of the Monism?'

Ch'i is discussed from p. 100 to p. 107. The conclusions are '*Ch'i* undoubtedly represents the material element in the dual constitution of the universe, and often it is best represented by the English word "matter." An important qualification, however, had to be made, for, though there is nothing in the whole universe into which *ch'i* does not enter as one of the two ultimate elements of

existence, *ch'i* is not confined to matter in the sense of being tangible and perceptible to the senses. There is another word *chih* (質) which represents this form of matter, and although *chih* is a form of *ch'i*, *ch'i* is not always *chih*. Beyond the solid, or the liquid, or the gaseous, beyond and antecedent to the *chih* there is *ch'i*, the primordial substance or plenum, invisible and intangible, the source from which spring all phenomena, the basis not only of all that we call matter, but of every form of existence, material or spiritual, physical or psychical. Where this aspect of *ch'i* is prominent, the word "ether" is the more appropriate word to express its meaning.' 'The *ch'i* in some of its manifestations is both matter and not matter; in its primordial form it is pure spirit, and of this primordial *ch'i*, there is a part which is modified in one direction and properly called matter, and a part which is not so affected, so that it may even be said for our philosopher "matter is a projection from a spiritual plane";² and it detracts nothing from the parallel that, like Sir Oliver Lodge, Chu Hsi tells us that *ch'i* belongs to the material, or more literally, to the class of things which have form.'

The Sung philosophers accepted the idea that had been handed on to them from an antiquity of at least two millennia, if not more, that the *ch'i* was in a state of endless flux, this flux itself always being of "two modes," i.e., the Yin and the Yang, or 'the negative and the positive' as Dr. Bruce generally translates the two terms. Following the evolution of the Two Modes, is the development of the 'Five Agents' (a distinct improvement on the ordinary "Five Elements"; the Chinese word has no relation with our technical term "element"; our "element" never connotes the "doing" of the Chinese word '*hsing*'). 'In both these stages, we find the word *ch'i* still applied. The Two Modes are called the two *ch'i*, and the Five Agents are called the five *ch'i*. *Ch'i*, in fact, is the underlying substance in all stages of the evolution of the cosmos, the ground of all phenomena both physical and psychical; and while it is not necessarily or always matter in the ordinary acceptance of the word, its most characteristic manifestation is matter.'

'*Ch'i*, then, must be interpreted in three senses. It is the primordial substance in which both spirit and

² A sentence already quoted by Dr. Bruce on the previous page from Sir Oliver Lodge, *Man and the Universe*, p. 278.

matter originate; it is that part of the primordial substance which becomes spirit in contrast to *chih* the part which becomes solid matter; and it is the general term which represents the material element in the myriad transformations of the cosmos in contrast with the immaterial element *li* . . . It must be borne in mind, however, that notwithstanding the three different senses in which the word is used, *ch'i* is but one; whether as primordial substance, or as spirit, or as matter it is the same *ch'i*. It must also be borne in mind that the dualism which we here find to be characteristic of *ch'i* runs through all stages in the evolution of the cosmos. There are two modes of the primordial ether, there are two modes of spiritual existence, and there are two modes of matter.'

Dr. Bruce is of opinion that *Li*, the second term of the dualism which we have just learnt exists in every stage in evolution according to Chinese thought, needs more careful definition, though presenting fewer difficulties than the first term. The discussion takes from p. 107 to p. 119. Amongst the synonyms of *li* are *Tao* (道) 'Moral Law,' *Hsing* (性) 'Nature'; *T'ai Chi* (太極) 'Supreme Ultimate'; and *T'ien* (天) 'Heaven.' Dr. Bruce decides on 'Law' as the best translation of *Li*, *law* with the force of a 'regulative principle' rather than 'a principle of activity.' This view of 'law' goes back to a sentence in the Odes (Legge, p. 541) quoted in Mencius (Legge, p. 279). It is of some interest to note that the Ode dates from the ninth century B.C., and Mencius' quotation of it, in very much the same sense as Chu Hsi gives, from the third century B.C. The words of the Ode may be rendered thus:

"Heaven gave birth to the masses of men
And for each created thing ordained its own law of existence
So it is that men possess the normal rule
And love the virtue which is excellent."

The regulative principle is a matter of morals; it is not a distinction of mind from matter. Each thing in the universe assumes its form and fulfils its functions proper to it by reason of the *Li*. Hence Chu Hsi's saying "*Li* is one, its functions are diverse." '*Li* is Love, Righteousness, Reverence and Wisdom and never anything else.'

As some analogy in Western philosophy to the position of *Li* in Chinese, Dr. Bruce quotes from Sir Oliver Lodge the following: "All are animated by something which does not belong to the realm of physics and

chemistry, but lies outside their province, though it interacts with the material entities. Life is not matter, nor is it energy; it is a guiding and directing principle and when considered as incorporated in a certain organism, it and all that appertains to it, may well be called the soul, or constructive and controlling element in that organism. The soul in this sense is related to the organism in somewhat the same way as the Logos to the universe, it is that without which it does not exist—that which vivifies and constructs, or composes and informs the whole." (*Man and the Universe*, p. 166.) Dr. Bruce adds 'All this might be said of Chu Hsi's *Li*. It is neither matter nor energy (except as the ultimate source of both). It is a guiding and directing principle. It is the controlling element in the individual organism. It is related to that organism much as *Tao* is related to the universe. Moreover *Li* is what constitutes the life of the individual organism. It is *hsing* (性), or nature, imparted to man by the *ming* (命), or decree of Heaven. In common speech to-day, the combination of these two words, *hsing-ming* (性命) means life.'

In regard to whether the dualism between this antithesis of the material and the moral is ultimate, Dr. Bruce is able to show that *li* and *ch'i* are co-existent and inseparable, but *ch'i* is subordinate to *li* which is the source and power from which *ch'i* is derived.

Chap. VI deals specially with the contribution to the Sung Philosophy made by its founder, Chou Tun-i; Chap. VII deals with *Tao* (道) which is translated 'Moral Law.' The concluding paragraph (p. 171) reads 'To sum up: *Tao* is the all-comprehensive Moral Law pervading the universe. It is identical with *Li*, the ultimate element in the dualism of the cosmos. It is before all things, in all things, and the source of all things. Illimitable, it nevertheless has a real substantive existence; and not least in the emphasis which the Philosopher places upon it, though transcending all things, it is identical with the Moral Law written upon the heart of man. For there is only one Moral Law. Any other hypothesis would conflict with the fundamental thesis of Chu Hsi's Philosophy—the unity of the Natural.'

From pp. 171 to 183, Dr. Bruce discusses the "Four Ultimata." The opening sentence of the *Yi Ching* contains only four words: *Yuan*, *Heng*, *Li* and *Chen* (元亨利貞). Dr. Bruce's translation of these four terms is altogether an advance on any of his predecessors—at any

rate, on all known to the present writer:—‘Origin, Beauty, Utility and Potentiality.’ I have already quoted the sentence ‘*Li* is Love, Righteousness, Reverence and Wisdom and never anything else,’ now we come to the fact that just as ‘*Tao* represents the transcendental and universal aspect of *Li*, so Origin, Beauty, Utility and Potentiality represent the transcendental and universal aspect of the ethical principle of man’s nature—Love, Reverence, Righteousness and Wisdom.” (We shall see presently why the second and third words have been transposed).

First of all, the relation of the Four Ultimata to the physical universe is dealt with. Their most conspicuous manifestation, we are told, is in the Four Seasons. Here are Chu Hsi’s own words as quoted by one of his favourite pupils, Ch’en Ch’un, in vol. xxix of the Collected Works (the single commas indicate Dr. Bruce’s translation) ‘The first budding forth of things into life is the manifestation of the Principle of Origin, and among the seasons is Spring. The growth and development of things is the manifestation of the Principle of Beauty (or Development), and among the seasons is Summer. The attainment to the full fruition of things is the manifestation of the Principle of Utility and among the seasons is Autumn. The storing up of nature’s resources is the manifestation of the Principle of Potentiality, and among the seasons is Winter.’

A second quotation, also of Ch’en Ch’un’s report of Chu Hsi’s own words, gives the relation of the Four Ultimata to the Four Cardinal Virtues: ‘Of the Principles of which the Decree of Heaven is composed the Principle of Origin when received by me is termed Love; the Principle of Beauty when received by me is termed Reverence; the Principle of Utility when received by me is termed Righteousness; and the Principle of Potentiality when received by me is termed Wisdom.’

Chu Hsi states (v. P.H.N., p. 417f) that the historical development of the Cardinal Virtues was on this wise: in the early period, Love alone; later, Love and Righteousness; still later, these two were analyzed still further with the result that Reverence was added in special relation to Love and Wisdom to Righteousness.

The summary of Chu Hsi’s teaching on the Ultimata is the finest thing in Dr. Bruce’s book. We begin with Origin and its relation to Love. As Origin, so Love is the vital impulse itself; the development, the flowering,

of the one is Beauty, of the other, Reverence; a still further development, but of Origin still, the fruitage, is Utility; and of Love, is Righteousness; the completion of the vital impulse on the one hand is Potentiality, on the other, Wisdom. Turning to Mencius (Legge, pp. 78, 79) Chu Hsi then shows that Love in its essence is "the feeling of solicitude"; Righteousness, of "conscientiousness"; Reverence, of "courtesy" and Wisdom, of "moral insight." These are the Four 'Terminals,' i.e., *Tuan* (端), see p. 275.

Chu Hsi puts the relation of all four Principles and Virtues to the primary one thus (P.H.N., p. 407): 'Spring is the birth of Spring, Summer is the growth of Spring, Autumn is its consummation and Winter is the storing up of Spring . . . Love includes the Four principles and the place of Wisdom is at the end of the four; for winter is the storage season in which all things take their rise and find their consummation.' If anyone unable to read Chinese should think that Dr. Bruce has managed by some clever arrangement to take a sentence here and another there, out of Chu Hsi's chapters, and by placing them all together, to get the teaching on Love which he summarizes, the reply must be that the emphasis is Chu Hsi's and is not in any way, the work of his translator. No other statement at variance with Dr. Bruce's on this subject is possible to a reader of the xlviii and xlviith books whether in the original, or in Dr. Bruce's translation. The arrangement of these two books is not Dr. Bruce's; it is that of the editor of the Chinese text. These two books were a revelation to me, and I know not at which to be the more surprised, whether that I have myself had the books standing on my shelves for some twenty years and had never read them, or that I have never come across any reference to these two books in the writings of any western author.

The second of the four Ultimata is Beauty and its connected virtue is Reverence, *Li* (禮). Dr. Legge in his Preface to the *Li Chi* specially discusses the best translation of *Li*. He quotes from Callery a *tour de force* in which no less than thirty equivalent French words are offered the reader. Callery's own choice was "Rite," a word which Dr. Legge used but rarely. The following sentences from Dr. Legge are noteworthy (pp. 9-11) "In order fully to apprehend its significance, we must try to get hold of the fundamental ideas which it was intended to convey. And these are two. First, when we consult the Shwo Wan, the oldest Chinese dictionary, we find Li

defined as "a step or act; that whereby we serve spiritual beings and obtain happiness." The character was to the author, Hsu Shan, an ideogram of religious import; and we can see he rightly interpreted the intention of its maker or makers. It consists of two elements separately called *khih* and *li* (示豐). That on the left is the symbol determining the category of meaning to which the compound belongs. It was the earliest figure employed to indicate spiritual beings, and enters into characters denoting spirits, sacrifices and prayer. That on the right, called *li*, is phonetic, but even it is a symbol for 'a vessel used in performing rites' Next, the character is used, in moral and philosophical disquisitions, to designate one of the primary constituents of human nature. Those as set forth by Mencius are four; 'not fused into us from without,' not produced, that is, by any force of circumstances, but "belonging naturally to us as our four limbs do." Dr. Legge's own choice for the title of his book was "Rules of Propriety or Ceremonial Usages." When we turn to the first words of the classic, we find Dr. Legge translates them thus: "The summary of the Rules of Propriety says:—Always and in everything let there be reverence" (曲禮曰毋不敬). Dr. Bruce's choice of "reverence" for the main word itself will be seen not to contravene anything which Dr. Legge teaches us in his own preface to the *Li Chi*.

Just as summer is the development of spring, so reverence is the development of love. 'The Principle of Beauty when received by me is termed Reverence' is a sentence of Chu Hsi's which we have already quoted. 'Reverence is Love expressing itself in graceful form.' Is it possible to have a better description of worship than that? It is not Dr. Bruce's; it is Chu Hsi's, and will be found in the translation volume, P.H.N., p. 417. One may well pause to let such a sentence sink in, and meanwhile ask whether "materialist" is a possible description of a man who could say such a thing. It is a sentence which fits Christian worship as aptly, if not more aptly, than it fits the very best in Chinese worship. It fits the beauty of Gothic arch and of the looped up roof of the Confucian temple; it fits also the graceful utterance in prayer or exhortation, or the hushed silence that characterises the worship of the Society of Friends in their unadorned, bare meeting houses. The Terminal associated with Reverence is Courtesy. Dr. Bruce joins them thus: 'Love seeks expression. It cannot stop at the

subjective, it must find its continuance in objective manifestation. Love seeks to express itself in deferring to the object of its solicitude, and deference or courtesy is Reverence in operation' (p. 179). Just before this, Dr. Bruce gives us an apposite quotation from Prof. Knight's *Aspects of Theism* (pp. 191ff.) "If Beauty be an ultimate element in the Universe—not analysable into anything else, but an essence or characteristic quality which defies the disintegrating effort of the analyst—it may perhaps supply us with one means of escape from that "slough of despond" into which materialism plunges us. Beauty is as ultimate as anything that is known in the spheres of the true and the good; and while the discussion of its "ultimate" is as interesting as the problem of metaphysical and ethical philosophy, it may be found to cast much light upon the latter It is not the world of matter, or dull inert substance, however, that is beautiful or that ornaments itself. It is the spirit that shines through and irradiates, or transfigures material substance. It thus becomes a genuine apocalypse So far as, and so long as it is discerned, our apprehension of it is a knowledge of the very essence of things, and therefore of that which transcends Nature." Dr. Bruce comments 'In this passage Professor Knight admirably expresses in modern phrase the underlying thought which this word *Heng* represents to the Chinese philosopher The prodigality of beauty, diffused throughout the cosmos due to an ethical principle behind and beneath it all, which ranks among the ultimata of the universe, and this principle is termed *Heng*, or the principle of Beauty' (p. 178).

There is no need to add anything on the third and fourth ultimata *Li* (利) and *Cheng* (成), the Principles of Utility and Potentiality and on their connection with Righteousness and Wisdom. In the Fourth Appendix of the *Yi Ching* (Legge, p. 408) will be found an application to the "Superior Man" of the thoughts which Dr. Bruce has summarized in these pages of his book. Dr. Bruce translates the section thus: 'What is called the Principle of Origin is in man the first and chief quality of goodness; what is called the Principle of Beauty is the assembly of all excellences; what is called the Principle of Utility is the harmony of all that is right; and what is called the Principle of Potentiality is the faculty of action. The Noble Man, embodying love is able to preside over men; presenting the assemblage of all excellences he is able

to show in himself the union of all forms of reverence; benefitting all creatures he is able to exhibit the harmony of all that is right; correct and firm, he is able to manage all affairs. The fact that the Noble Man practises these four virtues justifies the application to him, of the words. "Ch'ien (i.e. Heaven, explained in the sense quoted by Dr. Bruce from Mr. Gorn Old (in p. 157) "By Heaven, we may understand the spiritual, causal or noumenal world") represents the Principle of Origin (*Yuan*), the Principle of Beauty (*Heng*), the Principle of Utility (*Li*) and the Principle of Potentiality (*Cheng*)' (p. 172).

Part III of the Thesis is on Chu Hsi's Doctrine of Human Nature. It is deeply interesting, but adds nothing to the particular discussion of Chu Hsi's materialism beyond what we have already culled in Part II.

In Part IV, the "Thesistic Import of Chu Hsi's Philosophy" is discussed. The characteristic of this chapter which strikes me most forcibly is its moderation. Nothing is pressed. I will merely quote the passages from Chu Hsi which Dr. Bruce uses in the discussion. The first (p. 295) is taken from *Chu Tzu's Conversations*, pt. iii f. 15 of the Chinese edition: 'It is said "King Wen ascended and descended at the right and left hand of God" (Legge Odes, p. 295). Now to interpret that statement, as many do in these days, as meaning that King Wen is literally at the right and left hand of God, and that there really is a god like the graven images made by men in the world around us, is clearly incorrect; nevertheless, there is a sense in which what the sacred writer says is true.' The second quotation is from book xlix p. 25 (P. le Gall's translation, p. 124) "The Empyrean is what is termed Heaven. It is that which rotates in endless revolution. It is true that it is wrong to say, as is said in these days, that there is a man in the heavens judging sin, but it is also wrong to say that there is no Ruler at all.' (P. le Gall's translation is "La voûte d'azur s'appelle (*T'ien*) ciel; c'est ce qui tourne sans cesse et se répand de tous côtés. Quant à affirmer qu'il y a là-haut quelqu'un qui juge les mauvaises actions, assurément on ne le peut pas; mais dire qu'il n'y a rien qui dirige et ordonne, on ne le peut pas davantage." The Chinese text is 蒼蒼之謂天。轉運周流不已，便是那個。而今說，天有個人在那裏，批判罪惡，固不可。說道，全無主之者，又不可。 The third passage occurs in book xliii and in Dr. Bruce's translation will be found on p. 146. After certain quotations from the

Classics, Chu Hsi says 'These passages indicate that there is a man, as it were, ruling in it all.' (這便是分明有箇人在裏主宰相似) The next section goes on thus (I will quote here from the Trans. volume, p. 146). '19. *Question*. When we consider the inequalities of the Decree does it not seem as if there is not really One who imparts it to man, but rather that the two ethers in their intricate complexity and inequality follow wherever they happen to strike, and, knowing that these inequalities do not proceed from man's own powers, people speak of them as decreed by Heaven?

'*Answer*. They simply flow from the Great Source. The phenomena may be such as would lead one to think that there is not really One imparting the Decree; but that there is a personal Being above us, seems to be taught by the "Odes" and "Records"—in such passages, for example as speak of the wrath of the Supreme Ruler. But still this Ruler is none other than Law. In the whole universe there is nothing higher than Law and hence the term Ruler. In the passage which says "The great God has conferred on the inferior people a moral sense" (*Shu*, Legge, p. 185) the very word "confer" conveys the idea of One who exercises authority.' Dr. Bruce gives the Chinese of the whole passage on p. 298; the last sentence may suffice here: 便是有主宰意

The summary of the discussions is as follows: 'It would hardly be possible for the personality of the Supreme Ruler to be more clearly asserted than it is in these passages. The universe is what it is, not by a process of self-evolution, not by a fortuitous conjunction, intricate and complex, of the two ethers; but all things flow from the Great Source: their inequalities come to pass by the command of a Supreme Ruler, who has conferred on men a moral sense which renders them responsible to Himself for the rightness or otherwise of all their actions. In short, Chu Hsi complained of two opposite tendencies in his contemporaries: in some the extreme of anthropomorphism, and in others the error of denying altogether the existence of a Supreme Ruler—and the passages quoted were designed to correct both.

'The Philosopher's argument, based upon the word "confer" in the Classics, is not without interest in this connexion. Chu Hsi was too acute a thinker not to know that the same argument could be applied to his own frequent use of this and similar words. Again and again

he speaks of the Decree as "imparted" by Heaven, and so becoming man's nature. His favourite illustration of the Decree of Heaven is that of letters patent "conferred" by the Sovereign. He speaks of man's nature as consisting of innumerable principles with which he is "endowed" by Heaven. The underlying conception in his mind of the Being concerning whom he naturally thought and spoke and wrote in such terms, could not be other than personal.

'The charges, therefore which have been brought against Chu Hsi of materialism and antitheism would alike appear to be without sufficient foundation. In the statement that Heaven is Law, on which those charges have been largely based, he does not deny personality, but asserts the spirituality and ethical perfection of the Divine Being; and in the passages quoted above in which he gave explicit answers to explicit questions, his assertion of personality of the Supreme Ruler is unequivocal and complete' (p. 299f).

Dr. Bruce tells us in the Preface to the Translation volume that his endeavour in the two volumes is 'to show that Chu Hsi ranks, not only as one of China's master minds, but also as one of the world's great thinkers.' It is much to add Chu Hsi's name to that of 'the world's great thinkers'—to imagine Chu Hsi walking in that part of the Elysian fields where Socrates and Plato and Aristotle, and Anselm and Spinoza and Kant walk, holding such "high converse" as Milton could talk about. Chu Hsi's *Conversations* give us a picture of a healthy minded master surrounded by eager pupils such as none but Socrates and Anselm of that innermost band I have named could match. One incident greatly attracts me: a student had asked for an explanation of a passage and Chu Hsi had given him an immediate answer. Next day the pupil returned to the matter. "Were you right in the answer you gave me yesterday? If so, does it not follow that so and so would be the result?" "Assuredly it would. Evidently I was wrong." Yet no line in the *Conversations* shows any student guilty of the slightest presumption when speaking to the Master. Chu Hsi seems in his treatment of them to be one of themselves; they never assume that he is anything but the Master. No man could have written such things about love as Chu Hsi did and not be a lovable man. No writer to whom the Bible has been an unknown book has ever written things about love that equal what Chu Hsi has written. One may well

wonder whether any Biblical writer except only John would have written so beautifully if the only books available had been those which Chu Hsi had. What would Chu Hsi have given us if he had had the gospel and epistle of John and the epistle to the Corinthians? What, if he had known Jesus? If ever there was a soul that was "naturally Christian" it surely was Chu Hsi's.

THE DEAD HAND IN CHINA.

HERBERT CHATLEY, D.Sc.

The hand of the dead (*mortmain*, but not in the legal sense which simply refers to the continuity of tenure of an impersonal corporation) rests heavily on the living in China. The humorous saying that "corporations have no souls" is in a way the inverse of the truth; it is only a corporation that has a continuous existence. An appreciable proportion of the family income is devoted to the maintenance of graves and ancestral halls; a large fraction of the arable area is occupied by graves; the expenses of funeral and memorial rites are large, and *feng-shui* hinders public works and private building operations. On the other hand this devotion to the dead, which is part of the whole system of filial piety (孝), does act as a social cement; the mutual respect for the related dead helps to maintain that family solidarity which appears to be the mainstay of Chinese civilization and is certainly an economic insurance for the bulk of the population.

The dead do in a manner live again in their descendants and psychology sees in some of the phenomena of instinct and subconsciousness the vestigial reminiscence of the ancestral life. The law of inheritance in all lands implicitly recognizes the rights of the dead.

From one point of view the living are merely the temporary vehicle of the flame of life which passes from ancestor to descendant and, in a time dimensional sense, all living beings (and especially those of one genus) are one organism. Buddhism and its Karma becomes almost a reality if Karma be regarded as the continuous stream of life. Retribution in a physical sense is in a manner inflicted upon the descendants if they are regarded as one with the ancestors, although one may question the justice of its incidence. Chinese magic more or less implies that the dead can be evoked in the descendants¹ and it is not beyond possibility that the dominant characteristics of an ancestor may be perpetuated in such a way that a certain subconscious dissociation may form a fractional or sub-personality which does resemble that

¹ And in any case by divination. Compare the Boxer incantation for possession by the spirits of past heroes.

ancestor in some special respects. The devout ancestor worshipper may be compared with du Maurier's *Peter Ibbetson* who lived over again in sleep the lives of his fore-fathers.

In China the dead are 鬼神 *kuei shen*, i.e., wandering, maleficent, unburied (or at least unworshipped), nameless ghosts 鬼 *kuei*, and stable, beneficent, confined, respectable ancestral spirits 神 *shen*.

William Simpson, a well known artist and archaeologist, many years ago propounded the hypothesis that the most predominant feature in religious *practice* is the *worship of death*. Sir James Frazer, in his encyclopaedic work "The Golden Bough," provides a wealth of collateral evidence to this effect without intending to do so and Grant Allen in his book "The Evolution of the Idea of God" crystallized the idea so that it may be regarded as a definite theory. He remarked on the support which Chinese practice gives to the hypothesis, but, so far as the writer is aware, no very serious attempt has been made to study this aspect of the matter except in so far as Johnston has done so on general folk lore lines in his "Lion and Dragon in Northern China."

The theory, briefly expressed, is as follows:—All supernatural beings worshipped are either dead men or derive their authority from a direct or indirect association with the idea of dead men. All temples and sacred places are tombs or derive their sanctity from direct or indirect association with the dead. All idols are emblematical representations of the dead or derive sanctity from necrolatric customs. Nature spirits and those gods who are no longer consciously associated with death are really sublimated ghosts (often of remote royal ancestors) who have become delocalised by mythology. All ritual and conjuration is essentially necromancy. Hero worship is a generalisation of ancestor worship, the hero being as it were adopted by his admirers.

In China there is a good *prima facie* case for this hypothesis. With scarcely an exception all the objects of worship are known by history or legend to have been once men. This Euhemerist theory (Euhemerus or more correctly Euemeros was a Greek philosopher who lived 300 B.C. and asserted that all the Gods were once men) is not much favoured by mythologists and folk lore students but agrees very well with religious custom as distinguished from mythology, which last is chiefly a matter of word-play.

In any case whether the idea of animism came first and was applied to the corpse, or that of human survival was mentally projected into nature, the principle of the worship of death has roots in prehistoric times. Wells Williams, McGowan, Dudgeon and many other observers agree that ancestor worship is *the* religion of China.

The Six *Tsung* (宗, usually translated "honorable") who occur as important objects of reverence in early Chinese records bear a title which is nowadays associated with ancestors (宗祖). The hieroglyph seems to mean a spirit under a roof, *i.e.*, a family spirit. Even *Shang Ti* (上帝) cannot be definitely distinguished from a remote ancestor of the Early *Ti*'s²—possibly Shen Nung. The name simply means the Superior *Ti*, and the title of *Ti* may be given to a specially ennobled dead man as in the case of *Kuan Ti*, the so-called God of War. The Spirits of the Land and Grain suggest Frazer's hypothesis of the Corn Spirit worshipped almost universally.

Moreover all the rites of worship, except perhaps some of those related to Buddhism, for which Indian precedents may need to be sought, are identical with those of domestic ancestor worship.

Most residents in China are aware of the elaborate character of Chinese funerals and have seen the annual *Ch'ing Ming* rites at the graves. The technique of the worship of death in China has been described by many writers, De Groot in particular, but not very much is said of the really sacred buildings of China, the ancestral temples.

氏宗祠	<i>Shih Tsung T'zu</i>	— Clan-honorable-shrine
家廟	<i>Chia Miao</i>	— Family temple
祠堂	<i>Tz'u T'ang</i>	— Shrine hall
祖廟	<i>Tsu Miao</i>	— Ancestral temple

The word 廟 in the "Shu" always means *ancestral* temple. No other temples are mentioned, the "great sacrifices" being in open spaces and probably to syncretised heroes or sages. The mounds or altars in the open were probably originally graves.

These ancestral temples are very numerous, but, not being usually open to foreigners, are little known. The writer has been in many in the provinces of Anhui and Kiangsu. They all run to a general type and in many

² See Schindler's "The Development of the Chinese Conception of Supreme Beings," *Hirth Anniversary Vol.*, 1922.

villages are the largest and most impressive buildings. In most cases they are much better maintained than the public temples.

Each village is generally occupied by one clan which has its temple, just as was the case in the old Teutonic settlements of Europe. The village generally bears the clan name *e.g.* *Tang Chia Chai* (唐家宅) "the residence of the Tang family," corresponding precisely to Anglo-Saxon names like Nott-ing-ham. "The residence of the (S)Nott gens," and the family shrine is the common property of the family and cannot be alienated. Mr. Wilkinson in the *New China Review* (Vol. 3) has explained the systematic relationship of the members of the family and Mr. Hutson in his articles on Szechuen in Vol. 1 of the same periodical has dealt with the ancestral line and its reflected posterity. The family in China is more nearly one organism than any other society of men.

The size of an ancestral hall depends on the extent and wealth of the family and since the latter will trace itself back to the remotest recorded ancestor the accommodation in the shrine itself must allow for the parent stock which was located in the place from which the branch has emigrated. The writer has seen temples where over eighty generations are so recorded. The present clan system seems to have been definitely formulated in late Chou times, although tradition goes back earlier and the imperial families are recorded back to the dawn of history. A family pedigree is recorded in a *Chia P'u* 家譜 or genealogical tree which in scroll fashion depicts the ancestral hall and its ghostly residents. Johnston reproduces two in his book.

The temple is very much the same as a Chinese house, except that there are no "*chien*" (apartments). It consists usually of a double compound with a main entrance facing south. The southern section is partially roofed, may contain an evergreen tree (symbolic of the *Yang* or life influence) and serves as a shelter for the living when they visit the hall.

The northern or principal section has usually an open well (天井) behind which is the actual residence of the dead consisting of a raised pavilion with a terraced reredos for the ancestral tablets (*Shen Chu Pai* 神主牌 or *Mu Chu* 木主) which mystically speaking are the ancestors and are obviously miniature grave stones. In front on the dais is the semi-coffin shaped altar carrying the five sacrificial tools (五公) (censer, two pricket.

candlesticks and two vases). The censer should never be emptied of the ashes. A kitchen for the preparation of the sacrifices is an important adjunct to the temple. In Buddhist monasteries there is usually a chapel containing the tablets of the abbots (and monks) which serves as an ancestral temple, the devotees of the past being as it were the spiritual ancestors of the monastic family.

A small ancestral temple 唐氏宗祠 *Tang Shih Tsung T'zu* may be seen in the Route Zikawei, between Route Ghisi and Route Prosper Paris.

The principal sacrifices are at the winter solstice when the dead begin to revive but full ritual prescribes quarterly sacrifices (春 *Yueh*, Spring, 夏 *Tz'u*, Summer, 秋 *Chang*, Autumn and 冬 *Ch'eng*, Winter) and an announcement at the temple of all family events, marriages, adoptions, official honours etc. The coffin visits the hall en route to the grave. The right to attend at conventions is a proof of kinship and may be exploited by covetous relatives.

In the temple of an important clan, only the tablets of the principal and most renowned members are feted and the spring and autumn sacrifices include an elaborate sacramental meal by all the males of the clan, the expenses coming out of the land set aside for maintenance. (McGowan).

The arrangement of the tablets according to correct precedence is a matter of great importance and Hopkins has shown that the *Shang* Dynasty oracle bones found in Honan have preserved a record of the reported utterances, through divination, of the dead themselves, by which the officer in charge of the royal tablets was inspired to correctly rank them.³ It is interesting in this connection to note that the earliest authenticated antiquities of China thus show the importance then attached to ancestor worship and its connection with divination. Divination was usually performed at the ancestral temples. All the processes of divination may be regarded as necromantic and as the origin of the modern games of chance. Thus in terms of ancient belief the holder of a good hand at bridge is under the "luck" or beneficent influence of his deceased forefathers.

³ See later as to Shun's Minister of Religion, showing that this agrees with very antique practice also. In the "Metal Bound Coffin" (Shu, Book of Chou), Chou Kung invokes the ancestors of Wu Wang in an analogous way to ascertain if the king would recover from illness.

According to Laufer there was a reform in religion during the early part of the *Chou* dynasty and the ancestral worship was partly deflected to a sublimated mathematical mythology of natural forces from which the *Yin Yang* system is derived. Thus Laufer holds that the *Liu Tsung* (see above) are Heaven and Earth and the Four Quarters. In subsequent times it would appear that by a natural mental process this rather mechanical system reverted to the original type so that now the *Yin Yang* system is in *Fengshui* one of the main instruments for the regulation of the cult of the dead at the grave.

As Johnston has pointed out the ancestral practices are connected to that of land holding. In fact the family (royal or commoner) derives its title from its ancestors and their taboo is the title. This fact has probably been a strong buttress to the ancestral cult. Ancient law in most lands follows a similar tendency, explicit or implicit.

Bills of Sale for land in China always state an excuse for the sale of what is, in theory at least, patrimony, by a phrase, such as 爲因正用 *Wei yin ch'êng yung* "in order to (maintain) correct usage" i.e., to avoid consequences of poverty. Johnston quotes a Shantung proverb 沒有產業, 沒有神主 *meiyu ch'anyeh, meiyu shenchu* "without estates, there are no ancestors."⁴

The English country family practice with its domain, entail, manor-halls, family vaults and pedigrees is a similar phenomenon and as we shall see the English village has some relics of the same system harking back to prefeudal times.

It is only by a recorded pedigree that we can maintain "living" contact with, and the privileges of, antiquity and, as Nordau sardonically remarks in his "Interpretation of History," history derives its main value and interest from the support it gives to hereditary privilege. Compare the very word "title" which means at once rank and possession. There is a curious suggestion of this kind in the later Jewish decalogue. "Honour thy father and thy mother that thy days may be long in the land which Y. thy E. giveth thee," which definitely implies that spirit-causes influence tenure subject to filial piety in the holders. Any reference to Israel as a whole is excluded by the words "father" and "mother." The idea of inherited karma is included also in the first commandment.

⁴ Cf. Roman law "*nulla hereditas sine sacris*."

Although Tylor, Avebury, Frazer and others have sufficiently established the general uniformity of tribal practice, it is very interesting to compare the Chinese family system with that obtaining among Aryan tribes of Europe who are the ancestors of most of the European peoples. The villages were essentially family groups (as denoted by names like Cott-ing-ham, the home of the Cott clan)⁵ and obeyed a system of clan laws, of which the name still survives in the word Bye-laws (Byr-laws: Byr means an inhabitant = modn. dutch "Boer"; the root occurs in the verb "to bide").⁶ The laws were promulgated at annual (and other) "folk moots" or "things" (whence "meeting" = moot-thing) held in the open on a moot-hill or "thingwall" which was often a barrow ("bury"-ing place) with a stone pillar and sacred tree. There can be little doubt that where the village was of longstanding the barrow stone and tree were sacred to the ancestor of the clan, but in the case of invasion settlements, as in England, the ritual might adopt older nameless barrows. Criminals were executed near by and probably originally *on* the ancestral grave and *to* the manes of the dead. The headman⁷ and the elders (redesmen) in some cases sat upon the stones of the dead or on circles of stones, the original idea probably being the personation⁸ of the ancestors, who witnessed the moot. In some cases a sacred symbol or staff was used to summon the folk to the moot, and from the reverence and quasi-human customs with which it was treated, it may be presumed to have been originally a sacred image of the first ancestor. The principal subjects of discussion at folk moots were the control of animals and the tenure of land, but in earlier times personal disputes were judged and sentences of death and outlawry were given. Tenure and distribution of land were particularly important legal issues.

⁵ Compare Chinese village names such as Wang Chia Chai, Ku Chia Chai (Koukaza), Hsu Chia Hui (Siccawei).

⁶ The Chinese village has bye-laws of this kind (*see* Johnston's "Lion and Dragon in North China").

⁷ The headman is the analogous individual in China, but his functions are largely exercised by the *Ti Pao* or "Land Guarantor," who is the *lawman* of the villagers and witnesses stones placed, etc.

⁸ Compare the personator or "body" 尸 *shih* who represents the dead in Chinese ancestor worship.

Odin was regarded as a royal ancestor and horses were sacrificed to him. His English descendants Hengist and Horsa bore totemic names.

The memory of the remoter dead is only preserved in modern Teutonic areas in the fairies who haunt the sacred localities of antiquity and the ghosts in historic houses, but in antiquity this shadow doubtless loomed over the living as in China now. The European has almost emancipated himself from the dead hand except in so far as its power has been delegated to and absorbed by ecclesiastic institutions. "Luck" is one of the few relics of pre-Christian spirit influence.

The runes with which many of our Teutonic ancestral stones (bautasteinar) were marked played the same sacred part as the Chinese characters. Grave memorial stones were still worshipped in England in the time of Canute, who legislated against the practice. Grave stones in modern cemeteries continue the tradition. The dotting of the character 卐 in *red* (with a little blood in Szechuen practice) by a literatus is now the magical method of animising the spirit tablet⁹ and fantastic characters with animated forms serve as charms to repel the graveless *kueis*. Runes (which are thought to have been developed in S. Russia about the beginning of the Christian era and thence spread throughout Teutonia) were similarly used by the trollsks or wyccas, also called morthwythas (worshippers of the dead), to control the unburied ghosts, until the Christian priests took over the business and summarily exorcised the ghosts. Some of the more emotional and less educated of the modern missionaries are attempting to repeat this role in China at the present day. In so far as the suggestion serves to abolish the belief in the *presence* of ghosts the practice may be useful but it has the disadvantage of maintaining the belief in their *existence* so that they may return when the exorcism is forgotten or counteracted.

It must be hard for the average modern, whose ideas of the supernatural are limited to a vague deism, with perhaps a belief in internal illumination and a slight and

⁹ This must be a relic of the bloody sacrifice on the grave stone, which also survives in the sacrifice of a cock, whose comb may provide the blood, and in the use of red colour for *luck* (*Luck* is technically a spirit and corresponds in Teutonic mythology to *Mana*, which I take to be the lingering influence of the spirits and *par excellence* the dead).

spasmodic credence of spiritism, to realize the state of mind of a firm believer in the active and continuous operations of the ancestral dead and the maleficence of the unburied or foreign "devil," but it seems fairly certain that such a belief perpetuates a mental confusion and instability which has led untrained observers to credit the veridity of demonism etc. Among the ignorant in China this part of the dead hand is very heavy and yet, provided the necessary rites are performed, the mental complexes seem easily suppressed, so that the average Chinese peasant is very casual about the ancient taboo.

The Euhemerist standpoint is held by some Chinese scholars. Thus the spirits of the Land and Grain (社稷 *She Tsi*) are identified as 后土¹⁰ and 后稷 respectively with agricultural officers of Huang Ti and Shun respectively (Mayers). From the Euhemerist standpoint China presents the most perfect case of survival of primitive customs among civilized people. The burial of the dead in barrows (a grave ordinary *Fen Mu* 墳墓 is gradiloquently called 山 *shan*, a hill), in the open fields, on the family land with sacred trees, and sacrificed to in the spring, present a complete example of the universal ceremonies described in the writings of Frazer, Grant Allen, Avebury, etc. The dummy ox which figured in the Imperial rites at the Shen-Nung Tan in Peking and by proxy at the various prefectures, being broken up and distributed, is in principle indentical with the slaughtered meriah among the Khonds, or the lamb of the Israelites whose blood was put on the door posts or the blood which was sprinkled over the worshippers of Thor, Odin and Frey at Upsala. The raw meat sacrificed to the 社 *she* or local god of the soil was similarly divided amongst the worshippers in ancient China.

A difficulty in antiquarian enquiries of this kind is to distinguish between survivals of primitive rites and later introductions. Rites may be borrowed in connection with new religions (such as Buddhism) or be imported by immigrants and some accidental confirmation of the magical value of a new rite may cause it to be established. Also there is a process of automatic thought which gradually modifies the rite and may finally render it almost

¹⁰ 后土 is still regarded as the protector of grave lands; a spirit stone for him may be seen in the Avenue Petain at the corner of a graveyard.

unrecognizable.¹¹ Thus the dotting of the character on the ancestral tablet is almost certainly the relic of a very bloody sacrifice with which none but the curious would now associate it. The use of *red* colour (in spite of its theoretical *Yin* character) to repel demons is another survival.¹² The putting of flowers on graves in Christian lands is probably another relic of the same primitive rite. The *red* seal on documents is another. Language plays a great part, the practice of philosophical punning being universal. Doré's "Superstitions" mentions numerous cases where sanctity or legend is based on mere word-play and rites may also be varied for similar reasons. Herein is seen the working of the automatic or subconscious mind to which rites serve as a relief of strain.

It is one of the main theses of Sir James Frazer's researches that the primitive deities are agricultural. Grant Allen extends this idea to include the notion that the sacrifice to the dead by fertilizing the ground gained quasi-magical response in the growth of vegetation on the grave. The totemists hold that the sacrifice of animals is a confusion of the clan effigy or totem with the clan life so that the animal sacrificed is reciprocally beneficial to the clan and the dead. In this connection it is interesting to note that Shun offered a bullock to the "accomplished ancestor of Yao" (Legge Chin. Clan III. i. Proleg. p. 195), and according to later tradition the predecessor of Yao was Shen Nung, "The Spirit Farmer." The Emperors sacrificed bullocks to Shang Ti and it may even be that Shen Nung is Shang Ti. Shun's "Minister of Religion" was the "Arranger of the Ancestral Temple" so that we have in this group of ideas all the items of agricultural divinity, totemism and ancestor worship. Royal accessions, etc., were all celebrated in the ancestral temple. In modern times we find the Emperor ploughing the first furrow at the Shen Nung Tan and distributing fragments or small replicas of a clay bullock. The provincial officials did likewise, thus preserving the form of the ancient rite of sacrificing the bullock and dividing its flesh for the blessing of the fields. In the "Records of the Warring

¹¹ There are reasons for supposing that the ancestral rites in China have undergone changes since ancient times.

¹² The character 丹 (anciently 𤣥) *tan* now means "vermillion" or "elixir" but originally meant "red stone," i.e., grave stone with blood. Its alchemical significance is a "displacement" effect of the original idea of sacrifice.

States" a bullock skin full of blood was mocked by a hostile ruler as Chou's "*Tien*" (天).¹³

The *Miao* or Imperial Ancestral temple (廟 = 广 & 朝 "to receive in audience under a roof") is the type of all temples and has given them its name. The known Imperial ancestors were worshipped at the altar of Heaven immediately after Heaven and Earth, which are, so to speak, generalized ancestors of all. The very old title 天子 implies that the emperor is the offspring of Heaven who is thus an ancestor. Throughout the Shu the worship of the royal ancestors is continually referred to in conjunction with the worship of heaven and spirits.

The evergreen trees in the Imperial temples of Peking and also in the Imperial tombs, the willow branches used at the graves at Ch'ing Ming and the trees in the village cemeteries, all are analogous to the sacred trees of primitive nations.

The putting of rice in the mouth of the corpse; the personator of the deceased; the paper puppets burnt as slaves to the dead; the paper money scattered to appease the unburied dead (鬼) and the "way clearing spirit" (開路神) who may be in effigy with real viscera, or be a living man, who receives a sacrifice before the funeral procession starts, are all explicable in terms of the general theory so fully established by Frazer.

The Chinese classics, especially the *Liki*, read in the light of Euhemerism take on a logical aspect and a solidarity with primitive life which is almost startling in its completeness.

Note on Mound Burial.—The practice of burial in mounds 邱 or 丘 or 塚 *Ch'iu* (technically called barrows = beorh = bearuw, synonymous with "bury" both as the verb and in place names) goes back to Palaeolithic times and is regarded by many anthropologists as derived from a primitive type of dwelling. It is now universal in China. The Imperial tombs from the time of Chin Shih Huang Ti¹⁴ downwards are of this type and doubt-

¹³ A similar incident in *Shang* times occurs in Szu-ma-chien's Historical Records.

¹⁴ The Tumulus of the First Emperor, 60 li from Hsi-An-Fu is 120 feet high and nearly 2 miles in circuit (Geil "The Great Wall of China") thus comparing in dimensions with the Great Pyramid. Chavannes (*Encyclop. Sin.*) says that all mausolea preceding the Ming dynasty have been entirely destroyed or reduced to insignificance, but Geil mentions at least seven royal (Han) mounds near Hsi-An and calls attention to the fact that Chin Shih Huang Ti is reported to be the first to introduce tomb temples. There are ten

less the earlier rulers have similar mounds. In the principal appendix to the Yih King it is stated that the ancients only covered the body with pieces of wood and did not make a mound or plant trees, but this does not agree with Mencius (III, ii, 5, 4). The Li Ki says that in the time of Yu earthenware coffins were used, that in the Hsia dynasty a brick covering was used and that the Yin and Chou dynasties introduced coffins. Earthenware coffins were used in Japan in early days and examples may be seen in the museums in that country. According to the Han chronicles sacrifices were not offered at the royal graves before the death of Chin Shih Huang Ti, since when it has been an established practice.¹⁵

It is perhaps doubtful if the compilers of the Li Ki and Yih King commentaries were correct in supposing that mound burial was a late practice, but it may be observed on the other hand that Ferguson ("Rude Stone Monuments") formerly advocated the hypothesis that the great rude stone monuments of Europe were of post Roman date.

The modern practice of covering a temporary placed coffin with a brick shell and tile roof, leaving a cross shaped opening in the end wall reminds one strongly of the holed *dolmens* which occur in Europe and India.

Cromlechs (stone circles) which in some cases surround or surmount a barrow or even stand above as a

royal graves of the Sung dynasty at Sung Liu Ling (宋六陵) 3½ hours journey from Shaohsing in Chekiang. They are the graves of seven emperors and three empresses (1101-1275). They are small circular barrows about 8 feet high. Each has a narrow stone tablet before it perhaps 7 feet high, bearing titles. (Moule "Notes on Hangchow"—Note 22, p. 4).

The mountain altar as at Taishan may indicate a primitive idea that the hills are the grave mounds of the mighty unknown dead or gods.

Segalen (N.C.B.R.A.S. Journal 1917, p. 146-147) says Ch'in's tumulus is 150 feet high and 1,000 feet long on each side, and gives a photograph of it.

Sowerby ("Through Shen-Kan," p. 36 and 46) mentions the traditional tumulus of the Yellow Emperor at Chung Pu Hsien near Hsi-An. He also supplies some further information as to the mound of Chin which somewhat discounts Geil's description. The latter's information seems to have been second hand and not too dependable.

Werner ("Myth and Legends of China") says that all dynasties previous to Mings destroyed their predecessors' tombs.

"At least three Ch'in rulers had human beings buried alive with them.

cenotaph are apparently non-existent in China but the Altar of Heaven in Peking and the circular Walls of some of the Ming and Ching Imperial mausolea (陵 *ling*, meaning a grave mound) seem reminiscent of this type of monument. Shun is said to have sacrificed to Shang Ti at the "round mound" *Yuan Ch'iu* 圓丘 now identified with the *T'ien T'an* or Altar of Heaven in Peking. This mound was in all probability the grave of Shang Ti, real or symbolic. The "omega" shaped vallum round the grave mounds in S. China may be related, the avenues of animals may be compared with the stones of Carnac, etc.

In the late Mr. Kingsmill's copy of Ferguson's "Rude Stone Monuments," now in the R.A.S. library, there are several notes to indicate that he was fully convinced of the connection of Chinese practice with that of the primitive mound builders. The thesis of that book is like that of Grant Allen that all these monuments are grave stones or cenotaphs, the larger circles and avenues referring to the deceased of a battle.

The practical bearing of worship of death is an important sociological question. The recent war, with its immense cemeteries, cenotaphs and the cult of the "unknown warrior," shows that the same tendencies persist. The repugnance to cremation and the desire to have the dead in an accessible cemetery bear a like testimony.

The psychologist would probably hold that by providing a discharge for the emotions consequent upon the loss of the dear departed, funeral rites are inevitable. There is no necessary relation to belief in postmortem existence as may be seen from the funeral practices of modern sceptics. The fact is that personal association *must* focus on whatever remains of the dead and so long as there is any real or symbolic relic the memories of the past life will be revived in the survivors by seeing such relics but in a degree diminishing as other activities gradually absorb the mental energy which was at first locked up with those memories.

In so far as there are in all of us memories of the dead which may by suggestion and contemplation be stimulated, funeral rites will probably always have a strong social effect, and the hypothesis that this fund of emotion (with or without the amative instincts to which modern psychology attaches so much importance) is the main basis of practical religion as distinguished from theory, has a high degree of probability.

Supplementary Note to the "Dead Hand in China."

Arising from the Euhemerist hypothesis adopted in this paper, the question has been asked "What grounds are there for regarding the reputedly Supreme Being of the ancient Chinese as a royal ancestor? What is the relation of *T'ien* (天) to *Shang Ti* (上帝)?" Dr. Hawks Pott was also good enough to point out that the association of *T'ien* with *Ti* (地) in the common form *T'ien Ti* (天地) as equivalent to "nature" was hard to reconcile with an ancestral origin, and that this dyad occurs quite early in Chinese literature. The phrase *T'ien Ti* (天地) appears to occur first in the *Shû* in the first of the Chou records, and not in any pre-Chou documents. The purely naturalistic dualism implied by the phrase is probably a product of the Chou religious philosophy which culminated in the Yin and Yang system.

Schindler, following Chavannes, is firmly convinced that *T'ien* (天) and *Shang Ti* (上帝) were originally distinct tribal deities and even gives a plan showing the regions in which they were respectively worshipped.

Schindler, dealing with *T'ien* (天), points out that the oldest form of the character is 𠂔 "the unmistakable form of a person," and further uses the remarks:—"a personal conception" . . . "the conception of Heaven appears entirely anthropomorphic" . . . "the ancient anthropomorphic conception of the deity called T'IENT."

With respect to *Shang Ti* (上帝), he gives the primitive form as 采 "probably meant for a human (crowned)? figure," and with a wealth of critical apparatus he deduces that:—"the supreme deity is conceived in quite anthropomorphic way" . . . "Shang Ti was an ancestral deity" . . . "Shang Ti is not only an ancestor deity in the ordinary sense but seems to be of a totemistic character."

Chavannes ("Le Dieu du sol dans l'Ancienne Religion Chinoise") says that the land god *Shê* (社) and the ancestor *Tsung* (宗) are the most ancient and universal, but that from the commencement of the Chou dynasty the sacrifice to the land god (developed into *Hou Chi* 后稷) was coupled with the sacrifice to *T'ien* (天).

It would appear that *T'ien* (天) was more especially an object of worship of the Chou clan whereas *Shang Ti* (上帝) was preferred by the pre-Chou dynasts and was adopted by the Chous. Shun (See the *Shu*, cap. II) worshipped *Shang Ti* and the Liu *Tsung*, mountains and

rivers and the host of spirits and did not sacrifice to T'ien until the second month and then as if to a god of the eastern region which he was then visiting. The mocking representation of T'ien as a bullock referred to in the paper must be associated with the fact that the bullock was a sacrificial animal to T'ien so that on the principles of totemism T'ien *was* once a bullock himself. Whether the bullock was a substituted figure for a deified man is not clear, but the problem for the traditionalist who insists that T'ien always meant the sky is "how did the practice of sacrificing a bullock originate?"

With Shang Ti the conditions are somewhat simpler. In the first place the word Ti is unquestionably human. Chavannes mentions the marvellous birth of *Hou Chi* (后稷) from the footprint of the Ti as a "precious souvenir of the ancient belief in an Emperor from on High who was but a deified man" and, after mentioning the confusion in Chou times of Shang Ti with T'ien, remarks that finally T'ien became equivalent to the sky itself, just as the local land god finally became the second member in the Grand Duality of Heaven and Earth.

The writer believes that all anthropologists and modern sinologues hold that the primitive Chinese were a savage people who worshipped local nature spirits and dead men with bloody sacrifices to wooden images just as modern savages do and our own ancestors once did. By the fusion of the clan divinities of tribal chiefs, parallel to the fusion of the tribes into the State, China early developed a vague monotheism alongside the polytheism of the people as a whole. The latter still survives in much the original form. The *Tu Ti* (土地) of the field shrines and the tablets in the halls of the clans still preserve the primitive practices in a slightly modified form, and the cross associations between the two cults dimly indicate an original unity which conforms to the "Golden Bough" theory.

Thus the old "Term" controversy ceases to have any meaning. T'ien and Shang Ti were both originally human tribal gods and at some very remote epoch were probably men.

THE ORIGIN AND HISTORY OF THE IRRIGATION WORK OF THE CHENG TU PLAIN

By Rev. T. TORRANCE, F.R.G.S.

All visitors to Szechuan who come as far as Chengtu are surprised at the productiveness of the Chengtu plain. The surprise deepens into admiration at Kwanhsien, (灌縣) a city at its upper or N.W. edge, when they see how the rushing waters of the Min river have been divided and diverted by an artificial side-channel which again divides and redivides into a fine meshwork system of irrigation that is nowhere equalled in China. Naturally they ask who first conceived this big engineering feat, for of course, the man who made famine here an impossibility deserves to be retained in the affectionate remembrance of his fellow-countrymen.

On the answer there verily hangs a tale. Ninety out of every hundred savants in the West say it was Li Ping¹ who became Prefect of Shuh soon after this part of China was conquered by the state of Ts'in in B.C. 316. At first one accepts their word for it, and supported as the assertion is by local topographical works, there seems no reason for doubt, until we begin to read something of the general history of the province. Then it is found that others had a share in the work both before and after his day. Li Ping had much to do with the extension and the perfecting of the working of the system; he indeed was a man of genius and a great public benefactor, but it is open to serious doubt if he did all that some nowadays give him credit for.

The earliest mention of waterworks in Szechuan is found in the "Shu King"; section. "Tribute of Yu" paragraphs 62 to 70. It says here that the hills of Min (岷) and P'o (岷) were brought under cultivation and the rivers

¹ Li Ping was appointed Prefect by Hsiao Wen Wang (孝文王) B.C. 250-247. His irrigation works probably preceded his appointment as Prefect.

T'o (洩) and Ch'ien (潛) conducted in their courses while sacrifices were offered on the hills of Ts'ai and Mong on the regulation of the country about them. The hills of Min admittedly are those adjacent to the Min River; the hills of Ts'ai and Mong refer to the Yachow country. The rivers T'o and Ch'ien presumably are the same as those called in provincial histories by the same names, though in the latter case the character is differently written. The Ch'ien (潛) flowed out of Ü-lui mountains at Kwanhsien and to the South East flowed into or became the T'o. Whatever be the particular identification, the general reference is certain: King Yu, according to it, gains the credit of being Szechuan's first conductor of rivers. Local historians frankly admit this, though one or two think his works lay with the main stream of the Min below Kwanhsien and not with the artificial channels on the plain. They seem to base their opinions on a statement in the Yuen dynasty edition of the General History of Szechuan.

The second mention of irrigation in Shuh is more explicit and more interesting. It occurs in the "Shuh Ch'i" (蜀志) compiled by Shang Chü (常璩) who lived in the days of the Tsin dynasty A.D. 265-419. It quotes a book of the Hsia dynasty B.C. 2205-1818 which says that "the 'Tao Kiang' or conducted river of the Min mountains parted to the East and became the source of the T'o. Its rise was distant and great. It was the head of the 'four tuh' (四潰) or sluice rivers that, divided, made the nine rivers. The hills and groves of Shuh with its waters and fisheries, its gardens and orchards, unremittingly flourished in their seasons."

The "Tao Kiang," we know, was the Kwanhsien river. Tao Kiang-hsien was the name of an old city situated 20 "li" from the present Kwanhsien. We know too that the river to the east did become the T'o. There is no difficulty here in the identification. If this ancient historian be correct, irrigation works have been established on the plain for over three and a half milleniums. Shuh as early as the Hsia dynasty was a land of rare prosperity. No reference is made to King Yu: no attempt made to trace the river works to his initiative or skill; the inference is simply that they existed at that time. The West too had its nine rivers—rivers which fan-like converged into one river, the T'o, which flowed South and joined the Yang-Tze at Kiangyang the present city of Luchow.

The third reference to river works in Szechuan is again in the Shuh-chi when it records that Pieh Ling or Kai Ming (鑑靈 — 開明) a minister of Shuh several hundred years B.C. cut a passage through the Ü-lui mountain to save the country from inundation. His undertaking was regarded as so meritorious that Wang Ti the Emperor of Shuh following the example of Yao and Hsuen vacated the throne in his favour.

Wang Ti was famed for his zeal in fostering agriculture. Kai Ming's labours doubtless served directly and indirectly to promote Wang Ti's favourite object and the Emperor recognising this was glad to have a successor who would carry on his efforts in the people's behalf.

Now where was the mountain of Ü-lui that Pieh Ling cut? On its definite location rests the decision of a very important question, viz., whether he or Li Ping is to be given the honour of making the famous cutting through the ridge of the hill at Kwanhsien that draws off a large volume of the water of the Min to one side for agricultural purposes.

Almost all present day Chinese say it was Li Ping who made the cut. In this the topography of Kwanhsien and other works copying it support them. Obviously the two men cannot share the honour of initiation, since the one lived 200 years after the other.

The Chinese who base their contention in favour of Li Ping do so because of a passage in Sze-Ma-Ts'ien's history (Shi-Ki) which says that Li Ping cut the detached hillock called Li-tui to avert the evils of the Moh river 蜀守李鑿離離辟沫水之害).

At Kwanhsien the separated end of the ridge through which the cut was made now bears this name of Li-tui; they assume therefore that it was made by Li Ping and that the name "Moh" was used to signify the turbulent nature of the Min waters. At the same time they ignore the statement of the Shuh-chi that it was Kai Ming who cut Ü-lui. A prejudice in favour of one of their own nation seems to warp their judgment here and make them jump to a very unprovable conclusion.

Re the location of Mount Ü-lui there is no division of opinion among Chinese writers. All agree that it was the Ü-lui at Kwanhsien. But, since so much depends on that, it will be best to see for ourselves whether they have sufficient grounds for their belief.

We learn from the Shuh Chī that Ü-lui like Mount Omei formed part of the outer natural ramparts of ancient Shuh. The Shui-King-Chu (水經注) says it was in the district of Mien-sī-Hsien (綿鹿縣). The present Kwanhsien formed part of that district. The Yuen-Ho-Chī (元和志) says Ü-lui lay 29 "li" north-west of Tao-Kiang-Hsien and Tao-Kiang-hsien, the same work gives, as 26 "li" from Kwang-k'ou-shan (瀘口山). Kwan-K'ou-Shan was the original name given to the detached end of the ridge at Kwan-hsien and only divided from Kwan-hsien by the breadth of the river, therefore Ü-lui was very near Kwan-Hsien. The General History of Szechuan, quoting the Han Chī (漢志) and (寰宇記) Huan-U-Chi, says that the Ch'ien water (潛水) flowed out of Ü-lui. The Ch'ien mountains was an old general name for the ranges near Kwan-hsien which adjoined the plain.

The Shui-King-Chu says the Ch'ien water arose in the Ü-lui mountain of Mien-Sī-Hsien. This water flowed to the east of Kwanhsien and gave its name to the Ch'ien river which joined the Lo river and further East got the name of the T'o, finally joining the Yang-kiang or Yang-Tze river at Kiang-yang, the present Luchow. In the General History of Szechuan, in the Kuan-Ki-Ts'u-Kao (瀘記初稿) and in the Kwan-hsien Hsiang-Tu-Chi (瀘縣鄉土志) it says that the Min river flowed past Ü-lui somewhere below the mouth of the Yu-Ch'i gorge (which is 25 "li" west of Kwan-Hsien) and above the city. We read again that Ü-lui was regarded by the people of the plain as their parent mountain. From it a fine view could be had of the high peaks beyond. On the shady side of it stood the Ts'ing-Yuen temple where Chao-Ih, a Prefect of Kia-chou, was worshipped and the Ts'ong-temple which the common peoples called the Ri-Wang temple because in it Li Ping and his son were given obeisance. Over the river here swung a rope bridge, the old name of which was Chu-p'u (珠浦橋) and the Song name was P'ing-si bridge (評事橋). At the foot of Mount Ü-lui was the U-lui-kwan or pass near the camping hollow of the aborigines.

Now the West Gate pass at Kwanhsien is still called the Ü Lui-Kuan; the aborigines camping hollow is still beside it and the famous Ri-Wang temple still stands at the river side a little way beyond the pass while a rope bridge at this point still takes travellers across the roaring

Min. Could more proof be wanted? If so we have it in the Kwanhsien Hsiang-T'u-Chi which says distinctly that the Ling-ngai mountain was the ancient Ü-Lui and that in all probability the name included all its subsidiary hills or ranges.

Mt. Ü-lui is, therefore, the mountain immediately behind Kwanhsien. The city is built at its foot and the city wall rising up over the ridge at the west gate is actually built on it. From Ling-ngai to the city intervenes a distance of 10 li. Even in the alleged mileage from the ancient Tao-Kiang-hsien there is no discrepancy if we allow for variation in ancient and modern measurement. Outside of Shuh two other hills came to be called Ü-Lui, one at Weichou and one in the far north but the Ü-lui-shan of the Shuh-Chi and referred to in all these works is this one where the Min river emerges from the mountains.

It follows that it was here that Kai-Ming, many years before the advent of the Chinese to the West, put through his famous work which gave him a throne.

A local examination of the ground shows that a long sloping ridge runs down to the edge of the river, the river washing the side of the ridge for nearly a mile. The lower part of the ridge has been steeply scarped for two or three hundred years and then a cutting made through it leaving a great rock at the extremity to serve as a breakwater. It was an admirable plan to prevent flooding for it drew off a great body of water into other channels, natural and improved, to the North. Apparently there were even then irrigation streams and these all served to promote his beneficent scheme.

Other works of reference corroborate the statement of the Shuh Chi. A dictionary of China's riverways called the Shui-King-Chu which was written a century or so later says that the Ü-Lui mountain of Mien-Sze-Hsien was the mountain that Kai Ming cut, and identifies the river he directed as the Ch'ien-kiang (錢江) and Ü-Lui as at Kwanhsien. Nothing could be more explicit.

Quotations from the Shuh Chi (蜀記), a work I have so far been unable to obtain, confirm this position. But one in the topographical History of Chengtu makes it contradictorily put the scene of Pieh Ling's labours at U-Shan-Hsien. It says that he cut the U-Shan mountain and opened the three Yang-tze gorges. It is inconceivable that the author wrote such arrant nonsense, especially as

U-Shan mountain was hundreds of miles away from Shuh while elsewhere his statements make it unmistakable that it was Ü-Lui-Shan he cut. The seeming contradiction is clearly due to faulty transcription U (壩) being written for Ü' (玉) and hsiah (峽) for kwan (灌). Ü-lui-shan was also called Ü-shan, it was easy to confuse the two characters, seeing the sounds were similar. San-kwan-K'ou the name for the three main irrigation openings at Kwanhsien, and San-hsiah-K'ou the name for three large Yangtze gorges, got likewise mixed. Corrected thus it reads that the Shuh people suffered often from floods due to the river becoming obstructed. Pieh Ling therefore cut the Ü-lui mountain and opened the irrigation mouths which let the Shuh people live on dry land. For this he was made the ruler of Shuh and finally became Emperor when Wang Ti vacated the throne in his favour. This rendering is in entire harmony with the author's other statements and with that of the Shuh-chi.²

The Shuh Chong Ming Sheng Chi (蜀中名勝記) quotes old authorities in such a way that it puts Kai Ming's work first and locates it at Kuan-k'ou-shan, which was the original name of the detached breakwater rock at Kwanhsien.

Speaking of Li Ping, it says, that he was able, because of old courses left after King Yu had dealt with the waters, to clear them out and broaden them. There can be no doubt, therefore, that this exactly sums up Li Ping's irrigation exertions: he did not create a new system of waterways but improved and extended the old one in such a way as to confer a lasting and immense benefit on the dwellers of Shuh. But his labours were not confined to the Min river. He was a *general* and not a *local* administrator; all parts of Shuh claimed his sleepless interest. The Shuh-chi gives a fine account of his widespread energies and it is best to add here a free translation with notes that we may understand exactly what they were.

² One or two ingeniously get round the difficulty by assuming that Pieh Ling carried through river improvements at both places. It was because of his success in clearing the Yangtze at U-Shan that he earned the name of Pieh Ling—a Ch'iang K'ou or Southern Szechuan title of respect—and led Wang-Ti to ask him to do something to cope with the periodic Kwanhsien floods. Pieh Ling, they say, came from King Chou (Hupeh and Hunan). This sounds plausible and if so, he would speak a language common to King Chou and Pa as both were inhabited by the Ti or Tai race. This would be understood, if not also spoken, in Shuh. Yet the explanation does not put sense into the quotation. The Shuh Tien has a discussion on the point.

THE HISTORY OF SHUH

A FREE TRANSLATION OF THE SHUH CH'İ

By Rev. T. TORRANCE, F.R.G.S.

After the fall of the Chou dynasty Prince Hsiao Wen of Ts'in (孝文王) appointed Li Ping (李平) as the Prefect of Shuh (蜀守). Li Ping was versed in astronomy and geography. He styled Wenshan¹ (汶山) as the gate of T'ien P'en⁴ (天彭門). On going to Ch'ien-ti-hsien⁵ (湔氐縣) he saw two mountains over against each other standing out like the towers of a city gate and called them the guardian outposts of T'ien-p'en. Their appearance seemed so divine-like that he set up to them three altars by the river side and thereon presented the three sacrifices with offerings of jade and pure water. Even after the rise of the Han dynasty officers were several times sent to continue these sacrifices.

Li Ping built a projecting dam into the river (*i.e.*, to form a side channel) and dredged⁶ the courses of the

¹ Wenshan and Minshan were synonymous names for the mountain in which the Min river had its rise and for the mountains through which it flowed. The former was more of a provincial and the latter more of a general name. Ch'ien shan (前山) was a local name for the mountains bordering the Chengtu plain in the North-west. U-lui-shan (玉垒山) applied to the mountain and its ridges behind Kwanhsien. Mongchou and district used to be called Wenshan or Wenshan-chün. According to the old General History of Szechuan a particular mountain 30 *li* north of Kwanhsien was called Wenshan.

² The "Szechuan-T'ong-Ch'ı," the "Ming-Shen-Ch'ı," and the "Kuan-Chi-T'su-Kao" agree in saying that the "T'ien-p'en-men" or gateway was the opening in the mountains at Kwanhsien out of which the Min river flowed on to the plain, the plain obviously being the T'ien-p'en. The mountain called Peh-yuin-Ting and its fellow on the opposite side of the river were the pillars of the Gateway. A poet compares the "T'ien-p'en" to the palm or hollow of the hand.

³ Ch'ien-Ti-hsien (湔氐縣) perhaps Ch'ien-Ti-ts'uen, used to be part of the district of Kuanhsien. "The Ming-Shen-Ch'ı" gives this as Ch'ien-pen-kiang. The reference, however, is plainly to what is now known as Kuanhsien. A Han dynasty map gives Songpan as Ch'ien-Ti-hsien which is ten stages away from Kuanhsien.

⁴ The word used here is (穿) "ch'uan" = to wear. It means to put through as the arms through a garment. In this case it means to put through and make communicable, *i.e.*, to penetrate.

P'i and K'ien' rivers with other subsidiary branches to flow in double fashion through the Prefecture and to be used for the navigation of boats. In the Min mountains grew stately cedars and much bamboo. He had these felled and floated out so that timber could be had in abundance with little more trouble than waiting for it.

Li Ping opened rice fields in three Prefectures by his irrigation works. On account of these labours Shuh's virgin areas became fertile for a thousand "li" and led to it being called the "Luh-hai"⁸ or land sea. In drought water could always be led into the fields and in times of excessive rain the sluice gates could turn it off. So it became a common saying that flood or aridity lay with man, no one need suffer want. Years of famine disappeared and Shuh became known all over the Empire by the name of "T'ien-Fu" or the Prefecture of Heaven.

Besides he made five stone Rhinoceros⁹ to repress the force of the waters and put through five creeks to the south of the river called the "Hsi-niu-li." Afterwards he set up two stone rhinoceros, one at the market-bridge gate of the Chengtu market which gave it the name of stone-ox bridge; and one in the current of the river at the dividing of the Yangmo and Kuan rivers which was West of the Ü-nü house and below (the river and village of) Pehsha. He likewise gave orders for three stone men¹⁰ to be set up in the water that the river god in drought might never supply less water than cover their feet and never more than cover their shoulders.

⁸ Elsewhere these two rivers were called the P'i (郫) and Liu (流) rivers. They were also called The Outer and Inner rivers. The former flows past the north wall of Chengtu. The latter once flowed through Chengtu but during the T'ang dynasty when Kao Ping the Governor rebuilt the city wall to strengthen the capital against the repeated attacks of the Nan Chao or King of Yunnan and his aboriginal allies, a new channel was dug for it around the south side of the city. Both rivers unite on the east side where it is then known as the "Fu" or Chengtu river. It joins the Min at Kiang-Keo.

⁹ "Land Sea" is a most appropriate name for the vast Chengtu plain when the rice fields are flooded in the summer time.

¹⁰ The stone figures now set up are those of the water buffalo.

¹¹ Presumably to measure the depth of the water so as to know how to apportion their division equally over the plain. The work of setting up these stone figures was supervised by Li Ping's son. 古今集記曰李冰使其子二郎作三石人以鎮滄江五石犀以厭水怪

In Ch'ing-i¹¹ the Moh¹² (洑) river took its rise in the Mong¹³ (蒙) mountains and flowed through the country to Nanan¹⁴ (南安) where it joined the Min river. There it dashed against the mountain side, its wild rush lashing into the precipice and causing great damage to boat traffic. This long standing evil Li Ping remedied by sending men to cut the rocks¹⁵ and rectify the current. It is related, though doubtfully, that when he cut the rocks the water god grew furious, but he boldly entered the water brandishing a sword and gave him battle. However this may be, his work brought happiness to the people.

In the Chih¹⁶ country the ancient Shuh Kings had a fortified barrier at a place on the river where nature had formed a great rapid. A huge cliff¹⁷ here projected itself into the stream. Li Ping finding it too much to cut away, piled up fuel and tried reducing it by fire. This is why the rocks at this place bear the traces of red, white and the five colours.

Li Ping went through to the Tsoh¹⁸ country and explored the Wen-chin¹⁹ river (文井江) which passes

¹¹ The Ch'ing-i country is the present Yachou region. It was where the Ch'ing-i Ch'iang (青衣羌) people dwelt.

¹² The Ya river. It was also called the Ching-i river, later the P'ing-Ch'iang river. Some say it was the T'ong river. All agree that it joined the Min at Nanan.

¹³ The Lo-shan-hsien history says that this mount Mong lay west of Yachou and is not to be confused with the mountain at Mongshanhsien which now bears the same name.

¹⁴ The old name for Kiating.

¹⁵ The particular rocks cut here pertain to the hill known as U-yu-shan or U-niu-shan (烏尤山 or 烏牛山) which is across the river from the South-East corner of Kiating. Its old name was Li-tui (離堆). It lies to the left of Kiu-ting-shan or Ling-yuin-shan (九頂山 or 凌雲山). The precipice was called Huen-ngai (涓崖). It is a little way below the big Buddha which was cut on the face of the cliff during the reign of Kai Yuen of the T'ang dynasty, A.D. 713-742. The height of this figure is recorded as over 360 Chinese feet. It was cut by a priest named Hai T'ong.

¹⁶ The Suifu district.

¹⁷ This cliff is identified by the standard work on the waterways of Shuh as the Ch'ih-ngai (赤崖) 20 li north-west of Suifu. Another name for it is Ch'ao-Yang-ngai (朝陽崖).

¹⁸ Tsoh (柵 or 筏). An ancient general name for the country and the people to the West of Shuh, especially the Kienchang region. The Yen-yuen-hsien history says:—白松茂沈襲金川衛藏皆曰筏而言筏者. Tsoh means a plaited bamboo cable or bridge, hence the people who used such were called Tsoh 元和志凡言筏者夷人於江水上置藤橋謂之筏.

¹⁹ Presumably the river that passes Yang-chang 60 li East of Ch'iong Cheo.

through the Lin ch'iong²⁰ district (臨邛) and the Peh-muh-kiang²¹ (白水江) which rises over the divide from the Mong²² stream (蒙溪) and which unite and flow into the main river at the hill called T'ien-shae-shan²³ (天社山) in the Wuyang²⁴ district.

Li next corrected the course of the Lo water which rises in the Lo-t'ong hill by clearing out the obstructions in its bed. The Lo river passes Shihfang-hsien to join the P'i and other rivers near Hsintu hsien at the great ferry.

The Mien river which flows from the Tsze-ngai mountain passes through the Mienchuhhsien district and joins the Lo river which to the east passes Tsze-chong²⁵ and empties itself into the Yangtsze at Kiangyang²⁶. All the way these waters are used for irrigating rice fields and the improvement of agriculture. So it came to be said by the men of Shuh that the lands of P'i-hsien and Sinfan-hsien were the fattest, and those of Mienchuh-hsien and Lokiang-hsien were the best watered in Szechuan.

It will be noted that in this fullest extant account of Li Ping's public works it is nowhere said that he cut the Litui rock at Kwanhsien or made any cutting there. It is said that (1) he made a projecting dam into the river. This was to divide the flow, and direct a larger current to one side, past the scarped cliff below Ü-lui-kuan into K'ai Ming's artificial channel. (2) He dredged the P'i and Kien rivers making them navigable for boats and connecting their flow with the Chengtu river that joins the Min at Kiangkou. In doing so he opened a new series of irrigation ditches that tremendously increased the production of rice.

Li Ping was a servant of Ts'in which through him was ruling the lately conquered Shuh. He had the onerous duty of reconciling the Shuh people to their new

²⁰ Ch'iong Cheo (邛州).

²¹ Now called the Nan-ho. It passes Ch'iong-Chou 3 li to the South.

²² Now Ch'ing-ch'i in the district of Mong-shan-hsien.

²³ Directly opposite Sintsing-hsien. On the face of this hill another large Buddha is cut.

²⁴ The city of Wuyang itself was ten li East of the present P'enshan-hsien.

²⁵ Tszechow (資州).

²⁶ Luchow (澶州).

masters. The way he took to do this was by adding to their material comfort and prosperity. Force of arms had not produced content. The Shuh Kien tells us that it took 32 years to settle Shuh. The royal house lost three sons in Szechuan before it was really conquered. And it was only Li Ping's beneficent labours which finally induced the people to accept quietly the foreign yoke.

One of his greatest feats was done at Nanan, the present Kiating. The Ya river was then called the Moh (洩) It dashed into the cliffs opposite the South-East corner of the city making a rapid that wrought much injury to boat traffic. Li Ping rectified the current by removing the obstructions in the way and giving the pent-up flow an outlet round an island rock then called Li-tui or Huen Ngai, also U-Yu-shan or U-Nui shan.

This is the work of his that the Shi-Ki chronicles first. Unfortunately it uses only one sentence to do so and proceeds immediately to speak of his works on the Chengtu plain.²⁷ The transition is so abrupt that a casual reader unacquainted with the ancient names of Szechuan's rivers assumes that the reference is to only one series of labours, whereas there are distinctly two. All the confusion about the location of Litui and the error Re-Li-Ping's work at Kwanhsien arose here. Some historian did not know that the Moh river was at Kiating and put it down that Li Ping cut the Kwanhsien Litui. Others followed him till the misapprehension became general.

Shang Chü clears away all difficulty in definitely fixing the location of the Moh and by explaining in detail what Li Ping did at Nanan to remove its dangers at its junction with the Min. His histories of Nanchong, Pa and Shuh are regarded as classics: they stand in the same relation to provincial history that the Shi-ki does to that of China in general.

The topographical history of Loshanhsien gives a list of seven different Li Tui hills in Szechuan. For three the claim is made, rightly or wrongly, that Li Ping cut them. But there can be no doubt that the particular Li Tui the Shi-Ki refers to is not the one at Kwanhsien. Therefore the Kwanhsien historians cannot claim the support of the Shi-Ki in saying that Li Ping cut their

²⁷ The full quotation is:—蜀守冰鑿離碓辟洩水之害穿二江成都中此退皆可行舟有餘則用溉灌百姓蒙其利至於所過往引其水益用溉田疇之詔以萬億計然莫足數也。

Litui. The Moh and the Min are two different rivers. The verdict in the controversy may safely be left to the Shuh-Shui-K'ao²⁸ the standard work on the rivers and waterways of Szechuan. It says decisively that the Litui of the Shi-Ki which Li Ping cut is the hill at Kiating now known as U-Yu-Shan. It was into it that the Moh river dashed. Another ancient name for it was "Huen-ngai." The error of transferring the location of the Moh-shui and Li-tui of the Shi-Ki to Kwanhsien has led to great misapprehension. The Shuh-Tien gives a similar decision.

The fact that Li Ping did not invent or initiate the Kwanhsien irrigation system does not however, lessen our admiration of the work he did. He was a man both of vision and action; one of the few who could serve the best interests of the people while furthering the wishes of an autocratic master.

When Chang Ni and Chang Ro, two of Shuh's conquerors, built a wall around Chengtu, Li Ping seems to have served as master of works. The experience gained in using large bands of men, naturally fitted him to direct large undertakings, and he turned this to account at Kwanhsien.

He saw that the (Abana-like) Min which gushed out of the Wen or Min mountains to spread fertility over the plain was a veritable river of life. Such a river and such a plain were the direct gifts of God. If sometimes the impetuous torrent became a menace and the plain a sorrow that was purely by man's neglect. Divine blessings in that cast always become a curse. What was needed in conjunction with the recognition of the Divine Hand was skill and application. Others before him had laboured in this cause. He would not only enter into their plans but improve them. Where they had benefited their thousands, he would benefit tens of thousands.

Before beginning his great work he built three altars by the river side to the spirits of the mountains and streams. Thereon he presented the three required sacrifices with offerings of jade and crystal water.

His plan was (1) to clear out, deepen and broaden the old water courses and to lay down a rule that would, if observed, keep them clear, and (2) to dredge the P'i

²⁸ 蜀水考一史記稱秦守李冰鑿離堆澆沫水之害卽今之烏尤正常沫水之衝古又名澗崖或者不察史穿二江之文爲兩事遂並離堆沫水俱移澗縣謬之甚矣

and Kien rivers and open them for boat traffic. This would increase the rice acreage tremendously and remove all danger of periodic inundation.

We have seen that he did this. A native named Chuh Shi Mao Lang with his (Li's) son or sons and seven companions seem to have assisted him.

A projecting dam starting from the Litui rock was built up into the middle of the river to act as a funnel to draw a larger volume of water into the cut. The required depth of the channel he marked with a water gauge that also indicated the height of the water as it rose in the summer.

The golden rule of procedure for future generations he had engraved in six characters on the rocks, meaning "keep the channel deep and the river banks low," the obvious meaning being that a river whose high current ran below the level of the surrounding country could never become a menace to the people.

Wen Ong another Prefect of Shuh, who lived nearly a hundred years after Li Ping and became famous for his establishment of schools, largely extended the irrigation system. His exertions were spent on the Ch'ien rivers, the branches that keep nearest to the mountains bordering the plain north of Kwanhsien and flow through the districts of Ts'ong-ling, Sinfan and Hanchow, joining the Mien and Lo rivers to form the T'o. He added thereby 25,721 acres, English measurement, to the rice area of these . . . surely a considerable accomplishment.

A glance at a map shows that Li Ping's works covered a stretch through the middle of the plain and Wen Ong's a sweep around its more northern part. Wen's works thus supplemented Li's and completed, we may say, the great arterial lines of the system. As the population grew its mesh work increased until every nook and corner of the plain became cultivated as we see it to-day.

Kai Ming, Li Ping and Wen Ong divide the honour of the accomplishment. Others more or less laboured before them; others certainly laboured after them but these three were the grand directors of this famous system of water works. They between them made an actuality what commoner men might sigh for but could not carry through. They brought this upper part of Szechuan such unflinching prosperity that throughout the Empire it was called the Prefecture of Heaven. For its rice crops never failed. It was the granary of the West.

A large mound near P'i-hsien marks the site of Pieh Ling or Kai Ming's tomb. Another close beside it shows that of Wang Ti. In front, an ancestral hall is erected to their memory, where the grateful farmers of the plain still revere their ancient benefactors.

Li Ping is buried near Shih Fang. Of the noble trio he receives the most honour. At the Fuh-long-kwan or ambushed dragon temple on the top of Litui at Kwanhsien every tablet acclaims his merit. At the Ri-Long-Miao temple the most ornate building of its kind in Szechuan situated outside the West gate of Kwanhsien he and his son are worshipped as demigods. Many regard him as the lord of Szechuan (ch'uan chu) but their are scholars who resolutely deny this. They maintain that though he was given high posthumous honours from time to time he was never given this one. It belongs to Chao Yoh an Ex-Prefect of Kiachou or Kiating.

Wen Ong is more remembered as the father of learning in Szechuan than as a great administrator. Not a little is recorded of his stone school and stone classics but scarcely anything written of his irrigation works, great though they were.

For a thousand odd years the irrigation system seems to have been kept in a high state of efficiency. The first extensive repairs we read of, come in the T'ang Dynasty when Kao Ping the governor of the province, to his other great services of State, added an overhaul of these artificial waterways.

During the Song Dynasty the only extra thing done was to deepen the courses: no new methods were adopted because it was realised the old were better. Li Ping's plan of making dykes and lining the banks by means of bamboo basket sacks filled with cobble stones was faithfully carried out. These were 100 feet long, 3 feet in diameter and laid one above another seven deep.

About the close of the Song dynasty the embankments for some reason or other had fallen into bad repair. By the time of the Yuen (A.D. 1367) the people owing to this were in great distress but the right man appeared in the person of a high official named Kieh Tang-Pu, who set himself to remedy things. At the divide of the Min and the Tukiang channel he used 66,000 catties of iron to mould into position a wedge-like tortoise. He transfixed this by an iron pole to assist in resisting and splitting the dash of the current. The banks of the dam and Tukiang he endeavoured to render permanent by lining them

with solid masonry the interstices of which he cemented with oil-slaked lime, mixed with fine hempen fibre. Certain parts, where leakage was likely, he filled with molten metal. In addition he made gates at the sluice openings for the better opening or shutting off of the water. Altogether he fully restored the system to its former utility. Another official, some years later, carried through supplementary works that added permanent advantage to the people.

The idea of erecting permanent dykes to save the annual cost of yearly reconstruction was most commendable and Kieh Tang-Pu evidently did everything possible that the Chinese could do to achieve success. But within a hundred years his masonry had all been destroyed by the floods.

During the Ming dynasty (A.D. 1368–1643) the olden time bamboo basket plan was re-adopted. We read of repairs during the reigns of Ch'eng Hua, Hong Ch'i, Chen Teh, Chia Ch'ing and Wan Lih. The Ming officials were diligent builders, and naturally the needs of the irrigation channels did not escape their attention.

It was during the reign of the Emperor Chia Ch'ing (A.D. 1522–1562) that two iron oxen were substituted in the place of the tortoise at the dividing of the water. They each measured over ten Chinese feet in height and totalled 67,000 catties in weight. The heads were united but the bodies spread apart like the shape of the character "ren" or man "人" or our inverted "V." Hence its name of REN-Tsze-T'i (人字堤). It was the old idea repeated of capping the head of the dam with an immoveable wedge like figure. The position of the oxen was so related to the height of the current that they registered at a glance its rise or fall. An inscription on their heads read that when it reached the head it betokened fulness; when it covered the horns abundance. The uncovering of the feet disclosed the bottom, and the width between the tails gave the required breadth of the dam.

These repairs lasted till the reign of Wan Li (A.D. 1573–1619). The dykes then had again to be reinforced. This time tree stakes were used and the proper depth to which the gravel should be yearly removed clearly indicated by placing thirty iron poles at intervals in the bed. The rush of the Min carries down such great quantities of sand and cobble stones that even in one season the mouths of the irrigation channels become half choked. And their restoration to the necessary depth is

essential for the passage of a volume of water large enough to meet the needs of the tens of thousands of farms depending on it.

At the close of the Ming dynasty when the Szechuanese were decimated so severely by the murderous rebel Chang Hsien-Chong (張獻忠) the dykes fell into great neglect. The Manchu officials on their arrival had to see to their entire renewal. Every reign on to the Revolution witnessed its renovations and repairs. The Chinese compare the irrigation works to the respiratory system. Any choking of the channels they reckon to be as fatal to the prosperity of the plain as an inflammation of the bronchial tubes to the health of the body; consequently all through the Manchu regime we find the most scrupulous care taken to maintain the system at its fullest efficiency. The old method of Li Ping of bunding the banks with bamboo basket-sacks filled with stones was strictly carried out together with the annual clearing of the main entrances. The sacks were not so long or so bulky but the method was the same. No iron tortoises, iron oxen or other more ornamental than useful figures were used; two iron cylinders only were laid in the river bed above the Pao-p'ing-k'ou or Li-tui opening as a guide to excavation. Opposite Li-tui a water gauge was painted on the rocks.

To-day the only change is that the annual repairs are not discharged so conscientiously as formerly. The bare minimum of work seems to be the rule. Yet the workmen dare not lessen their excavations or there would be a riot. Once, it is said, there was a surreptitious attempt to raise the iron poles slightly, and the outcry was so loud and threatening that never since has any one attempted it.

Visitors to Kwanhsien should see the irrigation channels when they are empty in the spring, and again in the summer when they are in full flood. The contrast will help them to understand better the ingenuity of this great engineering feat and appreciate its success. They will not wonder then that the Chinese boast so much about it. But a good guide is needed: otherwise local descriptions may be misleading.

One sees a river 55 yards wide, 8 to 10 feet deep, rushing impetuously past Kwanhsien and divide up into separate courses. It is variously called the Tu-Kiang-Yen or chief channel, the Kin-T'i-Yen or golden dyke channel because water in the summer is as precious to the farmer

as gold, the Peh-Chang-Yen or thousand feet channel, the Ch'ien yen or Ch'ien channel, (its earliest name) etc.

Going up the right bank a bund extends to the Fu-Long-Kuan or ambushed dragon temple. This edifice is built on the breakwater rock once called Kuan-K'ou-shan (灌口山) and now called Li tui. Standing in a pavilion at the back which is built on the edge of the rock one sees how the water swirls through the artificial cut called Pao-p'ing-k'ou (寶瓶口) into the Tu-kiang. Here it is 25 feet deep. The surface is 40 feet below the top of Litui.

Immediately opposite on the rocks is painted a water gauge. It takes the bottom of the Tu Kiang as its starting point, *i.e.*, when it is covered there is 11 feet of water in the Tu Kiang.

It is at this vantage point of the pavilion that the benefit of Li-tui rock is best realised. It is seen that it serves to hold the fierce rush for an instant and deflect it at a sharp angle to the north. The Chinese poetically term it the place where the flood dragon is restrained—is arrested . . . is locked up . . . is ambushed. What would happen they ask with bated breath, if Lu tui fell? It would certainly mean immense loss and calamity until a built-up-bank took its place. It is the key of the whole system.

There is an early name for this cut that has been widely misinterpreted viz., "hai-yen" or literally "Sea Eye." Locally it certainly is not understood, and as usual in such cases fictitious and foolish explanations are offered. The writer was himself puzzled over it until he found one old writer on the system that used "hai" in the sense of dashing water and "yen" in the sense of opening. The "hai-yen" is therefore the Pao-Ping-K'ou or vent in the ridge of the hill that gives passage to the waters.

Leaving the Fu-Long-Kuan and coming round to the dyke or dam that starts from its base we pass a stone buffalo on the bank and learn that it stands there to prevent flooding. Li Ping placed different figures in the bed of the river as breakwaters and gauges. This came to be explained as "yah-shui-kuai" *i.e.*, for the repression of the water monsters. So arose the notion that a water buffalo set up here had some sort of queer power to keep down floods.

A loop in the side of the Li-tui rock is pointed out to the curious as the elephants trunk because it is supposed

to resemble that in shape. This is another instance of local ignorance, for this name was once given to the projecting barrier or dyke that was 700 feet long and varied in breadth on the top from ten to fifteen feet and built up of seven layers of bamboo basket sacks filled with stones.

The embankment or dam after starting from Li-tui in a slight curve, runs straight up to the suspension bridge, a distance of about 1,500 yards. It is thus much longer than formerly, a fact evidently due to the right bank above the Ri-Long temple becoming shallower. The basket sacks used this year are 35 feet long and 20 inches high. In the upper half of this dam is an opening or side ditch to draw off the superfluous water—a valuable safety contrivance.

Six or seven feet of water at the beginning of the rice planting season is enough. Later, nine feet is required. More than that is too much. By means of this side canal the flow can be regulated according to need.

Behind the dam there has grown up an island of gravel. Every Spring adds to it. It is an interesting sight watching the small army of workmen clearing out the courses. Only two iron poles now mark the bottom of the bed. They are 12 Chinese feet and 7 inches thick. They lie opposite an inscription on the bank which is Li Ping's adage. (深淘潭低作堰) to dig the beds deep and keep the banks low. Forty thousand bamboos are said to be used annually in the repairs, and the sum spent over \$10,000.

The money is trifling compared to the wide area supplied with water. Eleven "Hsiens" or districts profit by the system. It makes possible in them a population of 1,200 to the square mile. Who can estimate the thousands of millions in the past that have owed to it their sustenance and material happiness? And could the same long continued benefits be said of any other irrigation works the world over? Probably not. It is a strange mystery that a people so highly favoured should remember with gratitude only Li Ping, one of the human agents, in their prosperity, and almost forget his great predecessor. For they give Kai Ming very scant recognition. Yet it remains that to this minister of the aboriginal kingdom of Shuh, and not to Li Ping the Prefect of the Chinese State of Ts'in, must be given the main honour of creating the Kwan-Hsien waterworks.

ORIBATOIDEA SINENSIS III

By ARTHUR PAUL JACOT

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The present paper is the third of the series begun in this *Journal* in 1922.

Neoliodes concentricus (Say) 1821

The data entered under this species designation in last year's paper should be transferred to:

Neoliodes vermiculatus sp. n.

Figures 1-5, 8-13.

Diagnosis.—Body large, 1.1 to 1.4mm. long, fairly slender, .7 to .9mm. wide, robust, about .7mm. high; blackish brown to dull black; cephalothorax broad, short, with two angular rostral hairs and a scalloped ridge along antero-lateral edge, pseudostigmatic organs long, clavate, setulose; abdomen ovate, mammiform behind, girdles heavily corrugated, anterior area roughened by fine vermiculations and tuberosities, the basal girdle with two clavate setae on each side of posterior knob, anterior rim of girdle finely corrugated; venter roughened by irregular vermiculations, genital plate bristles 5/2, and bristles 3 per plate, labium rugose.

Dimensions.—(General average).

Total length of body	1.139
Length of notogastral plate	.918
Breadth of notogastral plate	.715
Length of pseudostigmatic organs	.085
Length of ventral plate along median line	.816
Camerostome to genital plate	.223
Length of genital plate	.256
Breadth of genital aperture	.238
Length of anal plate	.272
Breadth of anal aperture	.212

Color.—In life: Although this species appears dull black, under closer examination the girdle has a coppery bronze lustre and there is a triangular area behind and to the sides of the pseudostigmata which has a bronze-green sheen. The anterior area of the girdle seems smooth under the hand lens. In balsam mounts the color is opaque to a light reddish brown, the legs being much lighter.

Form.—The general shape of the body, when viewed from above (figures 2 & 3) is pyriform with a coarsely scalloped rim, mammiform behind; rostrum angular, rectahedral; when viewed from the side (figure 1) it is roughly that of a parallelogram, roughened above and behind.

Cephalothorax (figure 2) with a prominent ridge anterior to pseudostigmata and at posterior edge of rostrum which is formed of a mass of fine ridges each side of median line; anterior edge bordered by a thin scalloped and more or less corrugated keel which is interrupted anteriorly by point of rostrum; rostrum with several transverse, parallel ridges; pseudostigmata large, irregularly ovate, more or less crenulate or rough edged, opercle finely vermiculate striate, a finely tuberculate area between them, often with a more or less clearly defined undulating ridge anterior to this tuberculate area. Anterior to this ridge is a broad groove or trough running down between the pair of vermiculate areas. Rostral hairs heavy, angularly bent back toward each other; other hairs absent; pseudostigmatic organs (figure 4) long, reaching well beyond rim of rostrum, clavate, undulated (or double) at tip, caused by a groove running down the superior face of the organ. This grooved area is armed with short, blunt, crowded setae, often giving this part of the organ a fimbriated appearance (figure 5), remainder of organ relatively smooth, with crenulate longitudinal lines, tip more dense and darker. Under ordinary magnification in an examination of whole mounts, the organs appear to be thickly covered with fine hairs (as indicated in figures 2 & 4).

Abdomen (figure 3) above: covered by the four notogastral plates of which the fourth usually projects further posteriorly and the first is most included (figure 1). The band of each plate is strongly corrugated along the sides, the ridges of the corrugations (about 19–21–23 in number) sharp, double angled at the periphery (see fourth skin in figures 1 & 2), the hollows rounded. The angles of the ridges when seen from above give a cordate appearance to the periphery of each girdle. These girdles are not the peripheral girdle of a complete skin but are, in themselves the complete new skin, thus each skin (after the first) consists, not of a disc or saucer, or cap-like covering, but of a girdle beginning where the previous one terminated. The removal of any of the skins leaves a clear, smooth area. Lower rim of notogastral

plate formed of a reëntering narrowly and irregularly corrugated band. Anterior area covered by fine, raised, tubercles and vermiculations (whence the specific name); posterior area mammiform, smooth or irregularly wrinkled, with a short, curved, capitate hair each side of the protuberance of the fourth girdle. First or earliest plate with aniform figure on posterior section, preceeded by converging ridges, the anterior ones connected by transverse ridges so as to form a telescoping series of truncate V, the anterior-most broad and double fronted.

Ventral plate (figure 3) vermiculated with irregular ridges of two classes: strong and weak, the outer rim formed of finely corrugated ridges running out at right angles to the periphery. About eight pairs of short stiff hairs disposed as indicated in figure 3. Genital and anal covers large, contiguous, the former of two parts connected by a flexible joint. Ridge of genital covers few, diagonal, directed toward outer ends of flexible joint, anterior section with five pairs of setae of which the posterior-most are widely separated from the next pair, posterior section with two pairs of bristles, well separated from each other; anal covers with about five undulating, more or less longitudinal to slightly bowed ridges, three pairs of bristles, of which the middle and posterior pair are more widely spaced than are the anterior and middle pair; thoracic-abdominal suture well marked; camerosotomal collar broad, angular.

Camerostome (figure 3) elongate, covered by a large, full plate which is roughened by fine tubercules and more or less vermiculated ridges, overhung antero-laterally by a fine, more or less crenulate, transversely ridged plate. Palp (figure 13) of five segments, of which the basal one is short and triangular; the next one is short and broad with one slender bristle at top near distal edge; antepenultimate segment very much smaller, more or less triangular, with one slender bristle at top near distal edge; penultimate segment still smaller, longer than broad, with two slender bristles on dorsal face; ultimate segment the longest, tapering but with a truncate finger on dorsal face, bearing one bristle at its tip, another posterior to it, and at least two bristles near tip of the segment.

Legs (figure 1 & 2) fairly long, the posterior longest, slightly protruding beyond end of abdomen, heavily reticulated by fine, raised ridges which form between them polyhedral, sunken, shallow depressions. Ungues

tridactyle, hardly heterodactyle, tarsus I the smallest, femur I the longest, genual III the smallest; each tarsus with two or three pointed, lanceolate "scales" at its extremity, opposite the ungues. Leg I (figures 8 & 12) most highly specialized; tarsus very short, overhung by a dorsal prolongation of tibia, dorsal side with a more or less developed keel; tibia long, slender proximally and with a distal finger dorsally which bears an unusually long tactile bristle with a shorter one posterior to it; genual short and broad with a ventral keel, two dorsal and one ventral bristles; femur long and broad with a well developed keel along ventral face, a short, heavy, keeled spine (figure 10) near distal end of dorsal face and another near center of ventral face. Leg II (figure 9) shorter; tarsus longer, conical, with several bristles on dorsal face, one of which is fairly long; tibia broad, with interrupted keel on ventral side, dorsal finger poorly developed and with a short bristle; genual broad, with a keel on ventral face and a bristle above and below near middle; femur broad proximally, with a well developed keel on ventral face, two short, curved bristles on dorsal side and one short, heavy, keeled spine proximad of keel. Leg III with tarsus fairly broad, two well developed bristles on dorsal side, those of ventral side passing into "scales" distally, with two closely spaced, curved bristles on dorsal side and a short spine on ventral side; tibia elongate ovate, with a short keel on ventral face; genual small, with two curved bristles on dorsal side and a short spine on ventral side; femur elongate ovate, with a short keel on ventral face, and a gently clavate spine posterior to it, a curved, slender, keeled spine near distal end on dorsal face; coxa short, curved, with a short spine on ventral face. Leg IV (figures 2 & 11—ventro lateral aspect) the longest; tarsus with dorsal keel and a fairly prominent proximal bristle on dorsal side and two or three on ventral side; tibia also dorsally keeled, with a fairly long curved bristle about middle of dorsal face and three on ventral face; genual with two bristles on dorsal face and a short spine on ventral side; femur cylindrical, with a short keel on ventral side, two curved spines on dorsal side; coxa rather long and cylindrical, with two spines on ventral face.

Type locality.—Western Hills, Peking. For distribution and data on life history see *Oribatoidea Sinensis* II under *Neoliodes concentricus* under which name I erroneously referred the Chinese species. Having, through the

kindness of Professor Nathan Banks, received some of the types from his own collection, and having carefully studied them and compared them with the Chinese species, I am compelled to recognize the two as distinct and well marked species. *N. concentricus* may be characterized by having a relatively smooth, and shorter pseudostigmatic organ (figure 6), a perfectly smooth frontal area (and not roughened by vermiculations and tubercles), a genital cover which has a bristle formula of 6/4 and not 5/2. The genital cover, furthermore is not roughened by one or two strong diagonal ribs but by many, broad, anastomosing ribs (figure 7). The American form is, furthermore, considerably larger.

Types.—In writer's collection, numbers 21133n4 and 21171n1. Material is also being sent to Dr. Oudemans and Dr. Sellnick.

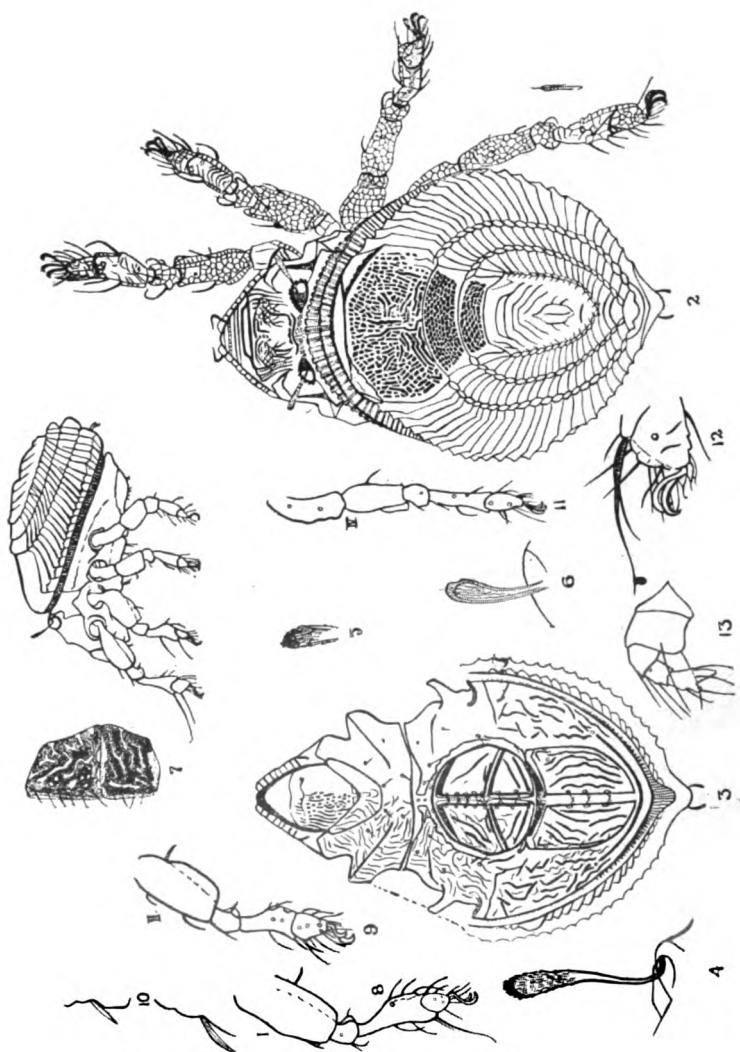
Neoliodes kornhuberi Karpelles ?

Three specimens from Tsingtao taken with the former are provisionally referred to this species whose status is extremely uncertain due to the fact that it was insufficiently described from an imperfect specimen. Not until fresh material can be secured from the type locality, Hakodate, Yezzo, Japan, and redescribed, will it be possible to definitely dispose of this rarer Chinese species.

Neoribates lydia Jacot 1923

Dimensions.—(Fifteen specimens measured).

Total length of body	652 (674)	705
Length of notogastral plate . .	508 (549)	558
Breadth of notogastral plate . .	394 (407)	431
Length of pteromorphae	296 (304)	316
Distance between interlamellar hairs	62 (66)	70
Length of ventral plate along median line	475 (500)	517
Length of camerostome	143 (147)	156
Breadth of camerostome	94 (96)	102
Anterior edge of genital plate to posterior edge of ventral plate	369 (386)	402
Length of genital aperture . . .	62 (71)	86
Breadth of genital aperture . .	62 (71)	78
Posterior edge of genital aperture to anterior edge of anal aperture	164 (170)	180



Figures 1-5, 8-13 *Neoliodes vermiculatus* Jocot
 Figures 6 & 7 *Neoliodes concentricus* Banks



Length of anal aperture . . . 123 (126) 131

Breadth of anal aperture . . . 119 (124) 131

There is a slight tendency toward a larger genital aperture in the female but the difference is so slight that it is rendered useless for distinguishment of sexes, by the amount of individual variation.

Habitat.—In addition to the few recorded in last year's *Journal*, the following have since been taken; October 6, about 60 specimens from a pile of decaying grass in garden, Tsinan; April 24, 23 specimens from same place. March 25 of this year, they had not yet appeared.

It walks at the rate of 40–50mm. per minute.

Some of this material is being sent to Dr. Oudemans and Dr. Sellnick.

Oribotritia n.n.

As the generic name *Tritia* was used in 1826 by Risso in his "Histoire Naturelle de l'Europe Meridional," vol. 4, p. 172, for a group of Mollusca of the family Aletrionidae (Nassidae) it is not available for use in the *Oribatoidea*. I therefore, suggest the designation *Oribotritia* to take its place, using for its type the type of *Tritia* of Berlese 1883.

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THE GODS OF THE CHINESE

L. NEWTON HAYES, M.A.

Dr. George Rawlinson for more than twenty years Professor of History in Oxford University declares that "Religion is the most important element in the thought of a nation; and it is by studying their religions that we obtain the best clue to the inner life and true character of the various peoples who have played an important part in the drama of human affairs."

In the above quotation Dr. Rawlinson has in mind the religions of the Egyptian, Assyrian, Babylonian, Greek and Roman peoples, but what he says is fully applicable to the religion of the Chinese. There is probably no more affective way to arrive at a sympathetic understanding of this interesting people than through a knowledge of their religious beliefs and practices.

Many volumes have been devoted to the philosophy of Chinese religions, a number more have been written to describe their superstitious beliefs and practices, but up to the present time very little study has been made of the divinities of the Chinese pantheon and the worship that is accorded them. The gods of the Greeks and Romans are well known to students of Ancient History. The divinities of Egypt, Babylonia, Assyria and India have been studied with great care; but thus far practically no attempt seems to have been made by Chinese or foreigners to classify the gods of China or to understand their individual characteristics, powers and fields of influence.

There are many who would minimize the value of studying about the gods of a disintegrating pantheon and a dying religion or group of religions. As one travels throughout China, he discovers that temples and pagodas everywhere are being allowed to fall into decay; in many parts of the country, idols have been removed from their shrines and have been pulverized or buried or thrown into rivers and the worship of images, in and near port cities, is found to be on the decline, but it is probable that many years will come and go before the Chinese as a nation will give up their belief in Yü Huang—the "Pearly Emperor"; Ts'ai Shen—the "God of Wealth"; Kuan Ti—the "God of War"; Kuan Yin—

the "Goddess of Mercy," and perhaps fifty other deities whose worship has been firmly established by the practice of centuries. If the Chinese continue to worship these gods, then the problems caused by their belief in these deities will remain as problems for many years to come.

We believe that a knowledge of the objects of their worship will help one to understand the background of the life of the world's most ancient race. But if the securing of this understanding is not a sufficient incentive to inspire one's study, then he may seek information about their gods in order that he may have the satisfaction of recognizing the features and knowing some facts about their representations that may commonly be seen in pagodas and temples and shrines in nearly every city throughout the length and breadth of the land of "Eighteen Provinces."

Whenever any one visits a city or village, travels to the hills or goes to the seashore, he can see in temples, in pagodas, in shrines and in homes idols that he has probably often seen before. Many have a familiar appearance and he wishes he might identify and recognize some of them, but he has never taken the trouble to learn their distinguishing marks or characteristics. He has heard that the number of Chinese idols is infinite and has therefore thought it a hopeless task to learn to recognize even a few in such a vast array. One who holds this view and who at the same time would like to know more of the gods and their representations would be interested to know that idols may readily be classified and the more common ones identified in a way that he can recognize them, with few exceptions, whenever they are seen.

Many centuries ago, the greatest man of his time made a visit to the capital of Attica, Athens the glory of Greece. As Paul walked along the streets of that metropolis and saw on every hand countless evidences of worship, he formulated an opinion which he later expressed in his Areopagus address in these words, "I perceive, O Athenians, that ye are a very religious people."

A foreigner visiting a truly Chinese city for the first time makes a similar observation about the people of this country. On every hand, he sees temples, pagodas and shrines. Candles and incense burn not only in places of worship but in the homes of rich and poor. Paper money and other accessories of religious ceremonial may be found for sale on almost every street. The sounds

accompanying worship may often be heard without walking far in any direction; the droning chant of priests, the monotoned prayer of supplicants or the clang of temple drums and bells.

When one compares what he sees and hears of worship in China, with what he knows of that of occidental peoples, he is indeed inclined to paraphrase the words of Paul and say, "I perceive that the Chinese are a very religious people." But a sojourn of a few months, and even of a few weeks, in the case of more careful observers, is sufficient to undeceive the visitor. He soon begins to view with surprise the general lack of reverence, the neglect of temples with their beautiful environment and the seeming insincerity of the majority of worshippers, and he is ultimately led to the conclusion of Dr. Giles of Cambridge who declares that the Chinese, as a nation, though very superstitious, are "not a religious people."

Observing the apparent lack of reverence and sincerity in the attitude of the majority of worshippers towards their gods, he possibly comes to favor the judgment of Dr. Edward A. Ross, author of "Changing Chinese," who says, "Their religion, as they practise it, apparently means nothing in the way of communion with their deity Their idea seems to be one of reciprocity. You do something nice for the god, and he, being a gentleman, will do something nice for you."

The above statement is of course, neither a balanced nor a fair generalization, but the judgment of this sympathetic friend of China contains a large element of truth. Although the majority of Chinese may lack the spirit of true reverence, such as characterizes the people of India, yet we must admit that we find in China one of the most complicated systems of religion to be found in any country of the world; a system whose gods are legion and the number of their representations beyond the bounds of comprehension.

Wilkinson, in his work entitled "Ancient Egyptians," enumerated seventy-three divinities of that country, while an inscription of Rameses II, speaks of "the thousand gods" of Egypt. Visvamisra, an Eastern Indian poet, states, in the "Rig-Veda Samhitra," that the gods of India number 3,339. And Bishop Thirwell, author of "A History of Greece" is our authority for the statement that the gods of various orders in that country were spoken of as 30,000.

Ten years' study of the gods of the Chinese leads us to feel that it is safe to say that there are probably even more recognized deities in the Chinese pantheon than in those of any other race, and more images in this country than are found in the temples and homes of any other land. Indeed, the number of gods is so great that de Groot, not only characterizes it as "infinite," but almost in desperation resorts to hyperbole, declaring that in the creation of new gods for their "unlimited polytheism," the Chinese are "bounded by nothing but the circumstance that even the human art of inventing gods has its limits."

The spirit world of the Chinese is indeed peopled to capacity with gods and goddesses, genii and fairies. There are gods good and bad, powerful and weak, handsome and ugly, kindly and cruel. There is a god to control nearly every phase and department of life. There are deities of the elements, the sun, the moon, the stars and the constellations; rulers, too, of the four directions. There are gods of mountains, rivers seas and cities; gods of the living and gods of the spirit world. There are gods of war, literature, wealth, mercy, medicine and disease; gods of the home, gods of the farm and even gods of individual streets and bridges. There are gods, too, for every important trade.

Cows, horses, snakes and many other animals and reptiles, and even some insects which prey upon the human body have worship accorded them by human beings. Inside the northeast gate of Soochow is a temple to the God of Snakes and outside the west wall of the same city, there was a few years ago a place of worship dedicated to the human parasite whose common name is unmentionable, so we refer to it by its Latin designation—*cimex lectularius*.

Some idols are worshipped only in temples and shrines, others are found exclusively in homes, and there are at least two which, we are told, are never worshipped at all.

Two of the first questions, which come to our minds when we consider the vast number of gods of any polytheistic people are; What is the the origin of their polytheism? And, how is it possible for men to have such a multitude of different divinities? In his volume "Religions of the Ancient World" Dr. George Rawlinson, previously quoted, gives us his theories of the origin of polytheistic religion. He says, "The religions of the

ancient world, if we except Judaism, seem to have been, all of them, more or less polytheistic; but the polytheism grew up in different ways, was carried out to very different lengths, and proceeded upon considerably varying principles. In some places natural objects and operations appear to have presented themselves to the unsophisticated mind of man as mysterious, wonderful, divine; and light, fire, the air, the sun, the moon, the dawn, the cloud, the stream, the storm, the lightning, drew his attention separately and distinctly, each having qualities at which he marvelled, each, as he thought, instinct with life and each, therefore, regarded as a Power, a Being—the natural and proper object of worship and reverence. Elsewhere, men seem to have begun with a dim and faint appreciation of a single mysterious power in the world without them, and to have gradually divided this power up into its various manifestations, which by degrees became separate and distinct beings. The process in this case might stop short after a few steps had been taken, or it might be carried on almost interminably, until a pantheon had been formed in which the mind lost itself."

"Where the polytheism grew up out of an analysis, the principle of the division might be either physical or metaphysical; a separation of nature into its parts, or an analysis of the Being presiding over nature into his various powers and attributes. Or these two processes might be combined and intermixed, the pantheon being thus still further enlarged at the expense of some confusion of thought and complexity of arrangement. Again, occasionally, there was a further enlargement and complication, in consequence of the desire to embrace in one system analyses which were really distinct, or to comprise in a single national religion local diversities of arrangement or nomenclature, or even to admit into a system based on one principle elements which belonged properly to systems based upon others. The whole result in such a case was one of extensive complexity, and even contradiction; a tangle was produced which it was scarcely possible to unravel. The system, however, gained in richness and variety what it lost in logical sequence and intelligibility, and continued to have firm hold on the minds of many when religions of greater internal consistency had lost their power."

Dr. Giles in his "Historic China" states that "the first objects of religious veneration among the ancient Chinese

were undoubtedly Heaven and Earth; they are the two greatest of the three great powers of nature and the progenitors of the third, which is man."

In East Asia ancestors, so de Groot thinks, were probably the first gods, before mental development and culture had caused that part of the world to invent other deities. In his *Prolegomena to the Shih-King*. (the "Book of History"), Dr. James Legge says that "while the ancient Chinese believed in God, they believed in other spirits under Him, some presiding over hills and rivers and others dwelling in the heavenly bodies. In fact, there was no object to which a tutelary spirit might not at times be ascribed, and no place where the approaches of spiritual beings might not be expected and ought not to be provided for by the careful keeping of the heart and the ordering of the conduct We find sacrifices offered to the spirits of the ground and the four quarters of the sky, to the Father of Husbandry, the Father of War and the Spirit of the Path."

From these statements and from our own study of original sources, we are led to conclude that China's polytheism came from a primitive worship of the bodies and forces of nature, and gradually developed in complexity until it passed from a veneration of merely visible objects of nature to a stage in which it included, with these, the gods that were believed to supply all the needs to which the human heart and mind are subject.

In making a study of the Chinese pantheon, one searches in vain for a supreme creator and ruler of gods and men. Egypt had her Kneph and Phthah, Assyria, the god Asshur, and Babylonia, the Great Bel, who, we are told, made the earth and the heaven and formed men by a mixture of his own blood with earth. India has her Brahma, Greece her Zeus and Rome her Jupiter, but China has no deity that occupies exactly the same place in her catalogue of gods.

Two complicated theories of the creation of the universe are accepted by large divisions of the Chinese people. According to one, Panku, a mythical being, chiseled out the universe with his herculean mallet and iron. From a vast primordial mass, he formed the earth, the sun, the moon and the stars. On the completion of his task, he laid down to die, whereupon the various parts of his body underwent transformation and became the mountains, seas and rivers and even the animate beings of the earth.

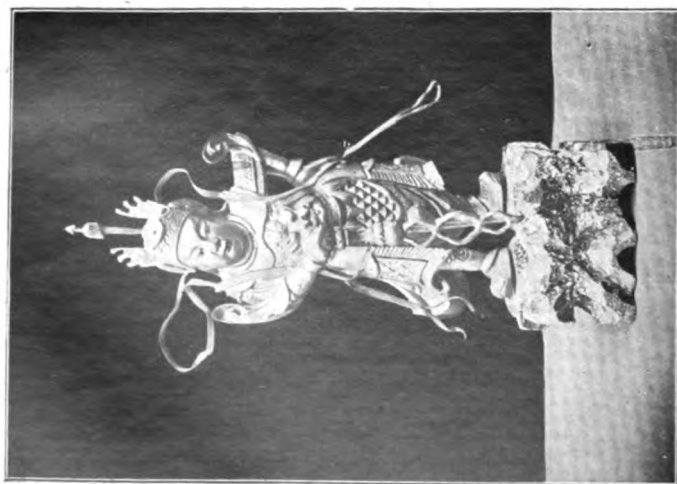
The second and more philosophical theory is that there was in the beginning a great force or power known as the Wu Chi or great Infinite which divided itself and became the Yin and the Yang elements. The Yang breath or spirit, which embodies light, fire, warmth, productivity, and life, separating itself from the Yin element, arose and, as a result, there were formed heaven, the sun, the stars, the thunder, fire, winds and mountains. The Yin element or spirit embodying darkness, water, cold and death, descended, and, as a result, there appeared the earth, the moon, water, snow, clouds, rain, rivers, seas and finally Hades. Each one of these bodies and elements came in time to be deified.

The control of these natural powers and the authority over the gods of these nature-forces, as well as over the deities of lesser orders, in other words, supreme power, is divided between three claimants for the honor. Some give it to "T'ien," some to "Shang Ti" and some to "Yü Huang", (the Pearly Emperor).

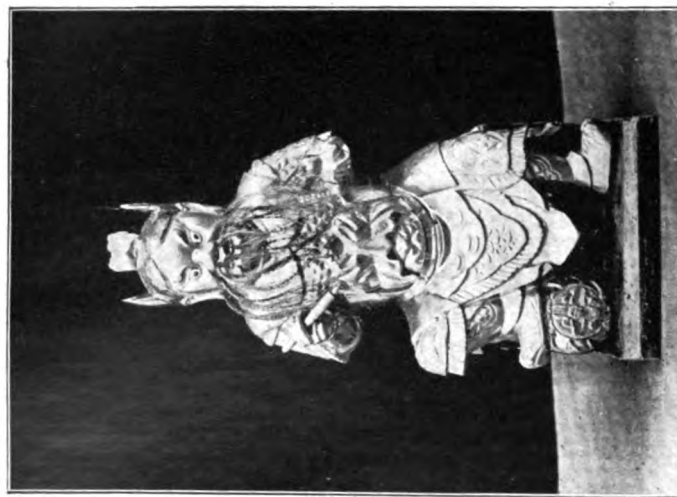
The name "T'ien" is used when speaking of the highest deity, not only as a being or personality, but also somewhat loosely, as a place and also as a principle. The name "Shang Ti" is usually reserved by non-Christians to denote the spirits of departed emperors and by others, chiefly scholars, as the ruler of the universe; and "Yü Huang" (the pearly Emperor), by reason of his human origin, would seem to many to be unqualified to take the highest seat in the pantheon.

Since "T'ien" is regarded by a large proportion of Chinese as the name of a place or a principle and not exclusively as the name of a person, since "Shang Ti" is the name sometimes given to deceased emperors and was worshipped by the living emperors, and not by the people, we are inclined to regard "Yü Huang" as the supreme ruler of the majority of Chinese deities. When the kitchen, or household, gods are burned one week before the end of the Chinese year, we are told, they go up to heaven where they report to "Yü Huang" the affairs of the homes which have entertained them. Among Chinese deities, we may therefore say that the "Pearly Emperor" occupies the place that most nearly corresponds to that of Zeus in the Olympian Council and of Jupiter in the Pantheon of Rome.

Four hundred years before Christ, Herodotus, the venerated historian of Greece, visited the Egyptian temples at Thebes, Memphis and Heliopolis to learn



WEI T'O—PROTECTOR OF THE BUDDHIST LAW



THE GOD OF FIRE

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from their priests of the gods of the land of the Nile. Herodotus tells us in his History that he is informed by the priests that most of the leading deities of the Grecian pantheon were introduced to Hellas from Egypt. He then turns back in fancy to the history of his own land and says, "Hesiod and Homer, I suppose, were four hundred years before my time and they made a theogony for the Hellenes and gave the titles to the gods and distributed to them honors and arts and set forth their forms." It is interesting to have this information concerning the origin of the gods of Greece from the noblest of Greek historians.

It is impossible however to say who gave the gods their ranks and positions in the pantheon of China. A popular fable says that in the Twelfth Century A.D. Chiang Tzu Ya, the aged councillor of Wu Wang, of the Chou dynasty secured from three genii the sacred list of gods now well-known as the "Feng Shen Pang." It was this man, we will recall, who was so tender-hearted that when he angled for fish, he always used a straight hook lest he should hurt his catch. Chiang Tzu Ya's life was once threatened by the Emperor. He fled to the K'un Lun Mountains in the far North-west and there met three ancient men of the highlands. These persons gave him a list of 365 deceased human beings who were to be recognized as gods. This story, while flatly denied by Confucianists and Buddhists, and even by many Taoists, whose religion was responsible for its origin, is nevertheless a tale well known throughout the land.

Upright men of history, from time to time, have been exalted by the people, and, by the decree of the emperor, have been raised to the rank of god. Within the last fifteen years, Confucius was elevated to the position of a deity and Yuan Shih Kai, in his brief enjoyment of imperial power, decreed that Yueh Fei should be recognized as a god. The latter was created a deity to preside over war, to rule over the destiny of Chinese military affairs and to be co-equal in rank with Kuan Kung, already an occupant of the war gods' throne. A magnificent temple to this newly created deity has just been completed on the north shore of Hangchow's beautiful lake. This is in a portion of the large enclosure which contains the grave of the man who is one of the most honored patriots in Chinese history.

One who seeks information concerning what the Chinese believe about the powers and functions of idols,

will get two replies according to the group of men to whom he addresses his question. The more advanced in thought among priests and worshippers will say that the function of idols is merely to remind the devout of something higher and better and to direct their thoughts to the represented deity which is really somewhere in the sky.

Johnson, in his "Buddhist China," upholds this view in his declaration that "The image or sacred picture is merely a symbol of divinity. No sanctity attaches to images and pictures as such. Their sole use is to stimulate the religious imagination and to engender feelings of veneration for spiritual reality of which they are an imperfect expression. The image serves its purpose if it helps to bring the human spirit into communion with the divine, but it is rightly to be regarded as a means to an end."

On the other hand, the vast majority of Chinese who frequent temples assert that the spirit of the god is actually in the idol, that he really hears the petitions that are offered and has power to answer. de Groot tells us, according to B. K. Sarkar, that even "Confucianists are idol-worshippers and that Confucianism is a system of idolatry. Confucianism represents the gods, even Heaven and Earth, by wooden tablets inscribed with their titles and some by images in human form. These objects, it holds to be inhabited by the gods themselves, especially when, as always occurs at sacrifices, the spirits or "shen" have been formally prayed to or summoned, with, or without, music, to descend and take up their abode therein."

De Groot's position probably represents more justly than does Johnson's the common conception of the people and it is logically supported by the method employed to endow an idol with the all-essential spirit. It is not everyone who can make an idol. These images are constructed by a special guild of craftsmen who have the power, assumed or delegated, to construct and to give life to the works of their hands.

The material of which an image is made is of no consequence. Any medium in the wide range from paper and clay to jade and gold may be employed. The only stipulation rigorously heeded, when clay is used, is that the earth must be secured from beneath the surface of the ground. The sun must not have had a chance to shine upon it. It is very apparent that the science of geology is unknown to the workers of this craft, else they would

be aware that the sun in some previous age must have shone upon the particles of the clay which they consider so valuable.

The size of an image or its surface covering have little bearing on its effectiveness. The one and only thing that counts is whether or not the spirit of the god has been introduced into its body.

The induction ceremony is most interesting and consists, wherever properly performed, of three parts; the dotting of the pupils of the eyes, the introduction of the heart, lungs and other vital organs, and the placing in the body of some living insect, bird or reptile.

If one visits the shop of an idol maker, he can usually see many images in various stages of construction. There will be some on the shelves, to all appearances fully completed. The craftsman, however, will point out two deficiencies which the visitor might never notice. A close scrutiny of the eyes would reveal the absence of the pupils, and if the image were reversed, he would see a small trap-door in the middle of the back below the shoulders still unsealed.

After all external decorations have been completed, the idol is ready for sale but not to be worshipped. The purchaser takes the idol to his home, it is enshrined in a temple, and on the lucky day the idol maker is called. A feast is made. Candles and incense are burned, prayers are chanted and then the maker places the silver vital organs inside the body. He then takes some living creature and puts it through the little door which he immediately seals up before the life can escape.

Idol-makers evidently believe that idols should have organs similar to most of those which are found in the human body. These are generally made of silver and are strung together in a series, suspended from a hook. Lungs, heart, liver and even windpipe and oesophagus are included among the other essentials. Sometimes, in smaller images precious stones are employed instead of silver representation. Whenever temples are robbed or idols sold for profit, the first effort of the plunderer or purchaser is said to be to get at the silver or precious stones. I have seen in Chengtu scores of brass idols which arrived in Szechuan from Tibet, each of which had been pried open to get out the jewels, that were thought to be enclosed in the bodies when they were made in Lhasa.

Immediately after the fall of Nanking in the first days of the Revolution, soldiers of the Republic spared few idols in the lesser temples in their search for silver hearts. A few days after the city fell a Chinese gentleman told me that he watched a group of soldiers destroy three clay images, each ten feet high. When these men came to the hearts and livers, much to their disgust, they discovered that the idol maker had cheated the purchaser and had inserted silver organs only one half an inch in diameter. The gentleman in question overheard one of the plunderers remark to his companions, "No wonder we smashed those gods so easily. Images with such small livers were of course unable to protect themselves from our greed."

In the choice of creatures for enclosing in new images, the idol maker has a wide field from which to select. We are told that flies, mosquitoes, snakes, centipedes and even small birds are very frequently employed. Occasionally, articles like threads of the five colors, rice, tea and beans are added for good measure.

Although an idol may have the silver organs in place and the living insects, reptile or bird sealed up within its body, yet the image is still incomplete. The final ceremonial act yet remains to be performed. The idol maker sets the image in place. He takes a brush and dips it in ink and then, at a moment which he has previously determined is most propitious, he motions to the guests who have assembled for the ceremony to maintain absolute silence. While they hold their breath, he repeats an incantation and touches each eye with his brush. This act is called "adding or opening the light." Immediately following its completion, the god is declared to be filled with power and is ready to be worshipped. There is sometimes a variation from the above practice. The idol's eyes are dotted in the store, but immediately afterwards are pasted over with small squares of red paper. It is then carried to the temple or home. In this case, the "light opening" ceremony consists of removing the papers before the assembled crowd.

It is difficult to say exactly when image worship began to occupy a place in the religious consciousness of the Chinese people. In 121 B.C., in the reign of Emperor Han Wu Ti, the first image of Buddha was brought to China from India. We are given to understand by Giles in this connection that it was placed in one of the palace buildings beside some other images. This declaration,

if true, would establish the fact that other idols occupied a place of worship before foreign images were introduced into China. Werner is our authority for the information that Han Kao Tsu, the founder of the Han Dynasty, who ruled China from B.C. 206 to B.C. 194, had a reproduction made of the fire goddess named "Chi." This was an image of a beautiful woman dressed in red to represent the element she was supposed to control.

The worship of idols is always accompanied by the use of incense and generally by the use of candles. When incense only is used, the worshipper need not kneel before the shrine. When candles are employed, the person kneels and strikes his head three or nine times according to the degree of his earnestness and his desire to have some particular prayer answered. Incense is usually made of sandal or cedarwood, and is burned in little bundles of about twenty-five sticks wrapped in thin paper. When less than one package is offered, the usual number of sticks that are lighted is three. These are always placed in an incense urn directly in front of the idol.

Candles, we are informed, are always made of vegetable fat. Animal fat candles would give offence to the idol. Never less than two candles are lighted and these are always offered in pairs.

Candles are never lighted without the use of incense, though incense is often burned before some inferior idol without the accompaniment of candles. Worshipers are supposed to wash their hands before lighting candles or burning incense. This rule is better followed in the breach than in the observance. Candles and incense are sometimes seen burning at the foot of a wall, across the street and opposite to some gateway. The reason for this strange practice may be one of two possibilities; either a servant such as the gate-keeper, who is not permitted to worship in his master's home, is making an offering to his ancestors, or the family is "sending away" evil spirits who have caused sickness in the household.

In many homes, there is a daily worship of the ancestors, the God of Wealth and the Kitchen God. Before the establishment of the republic it is probable that there was scarcely a non-Christian home in all the country that did not perform this rite of worship on the first and fifteenth day of worship on the first and fifteenth day of every lunar month. The majority of stores and shops made a regular practice of worshipping the God of Wealth every fifteen days.

In order to attract the attention of the gods to the petition offered by the worshipper, many expedients are resorted to; percussion instruments of various kinds are employed. The most frequently used are bells, gongs and drums made of iron, brass and even wood. No one who has ever heard the sounds of the wooden "fish heads" in the midnight ceremony of some Buddhist monastery will ever forget the boom of those quaint instruments. In some temples, it is not unusual to hear firecrackers exploded. It is explained that this practice is observed partly to waken the gods to receive the worship and partly to frighten away evil spirits that hover about.

When one is particularly anxious to have a petition granted, an offering or sacrifice of meat and other savory dishes is often made. This offering is placed on an altar before the idol. The idol supposedly smells the aroma, is pleased, and is thereby induced to grant the petition. The worshipper may leave the bowls of meat at the altar for the officiating priests, but more frequently he returns with these to his home where he can himself enjoy the food of the gods.

People rarely worship at a temple without having in mind some definite petition which they wish granted. Many years of observation and study lead us to believe that worshippers never go to a temple with the purpose in mind of communion with the deity, or with the desire to get power for a better and higher life. They go invariably with the object of getting some physical need supplied.

On the altar before the image and beside the incense burner usually stands a bamboo receptacle full of sticks of the same material. Each of these strips of wood is numbered. A tube will commonly contain thirty-six, seventy-two, or one hundred. The numbers on these strips correspond to numbers on narrow sheets of printed paper in the keeping of a priest or temple attendant.

After a worshipper has lighted his candles and incense, the usual procedure is for him to take the tube from the altar. He first waves this receptacle three or four times over the burning incense and then retires to the mat in front of the altar. After performing the usual number of obeisances he begins slowly to revolve the bamboo tube. The sticks within push each other from side to side until one is forced out and drops to the floor. Let us suppose the worshipper is concerned over a lawsuit. He picks up the stick, looks at the number

and then goes over to the attendant and buys, for a cent, the correspondingly numbered piece of paper. On that paper he will undoubtedly find a reference to lawsuits. There will be a statement such as "lawsuit successful," "lawsuit indeterminate," or "lawsuit a failure." He takes this to be the answer of the god and leaves the temple happy or sad as the case may be.

In the course of our study of the gods, five hundred prayer slips from temples in Chengtu, Soochow, Tientsin, Shanghai and Foochow were analysed. The prayers on them were studied with the purpose of trying to learn what are the subjects in which the Chinese are probably most deeply interested. Thirteen different subjects of answers to petitions appeared on from one half to nearly all of the prayer sheets. The order of frequency, the total number of occurrences among the list of five hundred and the percentage rank of each answer is given below:—

1. Healing of diseases.....	484.....	96.8 %
2. Marriage	459.....	90.2 "
3. Travelling mercies	440.....	88. "
4. Wealth	424.....	85. "
5. Lawsuits.....	391.....	78.2 "
6. Progeny	348.....	70. "
7. Family problems.....	348.....	70. "
8. Lost articles.....	346.....	69.2 "
9. Moving (household).....	308.....	60.2 "
10. Business affairs.....	290.....	58. "
11. Crops	273.....	54.6 "
12. Domestic animals	266.....	53.2 "
13. Official position	246.....	50. "

Some idols are worshipped at stated occasions, others as need requires. The fire god is worshipped during or after a conflagration, when the "red crow" is supposed to be flying about ready to ignite unburned buildings. The Dragon King is worshipped when rain is needed, the God of War, just before a battle. Most gates of large cities have enclosures between the inner and outer gates. Within these spaces, one may generally find a small temple to the God of War. Before generals would leave a city to engage in battle, it was a practice of old to halt at the gate through which they led their armies and pray for success at the temple of the Chinese Mars.

Each god has a birthday and is specially worshipped on that occasion. Shihkiamuni (or Buddha) and Kuan Yin are particularly fortunate in this respect, for they are each conceded three birthdays. Most of the principal

gods have offerings made to them at the new and full moons while several of the deities receive daily offerings of lighted candles and incense.

In many temples a careful observer will notice, placed in front of the chief idol, one, and sometimes two smaller images, exact replicas of the former. These small images were made for the special purpose of being used in processions through the city streets. In the days of Manchu emperors, not an uncommon sight in certain cities and even in country districts was a long procession of people in which the object of chief importance and the focus of all eyes was an idol borne by four to six bearers.

In Manchu days, processional journeys were periodic, in the cases of some gods; with others, they depended upon circumstances. The Ch'eng Huang Lao Yeh, or God of the City, in most instances was scheduled for three such journeys each year. On such occasions not only were principal thoroughfares visited, but frequently the processions went out through the city gates into the suburbs.

A second god who was assured of a chance to leave his temple at stated intervals was Tung Yueh, the God of the Eastern Mountain, T'ai Shan. He is recognized as the chief deity of the nether world. The Tung Yueh Ta Ti was carried out each year on the anniversary of his birth, the 28th of the second month. He was then supposed to visit each one of the different city gates of the city over which he presided.

Other gods sometimes carried in processions were Yü Huang, (known as the "Pearly Emperor") Kuan Ti, (the God of War); Huo Shen, (the Fire God) and Lung Wang, (the Dragon King). Not infrequently, when fires had ravaged a city, the Fire God was taken out to inspect the damage that had been done. He was thus given a chance to repent for allowing the disaster. When long-needed rain was withheld by the supposed indifference of the Dragon King, that god was borne from his temple to the country and given a chance to see for himself how sadly the parched vegetation craved mercy at his hands. Idol processions were always filled with interest to city crowds. It was once the custom for each family to light two candles and to burn three sticks of incense before the home as the god passed by.

Although idols are supposed to be the givers of blessing to mankind, yet it is interesting to see how so many men can deceive themselves. While they believe



THE TWO GODS OF WEALTH
THE MILITARY GOD. THE CIVIL GOD.



THE GOD OF WAR
WITH HIS TWO ATTENDANTS KUAN P'IN AND
CHOU CH'ANG.

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that these are their gods, yet they readily forget how truly the latter are objects under their own control. Not only are they man-made, but they are governed by the will of human beings. Certain gods, as the Ch'eng Huang and the T'u Ti may be promoted from one grade to another. A vacancy in one temple, or the construction of a new one may lead to the promotion of a god from a temple of less importance. Some gods may be transferred, by the decision of Taoist abbots from one jurisdiction to another and gods may be demoted for supposed wrong and may even be given corporal punishment. Dr. Arthur Smith tells of an amusing instance in which an idol was summoned into court for complicity in a case in which a priest was involved. The idol was called because he lived in the same temple with the priest. In accordance with the usual legal practice, the bench ordered the suspected image to kneel. The idol refused to comply and was then sentenced to receive 500 blows from the bamboo beater. At the end of the punishment, there was left only a mass of powdered clay upon the court room floor.

There was a serious drought in Nanking in the year 1890. After the Dragon King repeatedly refused to answer prayers and to send rain for the parched city, the Viceroy Liu Ku'en Yi ordered him to be taken out and seated for a full day in an open court-yard in the broiling sun. The God of Rain sat there in silence all day long. He never moved. He was wrapped in serious thought. No further argument however was necessary. Lung Wang was convinced that the city was too dry and, we are told, that heavy rains fell that night.

The maintenance of temples aside from those supported by the state, is usually provided by guilds or societies. Each principal temple god, with only a few exceptions (Yü Huang, Yen Loh and Ti Tsang among them) has a guild. The members are like directors of a club. They contribute to its support and direct the affairs of the temple. Subscriptions for repairs of buildings or renovation of the idols are raised in its name and feasts and theatricals on the temple stage are given under its auspices.

To the average observer, idols are so similar in appearance that it is taken for granted by many that there is no way to distinguish one from the other. This is true in the case of many images of secondary rank. We find that there is often such a close resemblance that

even priests are unable to name some of the idols they have been taught to worship.

Of the countless gods represented by images throughout China, there are at least fifty of various orders whose images may be recognized in almost every instance where they have been fashioned true to type.

In learning to distinguish idols, there are six factors that help one to determine the god's identity. These are its head-dress, face, clothing, hands, posture and attendants. A few illustrations will make this clear.

Milei, the little fat god, and most other Buddhist idols are never seen with any head-dress, others like Wei T'o and Yü Huang invariably wear helmets or crowns and it is not unusual to find that the only distinguishing mark on the person of the God of Happiness is the hat with two extended wings.

The color of the face in the case of the God of Fire and the God of Disease is always red. Most images of Kuan Ti, the Chinese Mars, possess a countenance of a similar color. Certain Buddhist idols are identified by spots or discs on their foreheads, while possibly a dozen important gods have three eyes. We may recall that Bhikshatanamurti, one of the incarnations of Siva, the Hindu deity, also has three eyes. The little god who produces thunder, has not only his mouth but also his feet made to resemble those of a rooster.

The clothing in which we find gods dressed greatly aids in their identification. Coats of mail, imperial robes and priestly costumes are very helpful in giving clues to some gods otherwise difficult to distinguish. One of the commonly seen incarnations of the Goddess of Mercy (known as the Pai Yi Kuan Yin) appears only in a dress of spotless white. We can never mistake Mi Lei, the "Laughing Buddha" in his priest's robe;—the little fat gentleman who sits in negligé costume at the entrance of many Buddhist temples.

The position, number and contents of the hands are often worthy of attention. One is fascinated by the marvellous number of positions that the hands of Buddhist idols can assume. Most images have, of course, two hands. But Tou Mu, like Siva of India, possesses six in three pairs. The Ch'ien Shou Kuan Yin has a thousand hands. Each of these has an eye in its palm. We recall one of the stories told to explain this strange deity. It is connected with the illness of the evil Miao Chuang Wang. When about to die, this king's daughter cut off her hands

and put out her eyes to make the only medicine that she learned in a dream would cure his disease. The ruler recovered and the gods saw fit to reward the girl five hundred fold for her sacrifice.

The contents of the hands often identify an idol beyond a question. The sycee or "shoe" of silver in the grasp of the Civil God of Wealth, the wheel of fire or the red crow in the hands of the Fire God, the hammer and drum held by the God of Thunder, the mirrors grasped by the Goddess of Lightning, the giant sword of Chou Ch'ang, all indicate their respective gods as definitely as if an inscription had been added by the maker.

Some gods are always standing while others are never seen in that position. The object upon which an idol sits may be all we need to know his identity. The Civil God of Wealth is frequently seen seated upon a huge sycee of silver. The God of Medicine and the military God of Wealth are always represented as riding upon the backs of tigers while P'u Hsien, the patron deity of sacred Omei Mountain in Szechuen, invariably appears upon an elephant. Most Buddhist idols can be identified as belonging to that religion, because they are generally seated on lotus thrones.

If we can not be sure of the identity of a god from the foregoing factors, we can still hope for light if the image is associated with other gods. Let us illustrate by one example, the Mars of China is almost always attended by two standing figures; one represents his adopted son, Kuan P'in, who holds his father's seal neatly wrapped in a yellow silk handkerchief and the other, Chou Ch'ang, the armor bearer of the war god. In the hands of the latter, a fierce looking gentleman, there appears a huge knife that towers over the officer's head. History tells us that this knife weighed eighty catties or 106 pounds avoirdupois. It is a common belief in many parts of China that rain always falls on the thirteenth of the fifth lunar month. The explanation generally accepted is that on that day Kuan Ti, the God of War, is sharpening his mighty sword somewhere in the sky and the falling water is the surplus that escapes from his grindstone.

Idols are usually placed as single units in a temple but they are also found frequently in groups. One of the most common large groups is that of the eighteen Lohan or followers of Buddha. These when seen are always arranged in two rows of nine each in either end of the largest building of Buddhist temples. Occasionally, we

discover a city which seems to take pride in the fact that it has a temple with 500 of these idols, and there are a few temples in China that boast the possession of 10,000 Lohan.

The most common minor grouping of idols is in sets of three, usually known as triads. Most ancient religions seem to have had one or more such groups. Egypt had her Osiris, Isis and Horus; Babylonia and Assyria, their Anu, Bel and Hea; Greece had her Zeus, Athena and Apollo; Rome her Jupiter, Juno and Minerva; and India her Brahma, Vishnu and Siva.

China has many such groups, and infinite are the temples which contain three great images side by side behind the altar of the main hall. Shops and homes with pictures or images of three gods in one group are very common. Among the triads most frequently seen are the following:—

(1) The San Ch'ing. These are "the three pure ones" of Taoism. The senior member of this triumvirate is known as T'ai Ch'ing. He is Lao Tzu, acclaimed by some as the founder of that religion.

(2) The San Yuan. This group is also known as the San Kuan. These are the primordial sovereigns. Their names signify the three sources and the three officials. The first of this group represents heaven, the second, earth and the third, water.

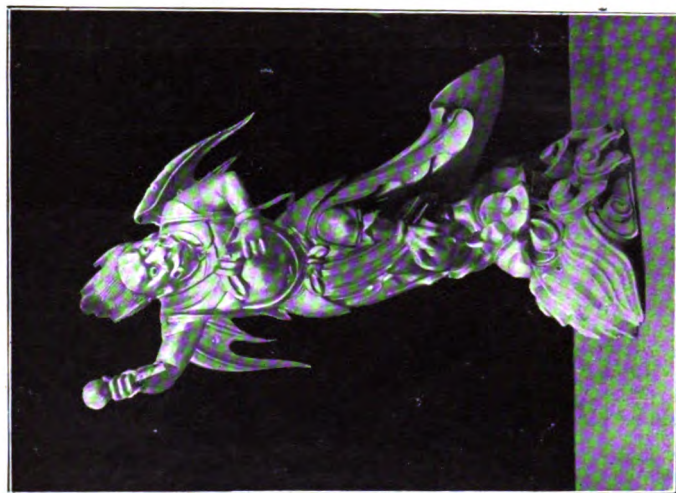
(3) The San Hsing. The third triad, is named the three stars. These are respectively the gods or stars of Happiness, of Office and of Longevity. This is a very common group and is frequently seen in homes and stores. The members of this triad are often made of porcelain or of agalmatolite, the substance which resembles soapstone. The God of Long Life is the well known old man represented with a very much elongated forehead who stands holding a peach in one hand and leaning with the other on a long staff, often as tall as himself.

(4) The San Huang or "three emperors" are very well known, but are not met with as frequently as the preceding groups. These represent Fu Hsi, Shen Nung and Hsuan Yuan.

All of the above four may be stated to be Taoist triads. The Buddhists have a greater number of such groups but the individuals of each triad are not so constant. The most prominent triad of China however is probably that which consists of "the Buddha of the Past," "the Buddha of the Present" and "the Buddha of



THE GODDESS OF LIGHTNING



THE GOD OF THUNDER

the Future." This trio is known as the "San Pao" or "Three Precious Ones." Buddhist triads usually center around the person of Shihkiamuni (Buddha), or of Kuan Yin, (the Goddess of Mercy). Among the most common pairs which, with the above, go to form triads are Wen Shu and P'u Hsien and Omitofu and Ta Shu Chi. The triad which causes the greatest interest is that composed of the founders of the three religions; Confucius, Buddha and Lao Tzu. In this grouping, Buddha occupies the central position, Lao Tzu, the left and Confucius has to content himself with the low seat on the right.

There are many goddesses in the Chinese pantheon, but comparatively few of them are ever represented by images. The best known goddess, of course, is Kuan Yin, the Goddess of Mercy. Like Vishnu, the Hindu deity, Kuan Yin is said to have many avatars or incarnations. Some tell us that this goddess has appeared on the earth in thirty-three different forms, others say seventy-two and still others claim that there is no limit to the possible incarnations of the Goddess of Mercy. She has appeared we are told, in various forms of beautiful women, she has assumed the guise of a man and she has even taken the body of a devil and entered Hades to save some person from torment.

Less prominent goddesses are P'u Hsien, who carried the Buddhist classics from India to sacred Mount Omei in Szechuan, T'ai Yin, the Goddess of the Moon, Tien Mu or Shang Tien, the Lightning Goddess who produces flashes of light with her mirrors in order that the thunder god may see his way in the dark, Tou Mu, the Goddess of Ursa Major, the "Great Dipper" and finally Tien Ho Shen Mu, the Queen of Heaven, who is the protector of sailors and the patron deity of the people of Fukien province. Many of the gods have wives but few of these are ever worshipped and still fewer represented by images in homes or temples.

In conclusion let us present what appears to be a natural classification of the deities of the Chinese pantheon. Their gods seem to fall in three groups as follows: (1) Gods of natural phenomena. (2) Gods of the dead, or of the spirit world and (3) Gods of the living.

In the first group the gods of natural phenomena we find Heaven, the Earth Mother and the gods of the sun the moon, thunder, lightning, the elements, fire, water and mountains.

The second group comprises, the gods of the spirit world, Tung Yueh, the chief god of Hades, Yen Loh, the Ten Judges of Hades, Ti Tsang, and Ch'eng Huang;—the City God, who controls the spirits of the dead.

In the third group, the gods of the living, we distinguish three divisions of varying ranks the first the Dei Majores, or gods of the first order consisting of the following: Yü Huang, the Pearly Emperor; Confucius, Buddha and Lao Tzu; the Gods of War and Literature, the Goddess of Mercy and the Goddess of the Great Dipper.

The gods of the second order or Dei Minores consist of the God of Wealth, the God of the Kitchen, the God of Pestilence or Disease, the God of Medicine, the God of Cattle, Mi Mei, the "Laughing Buddha," Omitofu and the tutelary T'u Ti gods.

In the last division, we find the subordinate deities represented by Wei T'o, (the "Protector of the Buddhist Law,") Lin Tsu, or Lin Kuan, (the Taoist "spirit chaser,") Ku'ei Hsing, (the attendant of the God of Literature), Kuan P'in and Chou Ch'ang, (the followers of the Gods of War), Hen and H'a, (the "snorter" and "blower," the two ugly giants that stand inside the entrance gates of Buddhist temple enclosures) and finally the Men Shen (the gate gods found on outer doors of homes and yamens).

ŚRAMAṆA-SHAMAN.

ETYMOLOGY OF THE WORD "SHAMAN".

By N. D. MIRONOV and S. M. SHIROKOGOROFF.

The word "shaman" is used in different forms by various tribes of N.E. Asia to denote a kind of intermediary between man and the world of spirits; as he acts in a highly nervous state near to the trance of a medium of spiritualists, the name "shaman" has been adapted to similar phenomena in other parts of the globe.

So the primitive religion of Tibet (Bon-pa) is sometimes called "shamanism"; a distinguished scholar¹ believed to have found the same features in the worship of Ancient India. The term has been applied to the beliefs of some tribes of natives of the New World (N. American Indians).

No wonder, the etymology of this word has attracted the attention of many scholars from A. *Georgi* (XVIIIth Cent.) up to our contemporaries A. *Meillet*² and B. *Laufer*.

I believe that we have not a matter of vain curiosity, but a really momentous problem before us. For the science of Comparative Religion it is of great importance to know whether this term was borrowed from outside or originated from native sources. As man under similar conditions comes to similar ideas, in many cases we cannot go farther than accept a parallelism.

¹ *Oldenberg*, Die Religion des Veda (the *dikṣā* or consecration of a priest before a sacrifice). Having no copy at hand, I have to rely upon my memory.

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The position becomes quite different, if one can find loan-words, especially terms borrowed by one nation from the language of another one.*

The scholars who first wrote on the etymology of the word "shaman" (Georgi, Fr. Schlegel, Klaproth), were inclined to adopt the Indian origin of it: they connected it directly or indirectly with the Sanskrit word *śramaṇa* (Pāli *samaṇa*), a very common designation of a Buddhist monk in the sacred texts of this religion.

There is hardly any serious difficulty presented by the nature of both phenomena: a Chinese *bonze* or a Tibetan *lama* are for the great mass of the laity mediators between men and the immense pantheon (demons included) of debased forms of the later Mahâyāna.⁴ A bonze or lama is rather a magician than a monk or priest; that as well as the strange and impressive rites and garb he shares with a *shaman* of the Tungus or Buriats.

The chief difficulty lay in another direction: how could the tribes of the N.E. Asia have borrowed a term from a country lying so far in the South?

I believe that the wonderful discoveries made during the last twenty-five years in Chinese Turkestan, have removed this objection, showing the great road of culture that used to lead from India to the North and West.

Let us now, after this rather too long introduction, pass to our task of establishing the chief data of the history of the word *śramaṇa* from India to Central Asia.

* We mean, of course, nations and languages that cannot be reduced to a common ancestor.

⁴ Such a development is not confined to the North: in Ceylon, the seat of Southern Buddhism of the Pāli Canon, the celebrated Benares Sermon of the Buddha is used nowadays (among other texts) as a spell against devils.

The word *śramaṇā* is derived from the root *śram*, "to be (become) weary, to exert one's self (esp. in performing acts of austerity)".⁵ Thus the original meaning of *śramaṇa* is "making effort, toiling," then "ascetic"; it is already used in this sense in the *Brāhmaṇas*.⁶

So the word is prebuddhistic; it is again met with in many Buddhist works written in Sanskrit. But between the *Brāhmaṇa* period and that of reduction of Buddhist texts to their Sanskrit form there lies a vast interval of many centuries, when different dialects of Middle Indian or Prākṛit language were used both in the sacred lore and in secular documents.

The common form of this word in Pāli is *samaṇa*.⁷

The same and similar forms we meet in the literature of inscriptions of Indian Middle Age from those of Aśoka upwards. Different recensions of the edicts of this ruler, representing different local dialects of the IIIrd Cent., give the forms: *śramaṇa* and *samaṇa* (Girnar), *samana* (Dhauḷi, Jaugada, Khalsi) and *śramaṇa* (Kapur di Giri).⁸

The illustrious editor seems to hold the opinion that such combinations of consonants as *śr* &c. are merely graphic, hardly truly representing the sounds of the real speech of the day.⁹

⁵ Cf. Sir Monier Monier-Williams, *Sanskrit-English Dictionary*, New Edition, Oxford, 1899, s.v. There is a parallel, somewhat younger root of the same meaning "*klam*".

⁶ Śatapatha Brāhmaṇa, Taittiriya Āraṇyaka, cf. *Böhtlingk and Roth*, Petersburg Dict., s.v.

⁷ Cf. *Frankfurter*, Handbook of Pāli; esp. the Upasampadā-Kammavācā (the formulae of ordination), probably, one of the oldest documents of Buddhism (ib., P. 144—assamaṇo—Skt. āśramaṇaḥ, "no-ascetic, no-monk").

⁸ *Senart*, Les Inscriptions de Piyadasi, Paris, 1881-86, 2 vols., vol. II, Index. It is stated (v. II, p. 373) that there is but one *n* (dental) in the inscriptions of Dhauḷi &c.

⁹ *Ib*, v. II, pp. 411-415.

The second group comprises, the gods of the spirit world, Tung Yueh, the chief god of Hades, Yen Loh, the Ten Judges of Hades, Ti Tsang, and Ch'eng Huang;—the City God, who controls the spirits of the dead.

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The older Skt. texts show that the (musical) accent lay on the last syllable (*śramaṇá*); we are in the dark about the accentuation of the Middle Indian period. Now they would accentuate (in India) *śrámaṇa*.

If we pass the Indian frontier to NW., we meet the same word (in a slightly modified form) in the newly discovered language of our Indo-European family, called *Kuchean* or *Tokharian B*.¹⁰

Prof. S. Lévi has given in his paper "Le Tokharien B—la langue de Koutcha"¹¹ a masterful sketch of history of the oasis of Kucha from I Cent. B.C. up to the Turkish conquest in XIth Cent. A.D.

The importance of this people depends on their part of an intermediary between India and China, especially with regard to Buddhism.

Prof. S. Lévi discovered and published a bilingual fragment, that of Skt. Dharmapada with a word for word translation into Kuchean, where the word *ṣamāni*—Skt. *bhikṣavaḥ*, i.e. "monks" occurs.

¹⁰This term was introduced by E. Sieg and W. Siegling in their famous paper "Tocharisch, die Sprache der Indoskythen", 1908,—as the name of the so called "Language I A"; Prof. S. Lévi, to whom we are indebted for our knowledge of the other dialect, "Language I B", for some time adopted the term "Tokharian" (or "Tokharian B"), whereas in his last paper (in "Manuscript Remains of Buddhist literature found in East Turkestan", ed. R. Hoernle, Oxf., 1916) he chose the name "Kuchean". Sieg and Siegling in their "Tocharische Sprachreste (Berlin & Leipsic, 1921, v. I, p. IV) restrain the name "Tokharian" to the "Language I A" (the native name being "Ārśi"); they prefer to designate the other as "Dialect B". They believe the term "Kuchean" to be too narrow. Other scholars (Baron v. Staël-Holstein, Prof. Sten Konow) object that "Tokharian" is properly speaking the appellation of the Iranian language of Khotan ("Khotanese") called by others (Prof. Leumann) "North-Aryan," "Nord Arisch".

¹¹Journal Asiatique, 1913, XI sér., t. 2, pp. 311 sqq.

He showed that *ṣamāni* is Nom.-Voc. plur. of *ṣamāne*, believing in the ultimate identity of this word with Prākṛit *samaṇa*.¹²

Three objections might be raised against such an identification.

(a) the character of the first sound (ṣ, *i.e.* sh, for s) ;

(b) the character of n (n dental for ṇ cerebral) ;

(c) the quantity of the second syllable (ā for a).

(a) The Kuchean has a decided tendency of representing Indo-European s by ṣ: Kuch. *ṣkas*="six", *ṣukt*="seven" &c.¹³

(b) Cerebrals are unfamiliar to the Kuchean sound system; still a small bilingual Frg. of *Count Ohtani's* Collection has the form "*ṣamāṇi*."

(c) The quantity of Kuchean loan-words has very little to do with the original one (*i.e.* the quantity of Skt.) : Skt. long vowels appear as short and *vice versa*.

Let us take the above quoted "Vocabulary to Kuchean Fragg." compiled by Prof. S. Lévi. We find Kapilavāstu—Skt. Kapilavastu; Nānde—Skr. Nanda; Sthulanānda—Skt. Sthūlanandā¹⁴.

I am inclined to think that the sign of a long vowel is used as a *sign of accent*; I hope to be able to prove it before long.

¹²Journal Asiatique, X ser., t. XVII, p. 445, "Documents Tokhariens de la Mission Pelliot".-Cf. "MSS. Remains", Vocabulary to Kuchean Fragg., s.v.

¹³S. Lévi et A. Meillet Études linguistiques sur les documents de la Mission Pelliot, Fasc. I (Mémoires de la Soc. de Linguistique de Paris, t. XVII), p. 2.

¹⁴I admit that mostly those syllables are marked as long that are long *by position* in Skt.

Prof. S. Lévi concludes his remark about this word¹⁵ by showing the *Sogdian* form *šmn* (=šaman) that he believes to have been borrowed from the Kuchean. This brings us as far as the region of Samarkand.

At another place¹⁶ he shows that the Chinese word "cha-men" (沙門, Buddhist monk) has been adopted from the same source.

Thus I have traced—basing myself on the materials of this illustrious scholar—the ways of the word śramaṇa through the Tarim Basin to N.W. and S.E.

My collaborator will pursue its fate still farther to the North.

N. D. MIRONOV.

Dr. B. Laufer categorically concluded his paper "Origin of the Word Shaman"¹⁷ by the following statement: "At any rate it is obvious that the word *saman* has now legitimately secured an absolute and irrevocable decree of divorce from the pseudo-mate *śramaṇa*, *samaṇa* or *ša-men* and that this mismated couple cannot live together any longer. Tungusian *saman*, *šaman*, *xaman*, etc., Mongol *šaman*, Turkish *kam* and *xam*, are close allies grown and nourished on the soil of Northern Asia, live witnesses for the great antiquity of the shamanistic form of religion". It is not difficult to see from the above quotation that Dr. Laufer's anxiety to legalize the divorce is necessary for him in order to prove the great antiquity of shamanism.¹⁸

¹⁵ Journ. As., t. XVII, p. 445.

¹⁶ Journ. As., 1913, v. II, p. 376.

¹⁷ American Anthropologist (ns.) Vol. 19. No. 3, July-Sept. 1917

¹⁸ I had an opportunity of showing in my previous publications that shamanism cannot be considered as a form of religion because it may exist parallel with other religious systems and it is used as a medical method. In the same publications I have also shown that shamanism among the Tungus bears many traces of its relatively recent origin. Cf. "Opyt izsl'adovanija osnov šamanstva u Tungusov," Vladivostok, 1919. "General Principles of Shamanism among the Tungus," in Journ. N. C. B. Royal Asiatic Society, Vol. LIV Shanghai, 1923. "What is Shamanism?" in China Journal of Science and Arts, Vol. II, Nos. 3-4.

The history of the discussion concerning the origin of this word is one of the most characteristic of the history of linguistic and ethnography. Owing to the lack of library I am unable to give a complete account of theories previously proposed. Dr. Laufer has with usual ability given an almost complete account and my present intention is not to discuss all the theories proposed, but to defend the honour of the family of *śramana* and *saman*. My collaborator in his part of the present article has already discussed the problem within the limits of the Indian cultural area, so that the scope of my work will touch the same problem from the standpoint of the Tungus language and ethnography.

There are two principal opinions concerning the origin of the word "shaman": the first, the old theory, recognizes its derivation from the Sanskrit, together with the idea of shaman¹⁹ and another one claiming its local spontaneous origin.²⁰ Dr. Laufer agrees with the last opinion and bases it on the phonetic deductions of J. Nemeth who has shown²¹ that the sounds: (Turkish) *k', k, g, j, x*, (Mongol) *ts, č*, (Tungus) *s, s'* and *š* alternate. J. Nemeth has supported his deductions with seven examples including the word *saman*. But it ought to be noted that this possibility was also known to the linguists long before J. Nemeth's publication. According to this author the Turkish word *kam*, *kamna* alternated into the Tungus *šama*, *saman* etc., which is not improbable at all. But the question arises why *this* word did alternate in this phonetic way, while in the Tungus languages exactly the same alterations

¹⁹ A. Georgi, F. Schlegel, J. P. Abel-Remusat, J. Klaproth, Prof. Vasilieff, A. H. Sayce, Max Müller and many others. Finally A. Meillet.

²⁰ D. Banzaroff, W. Schott, H. Yule, J. Nemeth and others.

²¹ *Keleti Szemle*, Vol. XIV, 1913-14. This work is known to me from Dr. Laufer's paper.

as above shown may be observed. M. A. Castren²² and L. Adam²³ have already established that the alterations $c \rightarrow \check{c}$, $k \rightarrow g$, $s \rightarrow \check{s}$, $h(x) \rightarrow k$ and others occur very often. Prof. P. P. Schmidt²⁴ has also shown that in the Olcha dialect the sounds k and g alternate into $\check{c}$ and $d\check{z}$ and k sometimes into j . Moreover in the Tungus languages the alterations $s \rightarrow s' \rightarrow h$, $h-k$, $q-k-k'$, $ts-d\check{z}-j$ are very common. From these facts it may be seen that the alterations of k into s is possible on the Tungus soil and the form *kam* could be very easily assimilated by the Tungus without changing it into *sam* for the Tungus languages,—all dialects—possess the sound k . Meanwhile the sound s seems

to be less stable and it alternates as follows: $s \xrightarrow{\nearrow} s' \rightarrow s'' \rightarrow \check{s}' \rightarrow \check{s}$
 $\searrow s' \rightarrow s'' \rightarrow h \rightarrow x$

Owing to this in the Tungus languages may be observed the forms: *saman* (Man. and Gol.),²⁵ *saman* (Bir.) *s'aman* (Am.), *s'aman* (Bar.) *haman* (Lam.) and *xaman* (Yak.). From the latter may also derive *kaman*, but this form is not found. As may be seen the word *saman* alternates

²²"Grundzüge einer tungusischen Sprachlehre", S. Petersburg, 1856.

²³"Grammaire de la Langue Tongouse", in Revue Ling. et de Philologie comparée. Vol. VI, Paris, 1873.

²⁴"The Language of the Olchas", and "The Language of the Negidals" in Publications of the Latvian University. Acta Universitatis Latviensis. VIII and V. Riga, 1923.

²⁵Abbreviations: Man.—Manchu; Gol.—Goldi; Bir.—the Tungus living in North-West Manchuria, principally in the Aigun District; Am.—the Reindeer Tungus of the Manchurian Plateau and Amur Gov. except territories lying in a close vicinity of the Amur River; Bar.—the Reindeer Tungus of Barguzin District; Ner.—the Reindeer Tungus of the Nerčinsk District; Lam.—the Reindeer Tungus living near Okhotsk Sea; Yak.—the Reindeer Tungus of the northern part of the Yakutsk Gov.; Kum.—the Tungus living in the basin of the Kumara River in N.W. Manchuria. Some details concerning Bir. Am. Bar. Ner. Kum. can be found in my paper "Ethnological Investigations etc."

the original sound *s* into *š* and *h* and *x*. Being *s* in the South of the Tungus area going northward it changes into *s'*, *š*, *h*, and *x*. The comparative Tungus dictionary may furnish us several examples of this kind. Furthermore the initial *h* and *x* of the Southern Dialects, Mongol and Yakut languages change, as a rule, into *k*, as for example *xan(khan)*→*kan*. If it is so and the phonetic law deduced by J. Nemeth is right, the only possible supposition is that the Tungus originally had no sound *k* at all when they used *kam* in the form of *sam* and later they appropriated this sound and lately varied the sound *s* as shown. How may this complicated history of sounds be adopted, if the Manchu and all Southern Tungus have the sounds *s*, *k* and *x* and the sounds *k*, *g*, *h* and *x* seem to be not younger than *s*? By what phonetic law must the sound *k* of Turkish alternate into *s* of Tungus and at what period historically did the word *kam* exist in Tungus language? It seems to me that all hypotheses are absolutely unnecessary for a satisfactory solution of the problem of origin of the word *saman*.

The word "shaman", as recognized, was borrowed by the Russians from the Tungus in the XVIIth century. I shall add, from the Tungus using initial *s'* or *s''* (not *š*). Such a group were probably the Tungus of the Barguzin District of Transbaikalia, or the Tungus of the Enissi River, whom the Russians met in the second half of the XVIIth century.²⁶ Various forms of *saman* (and *sama*) are known among all Tungus (Southern and Northern dialects). There are also known *odakón* (Ner.) and *odaγón* (Am.)—female shaman—borrowed from the

²⁶It is also noteworthy that the Russians of Transbaikalia themselves very often alternate *s* into *š* and initial *š'* or more probably *s''* they borrowed as *š*. Among the Northern Dialects I have not found a pure sound *š*, but *s''*.

Yakut *udaγan*.²⁷ The Manchus have the form *sáma* (Olcha—*sama*, Gol.—*sama*), perhaps *sāma* and *sāmān* (also *sámq*)²⁸ and from them derive verbs, for instance, *samašambi* and *samadambi* (*samdamb'e*—Man. Sp., borrowed by Bir. *samdami*) which mean “to shamanize”.²⁹ In the Northern Tungus are known: *s'amas'ik* (Bir.), *hamaγyk* (Yak.) *s'amas'ik* (Am.)—the shaman's costume; *samadžan*, *samal'dèran* (Am.) *xamandal'* (Lam.), *xamal'* (Yak.)—to shamanize and many others. The difference between the Manchu and Northern Tungus is that the root *sama* in Manchu seems to have the accent on the first syllable or may be the first *a* is a long vowel, while in the Northern Tungus the second *a* seems to be higher in musical tone which makes it more distinguishable than the first *a*. Thus the root of *saman* is evidently *sama* and not *sam* (*s'am* and *šam*) as J. Nemeth wrongly thinks.³⁰ Now I shall dwell on the presence of a final *n*, which is very interesting. The Northern Tungus dialects, generally speaking, use this sound as the possessive pronominal suffix of third person sing., so that it may be agglutinated to every noun which does not belong to the first, second persons sing. and plur. and third person plur. and in this case it means that such a noun (with the suffix *n*) belongs to some third person, including itself. The Tungus therefore uses this suffix,

²⁷Cf. E. K. Pekarsky, “Kratkij rus.-jak. slovar”, Petrograd, 1916.

²⁸Prof. Rudneff “Novyja dannija po živoj Mandž. r'äci”. Zap. Imp. Ar. Ob. Vol. xxi. S. Petersburg. 1912.

²⁹Dr. Laufer has omitted a curious etymology given by D. Banzaroff who speculated with the Manchu verb *samarambi*, which in Man. Sp. and Prof. Zaharoff's Dictionary has meanings lying very far from the idea of shamanism.

³⁰In Northern Tungus the suffixes may be agglutinated to the root ending by a consonant without intercalation of a vowel. Moreover the second *a* in those dialects is accentuated.

when it does not designate the belonging to any person and in many cases this suffix may be kept with the root in spite of a general rule requiring that the casual suffixes must be agglutinated before pronominal suffixes. The Tungus does not omit this suffix in the case of agglutination of casual suffixes and seems to understand it as belonging to the root.³¹ On the other hand, as shown, the Tungus agglutinates the suffixes of action and time to the root *sama* which proves that the meaning of the suffix *u* is not clear at all to the Tungus, whether it belongs to the root, or is a suffix which may be omitted. This detail is very important, because it shows that this word appeared in the Northern Tungus languages in the form of *saman*, and during its migrations among the Tungus it was subject to phonetic and morphological modifications.³²

The meaning of this word and its derivatives is connected only with the idea of shaman. *Saman* is a person (male and female) who knows the art of possessing spirits in order to control those spirits in the interest of other people; *saman* is the spirits' master. From this word are derived the words for designating the shaman's costume, the action of performance which is not necessarily followed by dancing,³³ as was often supposed. These words designate exclusively the phenomena connected with the shaman's function as above defined. However the Tungus besides the shamans have also others kinds of persons dealing with the mysterious forces, for instance, various kinds of prophets, clairvoyants, sorcerers and so on, whom

³¹Owing to that the accus. is *samanma* and with poss. pronom. suffix *samanman* and not *samava* or *samavan*.

³²Cf. Man.—*sāmān*, *sāma*, *sama*; Gol.—*s'ama*; Olcha—*sama*; North Tungus—*saman*, *š'aman*, *s'aman*, *haman*, *xaman*.

³³The Turkish *kam* with different suffixes appropriates the meaning of the acts included in the shaman's competence: to prophesy, to heal, to shamanize and so forth.

they designate by special names. For the Tungus the root *sama(n)* seems to be a foreign sound,³⁴ and they do not associate it with any other Tungus word besides the above cited.³⁵

Now I shall dwell a little while on the problem of geographical distribution of this word. As shown it is known among all groups of Southern and Northern Tungus. It has also been found, according to Dr. Laufer in the Gilyak language in the form of *čam* (*tšam*) and, according to the same author, is received from the

"Prof. Zaharoff (op. cit.) supposes it to derive from the verb *sa + mbi*. Prof. Schmidt (op. cit.) maintains the same opinion. However, as shown, the root of *saman* is not *sa*, but *sama* (perhaps even *saman*). In Manchu *sāmān* the first *ā* seems to be long, while in the verb *sa + mbi* it is not so. In the Northern Tungus the same verb *sa + m* has a long, while in the word *samán* the musical accent is on the second syllable. These facts also maintain my above deductions as to a foreign origin of this word. Moreover the Tungus do not associate the idea of the verb *sa(m + bi)* with this of *saman*.

"In order to show that the Tungus languages have some other words which it may be very suggestive to derive the word *saman* from, I give some examples below. From the root *sam* derive *sam + ki* (Ner.)—to wear, to be worn out; *sam + nakan* (Ner.)—a grassless place (the grass is destroyed by animals or men, worn out); *sam + ka* (Bir.)—to give corns, to be worn out (the hair on the horse or reindeer back); *sam + ɣäli*, *sam + gate* (Bir.)—a placing for the spirit or spirit itself, who has prominent ribs (owing to a malady, i.e. the spirit's body is worn out). Though these two words seem to be very close by their meaning to the root *śram* (see above), nevertheless I am inclined to consider this similarity of meaning as a mere coincidence. From the root *sama* (no musical accent!) derive: *sama + lki* (Am.)—the proprietor's sign on the reindeer; *sama + ɣi* (Ner.)—to put property sign, to seal, to show direction by marking the trees and so on. The above examples show us that there is a good deal of roots and words which with an effort of fantasy and indifference to the value of sounds may be easily connected with the word *saman*.

Tungus, which being possible is not proved.³⁶ Besides the Tungus this word was recorded by G. Novitsky (in 1715), who related that the priests of Irtysh-Ostyaks were styled *samančik*.³⁷ It occurs also in the Gols-tunsky's and Kovalevsky's Mongol Dictionaries. However Dr. Laufer says that he never found it in a Mongol text and, as far as I know, there is not such a word in Mongol dialects including the Buriat, as they possess their own terms for this phenomenon—*bügä*, *bögä*, *buge*, *bö*. The occurrence of *saman* in the above mentioned dictionaries may be due to the direct borrowing of this word even from the Tungus, just as the Russians included it into their vocabulary. However in parallel with the above words the Mongols have a loan-word (according to Dr. Laufer, from Tibetan or *vice versa*) to designate the religious dance of the Lamas—*tsam* and *cam*. Dr. Laufer makes an allusion that this dance is a survival of shamanist notions and rites. It is not, however, clear how three different words (and roots!) for shamanist practices may exist: *bö* (and others), *saman* (which is not denied by Dr. Laufer) and finally, *tsam* (and *čam*). Thus, the parallels from the Mongol language are not at all convincing ones.

"It may be noted here that Dr. Laufer's supposition as to that there are some Tungus neighbouring dialects which have this form *čam* is not proved by the facts. There are no dialects neither in a close vicinity, nor far from the Gilyaks in which such a form is found. However generally speaking, the alternation *s*→*š*→*č* is quite possible.

"I have unfortunately no statement of G. Novitsky for consulting, but this form seems to be a Russian diminutive form from *šaman*, where *čik* is diminutive Russian suffix. The using of diminutive suffix in such cases by the Russian pioneers during that period was quite common, even usual which Dr. Laufer does probably know very well. Moreover S. K. Patkanoff has given the Ostyak word *tonx-ort* for the "shaman" (quoted by Dr. Laufer).

From the above it follows that the word *saman*, if we exclude the doubtful cases of the Gilyaks, Irtysh-Ostyaks and Mongols, is used by the Tungus only.³⁸

The word *saman* in the form of Chinese transliteration *šan-man*, possibly from *šamman*, according to Prof. Pelliot³⁹ is found as a Jučen word in a Chinese glossary of the XIIth century. The word *kam* was recorded among the Kirgiz by the Chinese annals of the T'ang Dynasty⁴⁰ (618-906), in Uigur language (in 1068) and in Codex Cumanicus (1303).⁴¹ But as regards the phenomenon shamanism, we have no exact trace of those *šan-man* of Jučen and *kam* of Kirgiz, Uigurs and others. In the XIIIth century the Jučen were already under an intense Chinese influence⁴² and some religious ceremonies and performances were strange in the eyes of the Chinese who considered the Jučen as pure and simple barbarians. In Mongolia in the XIIIth century were introduced all kinds of religious ideas and systems and the struggle between them was not in favour of the Buddhist missionaries. Among the Koreans, close neighbours of Jučen who, maybe, included some Korean elements (emigrants), the Buddhist practices, as known, were introduced long before that period and they exist now simultaneously with the practices of some

³⁸ However, I want to note here that if this word should even occur among these groups, it does not maintain Dr. Laufer's supposition and, as will be shown, has no importance.

³⁹ Journal Asiatique, XI series Vol. I. Mars-Avril, 1913.p. 466-469. The identity of *šan-man* and *saman* was already noted by Arch. Palladius. Unfortunately I could not find this statement in the indicated page and issue of T'oung Pao.

⁴⁰ Pelliot and Laufer in T'oung Pao, 1916. p. 295.

⁴¹ H. Vambery and Radloff quoted by Dr. Laufer.

⁴² Cf. my "Social Organization of the Manchus", Extra Vol. II. N.C.B.R.A.S. p. 171.

ancestral worship and other forms of non-purely Buddhist religious systems, called by some investigators shamanism. In the XVth century at the mouth of the Amur River a Buddhist temple was built.⁴³

From the above facts it may be seen that the Buddhist influence under the form of Buddhist missions was introduced in this part of Asia in a relatively early period (Korea—the IIIrd century, Mongolia—the XIIIth century, and later Amurland—the XVth century). It is obvious that Buddhism was not adopted in its pure form, but on the local soil it was modified and its modifications were bigger as the influence of Buddhist missions was less. In order to show how the new religious acquisitions may be “digested” by the proselytes I shall give an example of the Tungus who include the saints of the Orthodox Church in their lists of spirits and Saint Nicolas, *e.g.* is known as powerful spirit *Nikol’á ugodá* (*Nikóla ugódnik* of the Russians). The same transformation happened with the spirits borrowed by the Tungus (Bar. Kum. and others) from the Chinese, Mongols and so on. Among the Tungus of Transbaikalia and Manchuria (and Mongolia) the principal place is occupied by different *burkan*. The major part of these spirits are borrowed with their individual names from the Mongols and Manchus, and they may be found in the lamaist lists of spirits. The most dangerous group of spirits among the Manchus is known under the name *fučih* (Man. Lit.) and *fučhi* (Man. Sp.), *i.e.* a group directly connected by their names and origin with Buddhism. The same spirits being called *burkan* are disturbing the life of the Tungus.⁴⁴ However the same

⁴³Prof. Vasilieff “Zapiska o nadpis’ah, etc.”, in *Izv’ästija Imp. Ak. Nauk*. Vol. IV, No. 1, S. Petersburg, 1892.

⁴⁴The etymology of this word was already established by Baron von Staël-Holstein (*Biblioteca Buddhica*, 12, 1910, p. 142 in W. W.

Radloff's "Tišastvustik") and Prof. P. P. Schmidt (Jour. Peking Orient. Soc. 4, 63). Dr. Laufer severely criticized the proposed etymology ("Burkhan" in Jour. of the American Orient. Soc. Vol. XXXVI. 1917 pp. 390-395). In this criticism are two points of importance, i.e. Dr. Laufer refuses to recognize the possibility of the dissection of this word, which is allowed by Baron von Staël and Prof. Schmidt, and second—Dr. Laufer asserts categorically that he "did not discover among the Goldi any trace of Buddhism which has never reached the Amur". As regards the word *burkhan* and *burkan*, it is very well known among the Tungus Northern and its equivalent in the Manchu is *fučihī*. It is therefore quite natural that Dr. Laufer has found *burkan* to be foreign to the Manchu language. The Tungus dissect the second part of *burkan* and use it separately as *kan* (*a* is not a long vowel!). For instance, *inmunkan* occurs in the Bir. folk-lore, as spirit of the world of deads, and *kan* is used separately in the sense of khan, sovereign, chief. In the Am. dialect there is also a word *bogdōkan* (*bogdo*-Chinese and Manchu khan), where *bogdo* and *kan* may also be used separately (*bogdodēt*—to speak Chinese). In the Bar. dialect *irlinkan* is the spirit of Low World and *kan* has the same meaning as in Bir. dialect (into Manchu it is translated *han* and *ēdžēn*). Thus the dissection of *burkan* (and *burkhan*) is practised by the Tungus themselves, *kan* is a derivate of *khān*←*khagan* and *a* in *kan* is not a long vowel; the diminutive suffix-*khan*, *-kan*, *-gan* (*kan* of Tungus) has nothing to do with the word *burkan*; *kan* in Tungus mind is exactly "khan," sovereign, chief. There has occurred once more a misunderstanding with the word *burkhan* in P. P. Shimkevič's work on the shamanism among the Goldi' ("Materialy dl'a izuč'enija šamanstva u Gol'dov", Harbarovsk, 1896). This author, as Dr. Laufer knows and may see from the work itself, did not know the Goldi language at all. But the Goldi, as well as many other Siberian ethnical groups and Chinese, elaborated a kind of "business language" which they use speaking with the Russians and foreigners (including those investigators who do not know the Goldi language). In this "business language" the word *burzan* (the Russian pronunciation derives from the Mongols!) means God, Buddha, various saints and spirits and all kinds of spiritualistic beings. There is no other term in this "business language." P. P. Shimkevič bona fide reproduced in his work this "business" classification. However from the neighbours of Goldi, other Tungus groups, I know that the Goldi use also other classificatory terms for designation of their spirits. A. J. Lopatin

burkan may be controlled by the shamans and in this case they become "the servants of the master-shaman". In the present paper its purpose and space do not allow me to give the list of spirits in which several spirits may easily be found whose origin by names and functions is directly connected with Buddhist systems. Such a liberalism or eclecticism of the Tungus in the matter of spirits depends on the character of shamanism which is not a fixed and stabilized religious system, but rather a mode of thought, natural philosophy and medical method, developed on the soil of believing in the spirits. Therefore the Tungus, as soon as they enlarge their knowledge concerning new spirits of other peoples, are always in a

("Goldy", Vladivostok, 1922) gives also several other words for designation of the groups of spirits. Dr. Laufer's assertion, repeated once more in his "Origin of the Word Shaman," as to that the Buddhism never reached the Amurland, seems to be a mere lapsus. In the XVth century (see above) at the mouth of the Amur River was built a Buddhist temple. Besides, it is beyond any doubt that the Goldi were closely bound with the Manchus (and perhaps Jučen) who practised Buddhism and the Buddhist temples may be seen even to-day in a near vicinity from the Goldi area (maybe, some of them are also located in the Goldi area?). Moreover it is absolutely extraordinary how did Dr. Laufer during his journey among the Goldi miss to notice the Buddhist pictures, lamaist spirits with all necessary attributes, and so forth. As regards Shiratori's research for finding this word in Manchuria as geographical name, it may be remembered that there is a region in Northern Manchuria called *Butxa* and the mountains, rocks and other remarkable places are very often called by the names of spirits (*borkhan*, *burkan*) localized in these places. The word *borzan*, *burzan* is also known in the Russian language for designation of a very well known geological phenomenon, but it does not prove anything. Thus, the word *burkhan*, as far as the Tungus languages and the present use and meaning of this word allow to see, is not an indigenous word and it does not prove antiquity of the notion connected with this word. The opinion of Baron von Staël-Holstein and Prof. Schmidt seems to be quite right.

hurry to include them into their lists. Owing to that the Tungus lists are full of the spirits of very various origin. Now the question arises how old is shamanism?

The animistic theory underlying shamanism is, of course, as old as mankind; the method of influence over the spirit by sacrifice, prayers and frightening is also an ancient animistic discovery, but the introduction of the spirit into the human body in order to possess the spirit's qualities is more recent. The self-hypnotic excitation and artistic character of performance is still more recent. The shaman's drum, costume, pictures and different placings for spirits bear the traces of modern influence. Shamanism includes all the above enumerated characteristics and only in this form it is shamanism. If the shaman has no costume, he is not a real shaman in the eyes of shamanists; if he has no drum, pictures and placings for spirits, he loses his power; and, if he has no power of self-hypnosis and is unable to influence other persons, he becomes an ordinary priest who is sometimes possessed himself by the spirits.⁴⁵ Under the pressure of the official

"It ought to be here noted that the term shamanism being borrowed by the science from the Russian colonizers was subject to modifications and at last it lost its original meaning, which partly depends on the limited and uncertain knowledge of shamanism as it is practised among the Tungus. In some authors' works it has even substituted the term animism. In other words it became meaningless. I think, therefore, that in order to be clear we must refer it in our mind to the phenomenon originally discovered among the Tungus. As far as I know among the Tungus there is only one exception when the term *saman* is referred to the phenomenon different from shamanism. This is the case of the Manchu clan *saman*. Among them are known two kinds of shamans, i.e. *amba saman*—the great shaman, who has all shamanistic attributes, and *adzige saman* or *poigun saman* the small shaman or house (family, clan?) shaman, who has a very poor costume and does not usually fall into ecstasy. The first is considered by the Manchus to be the *real, true* shaman. The functions of second shaman are limited. Properly speaking he is rather the priest of the clan. However in two clans those shamans use to perform the shamanism as the "great shamans" do it.

religions (in Mongolia-Lamaism, in China-Buddhism and Confucianism, in Russia-Christianity) the shamans are losing their costumes, right of free performance, and finally ability of self-hypnosis and influence over other persons. All the degrees of desintegration of shamanism may now be observed in Siberia, Mongolia and China. But at the same time shamanism shows so many variations, local adaptations, quite recent borrowings from other systems and religions, that it is impossible to consider it as an ancient and naturally dying system,—it is a living and life phenomenon.

Shamanism in its flourishing state may be observed northward from Mongolia and Manchuria. In Mongolia and Manchuria it is oppressed and significantly desintegrated. However among the Northern Tungus of Mongolia and Manchuria it is still active, but among the Manchus it is evidently dying, as well as among the Mongols. It is very insufficiently developed among the palaeoasiatics of North Eastern Asia—Gilyaks, Chukchis, Koryaks and others. Among the Turkic and Ostyako-Samoyeds shamanism is very developed, but among the Finno-Ugrian groups of Europe it is in a state of decline. At the present time there seem to be two centres of shamanism, *i.e.* in North Eastern Siberia and Manchuria represented by the Tungus groups and in North Western Siberia represented by the Turkic and Ostyak groups. However the historic records from Western Siberia and Europe do not confirm the antiquity of shamanism with all its attributes.⁴⁶

The Manchus assert that shamanism appeared among them during the Ming Dynasty (the XIV-XVIIth centuries) and to that period is related the formation of the

⁴⁶ Cf. Uno Holmberg "The Shaman Costume and its Significance." Turku (Abo), 1922. *Annales Universitatis Fennicae Aboensis*. Series B. Tom I. No. 2.

principal spirits and the existence of the great shamans. The Goldi (of the Amur, Sungari and Ussuri Rivers), according to the Tungus, include in their shamanist system many elements borrowed directly from the Dahurs who probably lived in the vicinity of the Goldi in the XVIIth century and previously. Later they were probably pushed by the Russian invasion. The Northern Tungus of this part of Asia may be divided into two main groups: the Southern group composed of the Solons, Nomad Tungus of Transbaikalia and various groups of Mongolia and Manchuria (Khingian, Kum. Bir. etc., except the Reindeer Tungus of Manchurian Plateau, who must be included in the Northern group); and the Northern group composed of the Reindeer Tungus of Manchurian Plateau, Transbaikalia (Ner. and Bar.), Amur Gov., except the groups living near the Amur River. The Tungus of the Southern group are more or less unanimous in asserting that their shamanism is borrowed from the Dahurs and Manchus. The Dahurs by their tongue and some customs are connected with the Mongols, but they are agriculturists and do not use milk, as the Mongols do. They pretend to be the direct descendents of the Kithans, which, as shown by me, is very probable¹. Shamanism among the Nomad Tungus of Transbaikalia² is evidently influenced by the Buriat shamanism, which being now in a state of decline was previously closely connected with the Mongol shamanism. Shamanism of the Reindeer Tungus living in the Barguzin and Nerčinsk Districts of Transbaikalia bears many traces of the Yakut influence, as well as shamanism of the Reindeer Tungus of Manchurian Plateau, Amur Gov. and Yakutsk Gov. Thus, the Southern group of the Northern Tungus is under the Dahur, Manchu, and Mongol (Buriat)

¹ Cf. my "Social Organization of the Manchus."

² They are in the process of losing their language.

influence, while the Northern group of Northern Tungus is under the Yakut influence. Some chronological data concerning these four sources of shamanism of Tungus are interesting: (1) the Dahurs came into contact with the Northern Tungus before the Manchus (on the banks of the Amur River and in the basin of the Nonni River); (2) the Manchus, whose ancestors in the XIIIth century used the word *saman*, entered into close relations with the Northern Tungus during the last Dynasty (the XVII-XXth centuries); (3) the Mongols lost (the Buriats have preserved!) shamanism after the recognition of Lamaism in the XIVth century; (4) the Yakuts, being connected with the South and West Siberian Turks, where one of the centres of shamanism is located, practise this system up to the present days. In the periphery of the above shown area shamanism is evidently in a state of decline.

From the above facts it may be seen that in Manchuria shamanism developed probably during the XII-XVIIth centuries reaching the Eastern part of this area as late as the XVIIth century. Shamanism in Mongolia was in a flourishing state before the XIVth century and among the Khirgiz and Ugurs it was possibly known in the VII-XIth centuries. It is noteworthy that those data precede the official recognition of Buddhism (Lamaism) in those ethnical and territorial units.

There are some elements in shamanism which cannot be explained as spontaneously developed phenomena. For instance, the snake plays a very important part in shamanism. To the shaman's costume are usually attached ribbons, pieces of cloth and skin symbolizing this animal. The snake symbols are more numerous in the western centre of shamanism and diminish going eastward. However, this animal seems to have absolutely secondary importance in the life of the Tungus, Manchus, Dahurs and others and in some places it is even altogether

unknown. The foreign origin of the snake, borrowed from some southern area, is evident.

In the shaman's theory and costume the boa-constrictor plays also a very important part. Its rôle in northern shamanism may be explained only by borrowing from other ethnical groups, for the boa-constrictor is unknown northward from India and Southern China.

Furthermore in the shamanist performance the most important part belongs to the drum, whose rythmic sounds is one of the methods of self-hypnosis. The development of the drum as to its size and complexity of construction is evidently decreasing, if we follow it from the west to the east and from the south to the north. The centre of drums seems to lie somewhere around the Baikal Lake. The drum, as known, plays also an important part in the Lamas' religious music.

There is also a very significant part of the shaman's costume, *i.e.* the brass mirror, which as known belongs to the objects characteristic of the Lamas' rites and symbols. If the shaman is living in a region where such a mirror can be got and he has no mirror, he cannot perform his fuctions (the Nomad Tungus of Transbaikalia, Bir. Kum. and other groups of Mongolia and Manchuria), but if the getting of a mirror is very difficult or altogether impossible, the shaman substitutues it by other symbolic figures (the Tungus of Yakutsk and Amur Gov.). The importance of those mirrors (in the regions where they may be got) is so great that the shaman having such a mirror is able to perform without costume and drum.

Finally, there is also a head-dress borrowed by the shamans from the Lamas. It consists of five parts with Buddhas' images⁴⁹ or ornamented with flowers. The

⁴⁹ In Manchuria among the Northern Tungus I saw many such head-dresses and one specimen of such head-dress was bought by me (in 1916) from Bir. It is included in the ethnographical collection of Bir. of the Museum of Anthropology and Ethnography of the Russian Academy of Sciences in Leningrad (S. Petersburg).

shamans appreciate very much this kind of head-dress and consider the possessing of it as a good opportunity for increasing the shamanist power. The images of Buddhas and various spirits manufactured by the Chinese and Mongols among the shamans have always great success and are very appreciated as objects communicating a great power. The Manchu shamans have also a series of instruments and weapons reproducing well known attributes of the Lamaist spirits. It is obvious that the number of Lamaist objects in the shaman's costume and particularly various instruments is decreasing when we go farther from the centre of Buddhism, which is not characteristic of the shamanism only.⁵⁰

There are also some other elements directly borrowed from Buddhism, but the enumeration of all those objects, as well as spirits borrowed from the Mongols and Manchus practising Buddhism, passes beyond the limits of the present article.

Thus the word shaman originated from the Northern Tungus *s'amán*. It spread together with the notion from the Southern Tungus, probably ancestors of the Manchus, among whom it was known in the form of *sāmān*, and, maybe, from the Dahurs and their ancestors. Shamanism is a relatively recent phenomenon which seems to have spread from the west to the east and from the south to the north. It includes many elements directly borrowed from Buddhism introduced among the peoples, using the word *saman*, by the Mongols, some predecessors of the Manchus, and Chinese.

Now the question arises: is there any relationship between *s'amán* and *śramaṇa* and how *śramaṇa* could reach such a far region as North Eastern Asia?

⁵⁰ Cf. Sir Henry Howorth "Buddhism in Pacific," in Journ. of Anthr. Inst. of Great Britain and Ireland, Vol. LI. 1921.

In shamanism there is an element, namely the ecstasy and supernatural and direct union of man with the world of spirits, which may be attained by a special training. Such a person is not a common sorcerer, magician or priest, he is *e.g.* in the Tungus mind a being different from other people. Such persons are unknown among the Asiatic ethnical groups which practise neither shamanism, nor Buddhism, Taoism or Christianity. But typologically such persons are known among the Buddhists *i.e.* the monks and ascetics, who are called *śramaṇā* (Skt), *samaṇa* (Pāli), *ṣamāne* (Kuchean or Tokharian B) and *šmn* (*šaman*) (Sogdian). The Kuchean language is said to have existed between the second century B.C. and XIth century A.D. During that period very close relations existed between the Orient of Asia and the part of Asia occupied by the Kucheans and their neighbours. The Kithans or Kithayans during the Xth to XIIth centuries exercised a great influence in Asia and, being in contact with the groups speaking Sogdian and Tokharian languages, were the possible link for relations of Eastern and Western Asia. They were speaking, according to some authorities, *e.g.* W. W. Radloff, a Tungus language⁵¹. The Dahurs, who pretend to be the direct offsprings of the Kithans, propagated the shamanism among the population of Manchuria down to the XVIIth century. The intensive spreading of Buddhism in Asia may be related to the beginning of our era. In the fourth century A.D. it reached Korea, *via* China. In China the word *ša-men* has originated

"In 1922 was discovered the first stone-inscription in the Kithan language written with the Chinese characters. This inscription is not yet read. (T'oung Pao, Vol. XXII, No. 4, 1923, pp. 292-301). It may be hoped that some day later their language will be established. At the present day the Dahurs speak, as shown, a Mongol dialect, but they also include a great number of clans designated with typically Tungus (Northern!) names.

from *śramaṇā*→*samaṇa*→*śaman*. Another wave of Buddhism passed through the Western confines of India into Western Asia. It is sure that the systematic propaganda of Buddhism, methodically introduced among the Northern Asiatic ethnical groups through Tibet, was preceded by separate propagandists-monks, who probably practised their faith and at the same time were not hostile to the practice of medicine and sorcery, as do nowadays the Lamas. Furthermore, as soon as the new system and new kind of persons, who possessed powerful spirits who might enter into some mysterious contact with them, appeared among the ancestors of the Manchus and, possibly, among the Kithans, they were considered to be powerful persons who may control the new (*fučihi*, *burkan* and others) danger. When they appeared, the people adopted the new practice but modified it according to their own original system. There was probably no special term for this new phenomenon and the proselites took the name received by the monks from the Sogdian and Tokharian languages: *śaman* and *ṣamāne*. In this way the Tungus groups solved the problem of the neutralization of bad influence of new spirits, just as they now do, when they discover the Chinese spirits (*e.g. ail burkan*), Russian Saints and so on. The Chinese word *ša-men* was probably unknown to the native population of Manchuria and in the refined Chinese mind *ša-men* and *sāmān* were distinct phenomena. The same, the shamanist practices were adopted by the Mongol, Turkic, Finno-Ugrian and other ethnical groups. It is, of course, very possible that the imported term *śaman* or *ṣamāne* was modified among those groups according to the phonetic law deduced by J. Nemeth, if this law is correct and the Mongol and Finno-Ugrian material support it. It is very probable that the shamanism among these groups appeared earlier than in Eastern Asia.

Considering the above facts it is impossible to agree with the catogoric decree of divorce issued by eminent Dr. Laufer and I am rather inclined to adopt the opinion of J. P. Abel-Rémusat, J. Klaproth, Prof. Vasilieff⁵², Max Müller and many others who with their even "limited knowledge," analysing without *parti pris* their material, were able to clear up the most difficult problems.

S. Shirokogoroff.

"It is evident that Prof. Vasilieff's opinion as to the origin of the shamanism that is considered by this authority to be a simple caricature on Buddhism (according to Dr. Laufer), is rather a picturesque exaggeration. The shamanism has its very profound roots in the social system and psychology of animistic philosophy characteristic of the Tungus and other shamanists. But it is also true that the shamanism in its present form is one of the consequences of the intrusion of Buddhism among the North Asiatic ethnical groups. It is very suggestive to consider it as a product of interethnical struggle resulting from the ethnical growth of the Hindoos, Tibetans, Turks, Mongols and Chinese who involved in this process other ethnical groups of Asia. Owing to this process many groups fell into a state of psychic disequilibrium, which took a form of animistic exaggeration and which was tempered by the shamanist practices.

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CULT OF THE
CH'ÈNG HUANG LAO YEH*

城隍老爺

(SPIRITUAL MAGISTRATE OF THE CITY
WALLS AND MOATS.)

BY FLORENCE AYSCOUGH.

A sharp cleavage of opinion exists in regard to the character of religion in ancient China. Werner, de Groot, du Bose, and their school maintain that it was a fetishism, an animism pure and simple; not only a polytheism, but a polydemonism of the most exaggerated type. Werner goes so far as to make the astounding statement (for which he gives no authority) "Idols are spoken of in the earliest times"—they are certainly not spoken of in the Classics. Legge, Ross, Suzuki and others, believe on the contrary that, fundamentally it was monotheistic, and, to use the words of Legge himself "not merely animistic with a fetishist tendency".

The 'original religion' as far as we can know, is that described in the records, and taught by Confucius; that which is to-day the firm basis of Chinese belief.

This belief, as it appears in the ancient books which have influenced the life of China so profoundly, is strangely uncomplicated; but a few vague tenets are held. Transcending everything a Supreme Being called either *Shang Ti* 上帝 Above Lord, or *T'ien* 天 Heaven, is supposed to exist. This great being rules the Universe, and directs lesser beings such as the spirits of mountains, rivers and harvests, elements which we would call "Forces of Nature" to carry out his commands. Furthermore there is a firm belief in the *Kuei-Shên* 鬼神. The term is very difficult to translate. According to the *Li Chi*, or "Book of Rites," *Kuei* 鬼 is the body or animal soul of man, and

*Lecture read before the Royal Asiatic Society at their rooms, Grosvenor St., London. This lecture was illustrated by lantern slides from Mrs. Ayscough's own photographs, beautifully coloured by Miss Lucille Douglass.

Shên 神 his intelligent spirit. *Kuei* is generally rendered by 'devil' but the connotation is wrong. There is nothing in Chinese religious conception which approximates in any way to Satan and his hosts. The word 'demon' may perhaps be used strictly, as in Greek mythology, meaning a "spirit or genius including the soul or ghost of a deceased person," but to-day the word generally suggests a malignant apparition. Perhaps the Roman "manes" is the most suitable term that can be found to interpret the word *Kuei*. *Shên* is what we Occidentals mean when we speak of man's spiritual nature; in other words the divinity in man. In popular Chinese belief the *Shên* resides at the base of the brain, and at death proceeds into the empty air. The *Kuei* meanwhile journeys to the World of Shade. A passage in the *Li Chi* 禮記 refers to this dual nature in the following words;

Man is the product of the attributes of Heaven and Earth by the interaction of the dual forms of nature, the union of the animal and the intelligent souls and the finest subtle matter of the five elements. ("Sacred Books of the East," Vol. XVII)

Shên, when used alone does not necessarily refer to the spirit of human beings; broadly speaking it is any spiritual essence, but the term *Kuei-Shên* always means "spirits of the deceased," and from the days of highest antiquity the Chinese have been convinced of their survival.

Study of the Classics shows that in the earliest days of recorded history the following tenets were held in China; first a belief in the Supreme Being; second a recognition of the lesser beings who served him; third a conviction that the soul survived death; and fourth a firm belief in the efficacy of sacrifice—that is in communication between men and the various spiritual essences of other worlds.

These four points still cover the fundamental faith of the Chinese people. The teachings of Buddhism, and the superstitious practices of debased Taoism, are more or less superficial, and have been superimposed upon the original structure, which has itself been greatly elaborated.

The elaboration has taken place at long intervals of time. The oldest books, the *Shu Ching* 書經 Book of History, and *Shih Ching* 詩經 Book of Odes, discuss only the elemental beliefs, as does the *I Ching* 易經 Canon of

Changes, which comes next in chronological order. It was compiled B.C. 1143 by King *Wên* 文王 and his son, Duke of *Chou*, 周公 from the *Pa Kua* 八卦 or Trigrams attributed to *Fu Hsi* 伏羲. Six or seven centuries later the appendices appeared, and in the third of these the doctrine of the *Yin* and *Yang* 陰陽 which has so profoundly influenced Chinese thought, was first promulgated. Nor did it become all-pervading even then. The *Li Chi*, Book of Rites, which in its present form was collected as late as the *Han* dynasty, makes no mention of the *Yin* and *Yang*. In fact the system of philosophy known to-day as 'Confucian', although rooted in the highest antiquity, was not evolved in detail, until the Sung period by *Chu Hsi* 朱熹 and the scholars of his time, who devoted their lives to its exposition. The scheme of cosmogonic genealogy which they expounded was as follows; from the *T'ai Ch'i* 太極 or Great Ultimate sprang the *Yin* and *Yang*; from the *Yin* and *Yang* came the *Wu Hsing* 五行, Five Elements; and from the Five Elements were produced the Manifold. The passage from the Third Appendix to the *I Ching* whence this elaborate system sprang reads:

"The sun goes and the moon comes: the moon goes and the sun comes: the sun and the moon thus take the place of each other, and their shining is the result. The cold goes and the heat comes; the heat goes and the cold comes: it is by this mutual succession of heat and cold that the year is completed. That which goes becomes less and less, that which comes waxes more and more. It is by this influence on each other of this contraction and expansion that the advantages (of the different conditions) are produced." (Sacred Books of the East, Vol. XVI).

The sun is *Yang*, the moon is *Yin*, and this idea of quality, of counter-balance has been carried to the extreme. "The Encyclopaedia Sinica," page 615, states:—

In this way *Yang* came to mean Heaven, Light, Vigour, Male, Penetration, The Monad. It is symbolized by the Dragon and is associated with azure colour and oddness in numbers. In *Fêng Shui* raised forms (mountains) are *Yang*.

Similarly *Yin* stands for Earth (the antithesis of Heaven) Darkness, Quiescence, Female, Absorption, the Duad. It is symbolized by the Tiger and is associated with orange colour and even numbers."

The most important of all beliefs which have arisen from this idea is that of the Dual Worlds. Where the sun shines and birds sing, where nature is green and man is gay, that is the *Yang Shih*—World of Light. Below it stretches another, its counterpart in every particular of division, government, and requirement called the *Yin Shih*—World of Shade. There is however one important difference, in the *Yin Shih* no sun shines; all is grey dim and sad; there the *Kuei*—manes of the dead, those wraiths so tenuous that they can endure no ray of light—sojourn until the hour of re-birth. Its ruler is King *Yen Lo* 閻羅 who ages ago was an ordinary monarch of Northern India. Once when fighting a neighbouring state he was in danger of defeat, so he swore an oath that if the powers of the underworld would come to his help and give him victory, he and his followers would agree to be re-born in the *Yin Shih*. Immediately eighteen generals and a million warriors appeared and fought with tremendous rage and ferocity, quickly ensuring *Yen Lo's* triumph. He did not forget his oath and in his next incarnation became principal ruler of the World of Shade. This post he has already held for countless ages and it is believed that he will hold it for a long time to come, but neither he nor any other inhabitant of that dismal region is expected to remain there forever. Although innumerable hells of darkness and pain are thronged by spirits of men and women languishing in misery, there is not one among these tortured souls that will not be purged of sin and win its way to light. In Chinese belief there is no idea of Satan or any power that attempts to keep a soul in hell. King *Yen Lo* himself, and his followers, are willing to aid in the defeat of evil by volunteering to shield all virtuous men and women from moral or physical injury. Such an one can pass unharmed through the ranks of demons who are assembled in readiness to mete out punishment.

The entrances to the *Yin Shih* are definitely indicated. One lies far up the Great River at *Féng Tu* 酆都 in Szechuen. From a temple placed high on a hill a passage is supposed to lead directly to the Court of King *Yen Lo* himself. Another entrance is situated in the hillock *Hao Li* 蒿里 at the foot of *T'ai Shan* 太山 the sacred mountain of Shantung.

To this great "ancestor of hills", as the poets call it, King *Shun* 舜 is supposed to have offered sacrifice about 2200 B.C., in fact this is one of the earliest recorded

ceremonies. Centuries later popular belief invested *T'ai Shan* with the power of giving life, and also with the power of preparing the way for the soul's return to the World of Shade. Being the Peak of the East, life is supposed to spring from its vast sides, which again open when the soul's life journey in this world is ended, to show an open road to the *Yin Shih*.

Among early ceremonies described in the Classics, are the *Pa Cha* 八蜡 instituted by King Yao 堯 who ascended the throne 2357 B.C. These were thanksgivings made at the end of the year for harvested crops. Marcel Granet in his fine study "*Fêtes et Chansons Anciennes de la Chine*" devotes an interesting chapter to them, and says that they were usually held by a stream at the foot of a mountain. They were eight in number and are thus described in the *Li Chi*;

They presented their offerings in skin caps and white robes;—in white robes to escort the closing year to its grave. They wore sashes of dolychos cloth and carried staffs of hazel, as being reduced forms of mourning. ("Sacred Books of the East," Vol. XVII.)

The great *Cha* sacrifice of the Son of Heaven consisted of eight sacrifices. This sacrifice was first instituted by *Yin Chi* (an unknown person). The word *Cha* expresses the idea of searching out. In the twelfth month of the year, they brought together some of all the productions of the harvest, and sought out the authors of them to present them to them as offerings.

In the *Cha* sacrifice the principal object contemplated was the Father of Husbandry. They also presented offerings to ancient superintendents of Husbandry and to the discoverer of the various grains, to express thanks for the crops which had been reaped.

They presented offerings also to the representatives of the ancient inventors of the overseers of the husbandmen, and of the buildings marking out the boundaries of the fields and of the birds and beasts. The service showed the highest sentiment of benevolence and righteousness.

The ancient wise men appointed all these agencies, and it was felt necessary to make this return to them. They met the representatives of the cats, because

they devoured the rats and mice which injured the fruits of the fields, and those of the tigers, because they devoured the wild boars which destroyed them. They met and made offering to them. They offered also to the ancient Inventors of the dykes and water channels; all these were provision for the husbandry.

They said

'May the ground no sliding show, Water in its channels flow, Insects to keep quiet know, Only in the fens weeds grow.'

As to what actually took place we are rather in the dark, but from one of the recorded conversations of Confucius one would judge that after the sacrifice the people indulged in a sort of saturnalia.

It is with the seventh of the *Cha* sacrifices, that to "streams and mud walls" that our interest lies, because from this far off beginning the cult of **Ch'êng Huang Lao Yeh* 城隍老爺 Spiritual Magistrate of the City Walls and City Moats is supposed to have slowly developed. The *T'zû Yüan* 辭源 says; "*Ch'êng Huang*: the name of a Spirit, (from) the rites of the *Pa Cha*, (from) *Shui Yung*, the seventh of these, *Shui Yung*, otherwise *Ch'êng Huang*, is the beginning of the sacrifice to the *Ch'êng Huang*. 城隍. 神名禮八蜡水庸居七水庸即城隍是爲祭城隍之始.

Apart from the Imperial sacrifices to Heaven and the Border Altars it is the only one connected with those early days which has survived. This cult, with those of *Tu Ti* 土帝 the local tutelary divinity, and *Tsao Chiin* 灶君 Lord of the Kitchen-Stove, which it ante-dates by at least a millenium, are probably the most universally popular in China to-day, the reason being that all three are intimately concerned with the affairs of the Dark World, and with the well-being of the *Kuei-Shên*—Spirits of the Dead.

The ancient sacrifice, seventh of the eight *Cha* was as we have seen called *Shui Yung* 水庸. Just when the transition to *Ch'êng Huang* 城隍 was made is, as far as I

* The *Ch'êng Huang* has received but little attention from European writers. Père Doré in his "Recherches sur les Supérstitions en Chine," *Iieme Partie*, Chap VI., Article III, treats the subject at some length, and E. T. Chalmers Werner mentions the Magistrate in his "Myths and Legends of China". The story of the *Yen Ch'êng* Official who "lost face" is told on p. 402 of Mr. Werner's book. Otherwise the authorities consulted in the preparation of the present paper are Chinese.

know, unrecorded. The words have approximately the same meaning. *Shui* 水 water; *Yung* 庸—a mud wall or rampart; *Ch'êng* 城—a city wall, generally a high embankment of mud faced with brick inside and out; *Huang* 隍—the moat left when the earth for the embankment is dug out.

According to the *Ch'in Ting Ku Chin T'u Shu Chi Chêng* 欽定古今圖書集成 the oldest *Ch'êng Huang* temple extant is the one at *Wu Hu* 蕪湖, which was founded during the reign of *Sun Ch'üan* 孫權 founder of the *Wu* 吳 dynasty circa A.D. 240. In the *Wu Hsing Chih* 五行志 it is stated that Prince *Chi* 紀 of the *Liang* 梁 dynasty which reigned A.D. 502-556 performed a ceremony to the *Ch'êng Huang* and that when the sacrificial ox was about to be roasted, a red snake issued from its mouth; and the *T'zū Yuan* 辭源 records the fact that during the North *Ch'i* 北齊 dynasty A.D. 550-577 the Spiritual Magistrate had already become famous as one who could save life. Under the *T'ang* 唐 more attention was paid to the cult. *Chang Chiu Ling* 張九齡 and *Chang Yüeh* 張說 both noted scholars, and statemen, wrote essays on the Spiritual Magistrate, and *Li Yang Ping* 李陽冰, when Magistrate of *Chin-yün* 緡雲 in *Chênkiang* in A.D. 763 is said to have obtained rain by threatening the *Ch'êng Huang* with destruction of the temple unless his prayers were answered within three days (see Giles, "Biographical Dictionary," No. 1228). It is on *Li's* authority that *Ou Yang-hsiu* 歐陽修 states in the *Chi Ku Lu* 集古錄 that the directions as to the time the *Ch'êng Huang* should be worshipped were not then in the dynastic order of rites, that his name was not indeed mentioned, but that his worship already existed under the *Wu Yüeh* 吳越 Kingdom. This was one of the ten minor states at the time of the Five Dynasties A.D. 907-960, and was situated in *Chêkiang*, (see *K'un Hsioh Chi Wên* 困學紀聞).

Under the later *T'ang* 唐 A.D. 934, the *Ch'êng Huang* of the Capital, then at *Kai Fêng-fu* was raised to the rank of *Wang* or Prince, and during the *Sung* 宋 his popularity grew enormously. His worship then spread throughout the Empire, but the seasons of its observance were still not indicated in the *Ssü Tien* 祀典 Book of Religious Rites, nor had he as a rule, a temple of his own. *Tan* or altars of earth were raised in his honour and his figure was given a seat in a temple erected to some other saint.

Meanwhile with the advent of Buddhism, early in our era, the idea of metempsychosis, already extant in China, had become more detailed and circumstantial, and during the passing centuries the construction of the *Yin Shih* where the *Kuei* await rebirth, was conceived and described in great detail. Popular belief on the subject is now a tangled mass of Buddhist and Taoist superstitions impossible to differentiate one from the other, but the World of Shade, ruled by King *Yen Lo* is supposed to be divided into ten Courts of punishment, each under the jurisdiction of a Judge, and the penalties exacted from erring souls are very terrible indeed. The cosmogony of the *Yin Shih* is fully described in the *Yü Li Chao Chuan Ching Shih* 玉歷鈔傳警世 a modern publication very popular with the ignorant. As the whole subject is intimately connected with the present cult of the *Ch'eng Huang* a few extracts may prove interesting.

Introduction.—The Taoist believes that his Purgatory consists of Ten Courts of Justice situated in different positions at the bottom of a great ocean which lies down in the depths of the earth. These are subdivided into special wards, different forms of torture being inflicted in each. The Title is "The Divine Panorama published by the mercy of Yü Ti (the Divine Ruler immediately below God Himself) that men and women may repent them of their faults and make atonement for their crimes". On the birthday of the Saviour P'usa as the Spirits of Purgatory were thronging round to offer congratulations, the Ruler of the Infernal Regions spake as follows; My wish is to release all souls, and every moon as this day comes round I would wholly or partially remit the punishment of erring shades, and give them life once more in one of the Six Paths. (angels, men, demons, hungry devils, brute beasts, and tortured sinners, these are the six gati or conditions of existence). But, alas, the wicked are many, the virtuous few. Nevertheless the punishments in the Dark Regions are too severe and need some modification. Any wicked soul that repents and induces one or two others to do likewise, shall be allowed to set this off against the punishments that should be inflicted.

(The Introduction continues at length retaling the arguments of the Judges and then concludes). This account of man's wickedness on earth and the punishments in store for him was written in language intelligible to every man and woman, and was submitted for the approval for the Saviour P'usa, the intention being to await the return of some virtuous soul among the sons of men, and by these means publish it all over the earth (Good people go to purgatory in the flesh, and are at once passed up to Heaven without suffering any torture, or are sent back to earth again. Note by Prof. Giles). When P'usa saw what had been done, he said it was good; and on the third of the eighth month proceeded with the ten Judges of Purgatory to lay this book before the Supreme Ruler.

Then the Supreme Ruler said 'Good indeed. Good indeed. Henceforth let all spirits take note of any mortal who vows to lead a virtuous life, and, repenting promises to sin no more. Two punishments shall be remitted to him. And if, in addition he succeeds in doing five virtuous acts then he shall escape all punishments, and be born again in some happy state—if a woman, she shall be born as a man.

Let these regulations be published in the Divine Panorama and circulated on earth by the spirits of the City Guardians. In fear and trembling obey this decree and carry it reverently into effect'."

The book then proceeds to describe the Courts in detail. Of the Tenth it says.

"His Majesty who 'Turns the Wheel' reigns in the Dark Land due East away below the *Wu Chiao* rock. there he has six bridges of gold, silver, jade, stone, wood and planks over which all souls must pass. He examines the shades that are sent from the other Court, and according to their deserts, sends them back to earth as men, women, old, young, rich, poor, high or low, forwarding a monthly list of their names to the Judge of the First Court, for transmission to *Fêng Tu*." (see "Strange Stories from a Chinese Studio." By H. A. Giles, Litt. D.)

The principal duty of the Spiritual Guardian of the City Walls and City Moat or "Guardian of the City" as Professor Giles calls him, is to keep a strict account of the actions of all those within his jurisdiction so that when the *Kuei* reach the terrifying court of King *Yen Lo* a complete record of its acts in the World of Light may be available. Moreover, the populace believes that the actual power of life and death lies in the hands of the *Ch'êng Huang*. Is it strange that every effort is made to propitiate "His Honour" and that the official residence of *Ch'êng Huang Lao Yeh* is crowded year in, year out?

It was not until the dawn of *Ming* 明 Dynasty of Brilliance—when *Chu Yüan-chang* 朱元璋 the Beggar King, set his newly won Empire in order both materially and spiritually, that the worship of *Ch'êng Huang* was fully regulated. In the second year of *Hung Wu*, 洪武 to be exact, temples were generally established to him, and the plan on which they should be built definitely laid down. It was decreed that the buildings should be in the form of official residences, and that the Spiritual Magistrates should be represented as Officials judging wrong-doers, and that they should hold ranks varying in degree with the importance of the post they held. Thus the *Ch'êng Huang* of the Imperial Capital ranked as a *Wang* 王 King or Prince; those in the Provincial Capitals were *Kung* 公

or Dukes; while *Hou* 侯, Marquises ruled the Prefectural Cities, and *Po* 伯 or Earls governed the Districts or Hsien. During the *Ch'ing* 清 dynasty this method was followed, and Republicanism does not seem, as yet, to have invaded the World of Shade.

The *Shên* of famous men are frequently appointed to the post of Spiritual Magistrate. In *Hangchow* it is filled by the virtuous Judge and Censor, *Chou Hsin* 周新 who lived during the *Ming* dynasty. His justice and perspicacity were renowned, and many stories are told to illustrate these characteristics. It is said that once when sitting in his tribunal he was startled by a sudden gust of wind, which whirled fallen leaves on to the table before him. Long search proved that these had come from a tree in a far off monastery, and *Chou Hsin* at once declared that the priests who lived there must be guilty of some crime. His words proved true. When, at his order, the tree was felled the corpse of a young woman who had been murdered was found concealed in the trunk. Unfortunately as time went on calumny was busy with his name, and he was finally unjustly sentenced to death and executed by Imperial decree. A few moments before the sentence was carried out, he solemnly declared that as during life, he had been an honest official, so after death he would become a loyal spirit. The breath had hardly left his body when proof of his innocence was forthcoming. Shortly afterwards the figure of a man dressed in the scarlet robes of a condemned criminal was noticed on the disc of the moon. This proved to be the spirit of *Chou Hsin* which declared that its office was to repress thieves and dishonest officials, it was therefore speedily appointed to the post of *Ch'êng Huang*.

In *Nanning-fu* a certain *Su Chien* 蘇城 whose spirit appeared after his death at the head of celestial troops and assisted in the repulse of the barbarous *Man Tzû*, has been promoted to the post, as a mark of gratitude.

In Shanghai the position is filled by the spirit of *Ch'in Yu-poi* 秦裕伯. The District Record gives his history as follows. Born in *Chihli* at the end of the *Yüan* 元 dynasty he held an official post for many years. His learning was great, he was a fine lecturer, and very able in argument. When the disorders ending in the downfall of the dynasty came about he gave up office and retired to *Yang Chou* and later moved to Shanghai.

There was at that time a certain *Yen Hsiao* "salt owl" as the salt smugglers were called named *Chang Shih-chêng* 張士誠 native of *T'ai Chou*. At the fall of the dynasty he seized *T'ai Chou* and *Ju Kao* in Kiangsu; and established the *Ta Chou* 大周 kingdom, calling himself King *Chêng* 誠. He also took Soochow, Hangchow, and called himself King of *Wu*. Finally he held more than two thousand *li* of territory, and commanded several tens of thousand of fighting men, constituting veritable menace to the newly formed organization of *Chu Yüan-chang*. He realized, however that whatever his fighting powers, he was no statesman, and did his utmost to obtain the assistance of *Ch'in Yü-po Ch'in*, persistently refused to countenance the kingdom established by the Salt Owl, who feeling that Fate was not with him, eventually committed suicide at Nanking.

Meanwhile *Chu Yüan-chang* had founded the *Ming* dynasty and in his turn sought *Ch'in's* help. His secretaries wrote inviting *Ch'in* to hold office in the new Empire, but *Ch'in* refused. Finally after fighting was ended, and a certain measure of peace had come to the country, envoys were sent to interview *Sh'in* and again offer him a post. He found it impossible to avoid office so accompanied the Imperial messengers to Nanking where he was created a *Shih Tu Hsioh Shih* 侍講學士 or Expositor of the *Han Lin* College. Each time he conversed with the Emperor, *Chu Yüan-chang* who was usually of a most contrary nature, fell in with his arguments and ideas, "not altering them at all", moreover the Emperor continually praised his learning and admired him intensely. Later on he held office in what is the present *Lung Hsien* in the district of *Fêng Chiang*. A commentator naively but truly writes "How is it that we know nothing of a former P'usa? Did the seat of Spiritual Magistrate wait for *Ch'in Yu-poi*?" and adds "This cannot be known". Another commentator is also disturbed by the fact that *Ch'in* must have superseded some existing spirit, and comes to the conclusion that officials in the *Yin* World must be changed as those in the *Yang* World are. *Ch'in Yu-poi's* descendants held office in the temple of the Shanghai District City as Taoist priests until the fall of the Monarchy, but it is now attended by civilians.

The temple itself has an interesting history and its foundation is connected with the *Wu* kingdom, though not in its present capacity. The Shanghai Record states:—

Once when King *Mo* 末帝 of Wu (A.D. 264—277) was stricken with a severe illness, he was astounded to see the eunuch in attendance suddenly transformed. His face and person seemed to alter, and he spoke with a voice that was not his own. He said 'In the district governed by the Kingdom's Prince, to the South East of *Hua Ting* 華亭 (prefecture of *Sungkiang*) there is an embankment to protect the place where salt is made. When great winds and tides come, men are helpless,—the power is not sufficient to hold these back. I, the Official, am the spirit of *Ho Kuang* 霍光 who lived in the *Han* dynasty. The soldiers I led were very powerful. If you will build a temple to me on the embankment I will protect your district'. The spirit faded away, the king recovered, and in due course built a temple. This was circa A.D. 270.

Ho Kuang was illegitimate brother of the still more famous *Ho Chü-ping* 霍去病 favorite general of *Han Wu Ti* 漢武帝. At his death the Emperor erected a tomb in his memory, in front of which tomb stands the earliest statue in full relief, yet found in China. Biographies of both brothers appear in Giles' "Biographical Dictionary."

Ho Kuang's protection proved so efficacious that as time went on, the people of what is to-day Kiangsu and the neighbouring province of Chêkiang, raised other temples or "travelling palaces" in his honour. These were placed on the sea coast, which at that date was further West than it is now, and one stood on the present site of the *Ch'êng Huang* temple of Shanghai *Hsien*. The record states that during the reign of *Yung Lê* 永樂 A.D. 1403—1425 a Hsien official named *Chang Shou-yo* 張守約 took the travelling palace of *Ho Kuang* and transformed it into a temple to the Spiritual Magistrate, who prior to that date had occupied a dais in the small temple of the "Freshwater Well". The travelling palace itself may have stood a trifle to the S.E. of the present Great Hall of the City Temple. According to the Records this was completed in the *Jen Yin* year of *Wan Li* A.D. 1602. 萬曆壬寅. It has undergone many repairs and restorations during the past three hundred years and the dates upon which these have taken place are inscribed on a stone tablet standing in the principal courtyard. In December 1922 a serious fire destroyed the roof of the central building, and threatened the whole edifice,

which fortunately was saved. When I left Shanghai, early in 1923, the necessary repairs were being paid for by public subscription and the receipts given in acknowledgment of donations were stamped with the Spiritual Magistrate's official seal.

Out of respect to *Ho Kuang*, who was created the "Golden Hill Spirit", his figure is placed in the main hall of the temple, and a tablet to the *Ch'êng Huang* stands in front of it. The figure of the Magistrate sits on a dais in the second hall which is reached by a long passage.

This "official residence" is most interesting partly because the daily life of the city folk goes on actually within its precincts. There is none of that neglect and indifference so characteristic of many shrines since the Son of Heaven stepped from off the Dragon Throne. Here all is alive. People come and go incessantly, making a visit to the shrine of the Spiritual Magistrate part of their lives. Immense official flag-staffs flank the South entrance which leads under a fine arch bearing the inscription "*Pao Chang Hai Pien*" 保障海隅 "Protect and Guard the Edge of the Sea". Booths crowd up to it, and though the passage left is narrow it is filled with a surging mass of people who pass back and forth under the Gate of the Abacus. A large model of this instrument is hung over the gateway and upon it His Honour is supposed to compute daily the sum of deeds, good and evil, committed by his people. The principal courtyard, reached by an opening under the theatre was roiginally lined with the Ten Courts of the *Yin Shih*, shown in horrible detail, and an assemblage of minor officials, in effigy, sat ready to carry out the orders of the *Ch'êng Huang*. These have all been abolished and lines of shops take their place. Seal cutters occupy one side, they cut minute and exquisite designs on tiny blocks of wood, to the ruination of their eyesight; fortune-tellers fill the centre; temporary restaurants are erected each morning, and after doing a thriving business all day are removed when night falls; always the people come and go. Beggars crowd the deep portico of the Great Hall, but do not venture to step over its high threshold, where in front of the immense pewter incense burner, worshippers can escape the sight of their leprous limbs, and the sound of their importunate wails. A high railing guards the curtained figure of the Golden Hill Spirit, and on it lean caretakers who light offertory candles, and dole out incense sticks.

In front of the big figure is the *Ch'êng Huang's* tablet, and to right and left stand huge and fearsome *P'an Kuan*, 判官 officials who keep the records in the Book of Life and Death, who inscribe all men's actions in the World of Light, in order that he may receive correct measure of justice in the World of Shade. As in earthly courts two are employed, the record of one to be checked with that of the other, thus obviating all mistakes. Beside each *P'an Kuan* stands a *Ch'ai I* 差役 official servant or lictor. Armed with a great stick he is fully prepared to carry out any sentence, no matter how severe it may be. In Ningpo if persons feels a rheumatic pain shoot through their shoulders they exclaim "Ai-ya I am struck by the *Ch'ai I* of *Yen Wang*". In the dim light, yellow boards hanging on the wall can be distinguished, these bear mottoes written in large black characters. "The heart perfectly sincere, then the P'usa will hear and reward" 誠心則靈; or "Reward good—punish evil" 賞善罰惡; yet again "Divide clearly good from evil" 善惡分明; candles flicker, clouds of incense rise, crowds come and go, the noise is incessant. Nevertheless worshippers kneel and bow repeatedly knocking their heads on the ground before them in perfect oblivion of their surroundings. Holding the bamboo jar of tally sticks firmly in both hands they shake it earnestly up and down until one stick seems to disengage itself from the bundle and slip out from among its fellows; the shaking then becomes more violent, the stick emerges further and further—it falls—and the man or woman who has come to ask advice from the *Ch'êng Huang*, on some vital matter, eagerly searches out its number that he may procure the correeponding slip of yellow paper on which a response is printed.

The main hall is open daily, but only on the first and fifteenth of the month, and on certain festivals, is there free access to the second court where the Spiritual Magistrate sits in person. A small fee will, however, always serve to induce the caretaker to open the little wicket gate behind the figure of *Ho Kuang*. This leads into a narrow passage lined on both sides with wooden effigies of virtuous citizens who have offered themselves as attendants to the Magistrate. They furnish a curious spectacle. Their wooden robes are dimmed and dulled by time, their bushy beards—made of hair—are full of dust, and flakes from countless incense sticks, burnt on wrought iron racks before them, have settled everywhere in a perfect cloud. Little boats hang from the ceiling. They are offerings

from Guilds and from sea-farers. Near the entrance stands a "Reflect the Heart Mirror" 照心鏡 or "See Faults Mirror" 孽鏡 as it is sometimes called. Upon this the trembling *Kuei* who pass through the *Ch'êng Huang's* official residence on their journey to the World of Shade, are supposed to see all the faults they have committed during life, brightly reflected. The mirror is also supposed to show whether what seems to be a person looking into it, is in reality of flesh and blood, or whether by chance it is a fearful *Yao Kuai* 妖怪 the sort of demon who loves to eat human beings. A *Yao Kuai* can easily assume man's form but its identity is betrayed by its wrists, which are round. The mirror is dull now and useless, the reason being, according to a popular tale, that a very filial son once came to the temple by night, and gazing into the mirror saw reflected the form of his dearly-loved dead mother. He came night after night, and finally reason left him; beating his head against the brazen surface he too died. Thereupon the *Ch'êng Huang* decreed that the mirror should no longer be kept bright.

Tall lamps stand before the black door leading from this passage to the audience hall, and painted on this door in bright colourings, now soft with age, are Door Spirits. When inhabitants of the World of Light, they were officials of *T'ang T'ai Tsung* 唐太宗. At a time when he was obsessed by demons who made sleep impossible, they undertook to guard his door, and while they were present no demons came—the great Emperor rested peacefully. Time went on and *T'ai Tsung* was troubled to think that his officials were obliged to pass wakeful nights, so he suggested that their portraits be painted lifesize, and pasted on to his door. The experiment proved a success; the portraits of the faithful officials were as efficacious as their very selves had been. The fame of this exploit spread far and wide, and from that day the use of painted Door Spirits has been universally popular.

Beyond the door is the furnace, a most important feature, as it is by means of fire that communication with the *Yin Shih* is held. Therefore many offerings to souls of the dead are made at the furnace before the *Ch'êng Huang's* hall. Each year thousands and thousands of silver paper ingots flash into flame and smoulder into dust. Day after day and figures of mourners in white penetrate to the audience hall of *Ch'êng Huang Lao Yeh* hoping to secure peace, and a respite from possible suffering, for those they love who are already in the World of Shade.

The Magistrate himself, wearing his scholar's cap sits on a curtained dais with an air of calm authority. The many-coloured waves on the border of his official robe, and the thick white soles of his black satin boots gleam softly in the dim light. He is represented in the traditional "heroic" form; and his face is very red, and his long beard is very black. In front of him stands a table such as is used by those in office, and on it are placed his insignia. Among the rest a large bunch of Ling Chien 令箭 "Arrows of Command." These numbered arrows are carried by messengers as proof of their right to carry out an order. Around the hall are placed various emblems carried in procession when the Magistrate makes his periodical progresses. Most conspicuous are the scarlet boards bearing gold inscriptions 奉旨出巡 "Received the Decree to go Forth and Inspect," and the beautiful archaic weapons made of pewter and attached to long handles. To the right and left of the Magistrate stand the "Instead of Boy" and the "Instead of Girl." If a child is ill possibly its parents will consult a geomancer saying; "Ah what shall we do? our child is ill, ai-ya, ai-ya, it must be *Ch'eng Huang Lao Yeh* desires it as a servant in the other world. What shall we do? what shall we do?" The geomancer replies comfortingly, "Go to the temple of the *Ch'eng Huang* and make offerings to the Instead of Boy and the Instead of Girl and it will be arranged that they act as substitutes for your child in the *Yin Shih*." The parents hasten to follow his advice and vow that if the child recovers it shall march in the next procession of the Magistrate dressed all in scarlet.

In the audience hall pearl shell windows let through a soft light, and the blending of colours is very lovely especially when, in preparation for the crowds who come as New Year dawns, it is filled with spirit money. The beautiful paper ingots are beaten from great squares of lead, by sheer force of men's muscles. The centre of their manufacture is Shaohsing in Chêkiang, and there day and night hammers ring. The perspiring bodies of men swing rhythmically back and forth until the square block has become a silvery grey wafer. Then women come, and, lifting the wafer with their dainty fingers, paste it onto a paper back and deftly fold it on the shape of a silver "shoe." This custom of serving the spirits with paper money had its rise in when *Ming Huang* 明皇 the "Brilliant Emperor," ruled the house of *T'ang*. It is customary to visit the *Ch'eng Huang* temple and make

offerings to the *Kuei* on New Year's day at sunrise. This early hour is considered advisable as at that time the Magistrate will not have become weary and confused with the multiplicity of requests laid before him, which might be the case later in the day. Little children, beautifully dressed in gay colours, accompany their parents as it is important they learn early in life to respect the official who reports their actions to the dreaded *Yen Lo*. They have probably already learnt the popular proverbs as; "When life has still not 未曾定生先定死 been settled upon, death is already arranged for"; or, "If King *Yen* decides you die at the third watch, who is able to detain you until Heaven is bright"? 關王定下三更死, 誰能留你到天明.

After visiting the main hall worshippers take gifts to the father and mother of the Magistrate in their little room to the West where, dressed in gorgeous robes, they sit facing a tiny courtyard. The visitors then proceed to the Northern hall—the women's or inner apartments, and there bow before the *Ch'êng Huang's* wife. The lady sits in a small hall on the ground floor, and her four daughters occupy a room at the side. Passing through this room a staircase is reached which leads to the lady's bedroom. It is a charming room, facing south and is furnished with everything she can possibly need. On her bed gay silk-covered quilts are piled high ready for use; in trunks and wardrobes ranged along the wall, are a variety of dresses; and on the dressing stand her toilet requisites are prepared. A certain face powder she is supposed to affect is made in quantities and sold to visitors as being highly beneficial for the complexion. This curious room is only opened to the public once a year, and is then crowded with guests who at other times must content themselves by paying their respects to her ladyship in the hall below. This they do by lighting a few candles and incense coils which they burn on the wrought-iron rack standing in front of her. In the little courtyard are figures of the Tree Spirit 樹神 and the God of Furnace. "Incense Guests" (to use a Chinese idiom for temple visitors), seldom forget to make them an offering of sweet-scented incense sticks.

The Magistrate's private apartments and the halls devoted to his cult, end here. Although other shrines may be found within the precincts of the City Temple, they are more or less independent of the *Ch'êng Huang Lao Yeh*. His authority to rule is derived not only from King *Yen Lo*, but also by virtue of an earthly command issued by his

superior in rank, the Son of Heaven. *Chu Yüan-chang*, founder of the Ming dynasty, entrusted the Shanghai District to the care of *Ch'in Yü-po* by means of a mandate. A transcript of this remarkable document which demonstrates clearly the Chinese conception of Kingship, and of the relations between the ruling powers of Earth and Heaven, is cut on stone and placed in a little pavilion South of the Great Hall. It reads;

Credentials Received from Heaven—
 "Received Respectfully"
 From Heaven the honour of the succession.

The August Sovereign who rules speaks. "The Imperial Lord received from God, Heaven's Bright Decree to do, to govern, to instruct. Below Heaven, under perfectly blended auspicious influences a Holy Man must be born. He receives the Decree. By these influences Heaven testifies, and without words, gives people to understand. It is most mysterious. Men see, hear, and comprehend. The Intelligent Spirits preside over those whose virtue shines clearly, and those who are wicked, though it may be in secret. By means of Heaven's Will they mete out degradation and prosperity. They must also receive the Decree of Heaven in order that in the World of Light there may be Rites and Harmony; and in order that, spirits of the dead may remain hidden in obscurity.

The Way of Heaven and man's heart must be in complete accord. We, Lord of the Four Quarters, although our intelligence and our knowledge are insufficient to enable us to act as substitute for Heaven, yet the right method of all things,—their Way is in reality fixed firmly in Our heart. We think with, We are in accord with the Decree of Heaven. Thus the Spirits select (Us) as an example.

In the Emperor's heart is the great Way of the Princely Man. He only can decide upon the rites for the Spirits and for Heaven. (The Spiritual Magistrate) is to be appointed in succession; in (deciding) this affair the greatest vigilance must be exercised.

Spiritual Magistrate of the City Walls and City Moats, for the District of Shanghai, his intelligence, his direct uprightness, his holiness, cannot be fully known. Originally it was higher than City Walls, deeper than City Moats;—thus he was a pattern. The people of the world regarded his loftiness as if he were a Spirit;—thus he was a pattern. That he was a Spirit created by Heaven, that could not be known.

Now that (We) are at the beginning of performing the Imperial duties and are arranging all below Heaven from new origins. We will renew the Decrees of the Spiritual Magistrates of the City Walls and City Moats.

The Spirit which cares for the city in this District, we will create and call "Earl of City Walls and City Moats Who Will Look Upon Judicially Examine, and Preside Over the People, Who is Spiritual Majesty Made Manifest; Who Will Bestow Mercy and Happiness." This was originally the Virtue of the Spirit,

and the Decree of Heaven. He shall watch over My People and examine clearly the affairs of the City, present in sacrifice the rites and ceremonies, eternally, without end, he shall be the Lord and thus act.

First Month, Second Year of Hung Wu (A.D. 1369).

As he is commanded to "examine clearly" the affairs of the city it is customary for the *Ch'êng Huang* to make several progresses during the year, and on these occasions he is carried in the midst of an extraordinary procession. His wife follows not far behind. These processions vary according to the rank of the Magistrate and the district where they are held, but have certain features in common. Groups of men, women and children who have vowed to serve the *Ch'êng Huang* because they have, at some time, been saved from death, march in lines dressed in the robes of prisoners on their way to execution. The robes are made of scarlet cotton, are trimmed with mourning cloth, and have white wristbands caught by hand-cuffs. Other groups represent night spirits which have the power of injuring men; or drunkards, who carry wine jars; or possibly the manes of the drowned who can be identified by the willow branches they hold. Willows are considered a suitable emblem for those who have lost their lives in the water, as they grow by river banks. There are also squads of the large-headed, the small-headed, and of suicides. In addition to these, bands of young people and children-in-arms are a striking feature of the procession. They fulfil vows made to the Magistrate on their behalf in times of sickness, and are supposed to be dedicated to his service. Their coats are embroidered with an official character, and they carry little "arrows of command" as proof of their authority to act as the *Ch'êng Huang's* messengers. Groups of penitents provide a gruesome spectacle. Spirals of incense are attached to their skin by hooks, and heavy weights hang from sharp prongs imbedded in their arms; but worst of all are the maniacs, hollow-eyed and with streaming hair; their heads bound with paper; and with knives buried in their flesh, they walk along striking the ground with tridents or brandishing sharp blades in the air. By the end of the day these various elements are apt to mingle in a general orgy, but this is after the Magistrate himself has returned to his residence. His own cortege is gorgeous and impressive. Heralds lead the way carrying the scarlet and gold boards of authority; soldiers wave banners, drums are beaten, ancient weapons gleam in the sunlight;

red official canopies flutter in the breeze; glittering mirrors transform evil influences into blessings; incense rises in clouds and the air is sweet with its scent as the Spiritual Magistrate sitting calmly in his green official chair, is carried through the streets of the city on the shoulders of eight bearers. As he pases all voices are silenced. Men, women and children bow reverently. There is only the sound of drums, and of clanging gongs.

The processions take place at the three periods of the year most intimately connected with the care of spirits. The first is during the second month on Ch'ing Ming 清明, day of "Pure Brilliance", when it is imperative that offerings of food and drink be made, and that ancestral tombs be put in perfect order. The Chinese say "sweep tombs, ornament with willow", and when grass takes on the colour of jewel jade, and peach blossoms paint the whole world pink, little bands of mourners visit the family graves, place lighted candles and bowls of food before them, repeat a ceremonial prayer begging protection, burn great packets of spirit money, wail a little and finally place paper streamers on the grave-mounds. The streamers serve not only as guides to the spirits, but are also evidence that the descendants have not neglected to perform the proper ceremonies. It is expressly laid down in the Book of Rites—foundation of all correct behaviour to the Chinese mind—that after a decent interval the offerings of food which have been presented to the spirits, shall be eaten by those who make the offering. During the interval the spirits are supposed to have approached and partaken of its essence. In ancient times a "Representative of the Dead" was appointed. He was supposed to be taken possession of for the moment by the departed soul, he therefore occupied the seat of honour, received the offerings, and ate some of the food. This custom, disused after the Chou dynasty, is fully described in Ode V, Book VI, Part II of the *Shih Ching* 詩經 Book of Odes.

Dense, dense, the prickly shrub.
But they pulled out its thorny growth.
In past years why was this done?

That I may set out on furrows of earth my millet for the wine
of sacrifice, my panicked millet for the offerings of sacrifice.
My millet for the wine of sacrifice is vigorous, vigorous;
My millet for the offerings of sacrifice is flourishing, flourishing,
My granaries are already full and overflowing,
My stacks of grain in the fields are bound together, they stand in
myriads.

We will make the wine, we will prepare the offerings,
To present in sacrifice, in sacrifice to the departed.
We will seat in readiness, we will assist the Representative of
the Dead.

Thus the high sun of our happiness will shine more brightly.

Dignified and reverent the assembled officers,

Pure and unblemished the oxen and sheep.

We proceed to the winter sacrifice in the ancestral temple, to the
autumnal offerings of first fruits.

Some slay the victims, others cook the flesh;

Some set forth the offerings, others arrange the slices.

The Officer of Prayers presents the slaughtered victims at the
space within the temple gate.

He who officiates performs his duties excellently and with under-
standing.

Our early ancestors are grand in their majesty,

Their spirits, in peace receive the offerings;

Their filial descendant rejoices in happiness and prosperity;

His reward the felicity which attends divine protection,

Ten thousand years of longevity, life unending.

Those who tend the furnaces move reverently, with mea-
sured paces.

The stands for meat are large and fine,

Some are for the roasted flesh, some for that which is broiled.

The wives presiding, are quiet and devout

As they prepare the many beautiful dishes of sauces, condi-
ments and cakes,

As, to guests and visitors,

They present the sacrificial wine, which passes back and forth
from side to side.

Rites and ceremonies are in accordance with exact rule,

Each smile and word as it should be.

The Spirits, in peace, arrive at the sacrifice;

Their reward with the felicity which attends divine protection,

Ten thousand years of longevity—a fitting recompense.

In our extreme exhaustion we are as if scorched by fire.

The ceremonies have been reverently performed without
error.

The learned Officer of Prayer gives out the Spirits announce-
ment.

Advances to the filial descendant and conveys the promised
reward for services received.

"Savoury has been the odour of the filial sacrifice,

The Spirits have relished the food and drink,

They confer upon you an infinite number of blessings.

Each as it is desired, each sure as law,

You have been scrupulously exact, you have been prompt;

You have been punctilious, and careful in the extreme.

They will eternally bestow gifts upon you,

To ten thousand, yea even unto ten times ten thousand.

The rites and ceremonies have been completed,

Bells and drums have sounded for the ending.

The filial descendant advances to his position,

The learned Officer of Prayer gives out the Spirits announce-
ment;

"The Spirits have drunk to the full".

The honourable Representative of the Dead thereupon rises,
 Bells and drums escort his departure.
 The Spirits, in peace, return whence they came,
 The stewards and presiding wives,
 Remove the stands and dishes without delay.
 The uncles and cousins of the descendant,
 All repair to the private feast.

The musicians enter to perform the airs and tunes,
 To bring tranquility to the later feast of worship.
 Your meats are already set forth,
 No heart treasures resentment, all rejoice in the blessings.
 The guests drink their fill and eat until hunger is satisfied.
 Old and young bow their heads to the ground, saying,
 "The Spirits have relished your food and drink,
 They will cause our Lord to attain longevity and length of years.

The sacrifices, each in its season,
 Are completely discharged by you.
 May your sons and their sons, your grandsons and their grandsons,
 Never fail to perpetuate these sacrifices.

(Translation by Florence Ayscough with the aid of Legge's commentaries Chinese Classics, Vol. IV).

Since the *Chou* dynasty Representatives of the Dead have no longer been appointed but the ancestral rites are still faithfully performed, not only on the day of Pure Brightness, but at intervals throughout the year.

During the Seventh Month, in addition to the ancestral sacrifices, offerings are made to all lonely and wandering spirits such as the souls of those who have no descendants, of those who have died a violent death, of suicides, and of the drowned, who are supposed to be unable to find the road to re-incarnation. Throughout the month the people band together and provide paper garments and various necessities for these lonely wraiths, each district making itself responsible for a certain number of days. The *Ku Kuei* 孤鬼 "Orphan Demons" as the Chinese call them, are supposed to be embittered, dangerous and revengeful, therefore the motives of the donors may possibly be mixed. charity may be mingled with the idea of self-protection; nevertheless the custom is beautiful and is universally followed. On the Fifteenth Day, popularly called the "spirits festival" *Ch'eng Huang Lao Yeh* is again carried in procession in order that he may inspect the preparations made for the care of wandering souls, who are his special responsibility. His last progress of the year is made on the first of the Tenth Month, when "winter begins" and when men burn winter clothing for the use of their ancestors.

At other times he is constantly referred to and his advice is often asked. He is prayed to for rain, for peace, he is turned to in calamities public or private, and also in times of epidemics, of misfortune, of sickness and especially of death. It used to be the custom for the District Magistrate to visit the *Ch'êng Huang* temple on the first and fifteenth of each month and exhort the people as to how they should behave, and in time of drought it was in the Spiritual Magistrate's official residence that prayers for rain were offered. It used not to be unusual for an official who was puzzled in regard to some judgment he had to give, to order the *Ch'êng Huang* temple cleared of all human beings. Then, at nightfall, after a complete lustration he would enter the Spiritual Magistrate's Hall and there pass the hours between sunset and sunrise—hours when spirits travel in safety from the Dark World—praying for advice and assistance. Sometimes, if very important decisions were to be made, the enquiry itself was held by night in the *Ch'êng Huang* temple. An old story is told of how an official, *K'ou Chun*, wishing to discover the guilt of a certain rascally *P'an Hung*, plied him with wine until *P'an* was very drunk indeed. In this condition he was brought, by night, to the *Ch'êng Huang* temple, where by a dim and flickering light an enquiry was held before *K'ou Chun* who had disguised himself as King *Yen Lo*. To complete the illusion lesser officials played the parts of *Yen Lo's* attendants. The wretched *P'an* convinced that he had arrived bodily in the World of Shade lost no time in writing a full confession of his crime.

It is quite usual for those who are falsely accused of some misdemeanour to appear before the *Ch'êng Huang* and ask that a sign be given in proof of their innocence. It is said that once an orphan boy who lived with his uncle and aunt in *Yen Ch'êng*, was suspected of having stolen the lady's gold hairpin. He asked that he might be taken to the City Temple and given an opportunity to clear himself. Addressing the Spiritual Magistrate he said "If I have stolen my aunt's hairpin cause me to fall as I leave your temple". Alas, as he turned to go out, his foot caught on the high threshold—and he fell. He was obliged to leave the city in disgrace. Years later, however, he returned rich and successful; went again to the *Ch'êng Huang* temple and begged that some revelation be vouchsafed him as to the whereabouts of the gold hairpin, which had never been found. That night he dreamt that

it lay in a corner under the floor boards, and this proved to be the case. Delighted to have his character cleared he offered the Spiritual Magistrate a sacrifice of thanksgiving. When it was over he could not resist saying; "Long ago you caused me to fall so that everyone thought me guilty of theft—now you accept my sacrifice. You have no face!" As he spoke, all the plaster fell from the face of *Ch'eng Huang Lao Yeh's* image with a dreadful crash, and from that day to this the good people of *Yen Ch'eng* have been unable to make new plaster stick to their Spiritual Magistrate's honourable countenance.

Such are the tales related of the Spiritual Magistrate, and such is the procedure associated with his worship, which in its present-day form, can have but a shadowy relationship with the ancient sacrifices of the *Pa Cha*. Yet the cult differs from purely Taoist or Buddhist cults, and is probably connected by a fine thread with the institutions of King *Yao*.

It is very difficult to induce highly-educated Chinese to discuss the details of popular superstitious practises. These they consider fit for women and the ignorant, but they themselves do not doubt the survival of the soul, nor do they minimize the importance of ceremonies for the dead. I am inclined to think that their belief, as differentiated from that of the multitude, with whom the central facts are confused by a cloud of extraneous matter, could be well expressed by a sentence from Sir Arthur Conan Doyle's "Adventures in the Spirit World". In speaking of psychic research he says;

The philosophy of the subject began slowly to unfold, and it was gradually made more feasible, not only that life carried on, inclosed in some more tenuous envelope, but that the conditions which it encountered in the beyond, were not unlike those which it had known here".

The masses who are accustomed to regard Earthly Magistrates as "fathers and mothers of the people", like to feel that the *Shên* or vital spirit of some one they have known and trusted in the World of Light, fills the position of Spiritual Magistrate in the Dark World to which they should must travel. The cult of *Ch'eng Huang Lao Yeh* is therefore firmly rooted in the hearts of the multitude. Stripped, however, of the innumerable complications heaped upon it through the ages, the fundamental belief from which it has sprung, was expressed in its simplicity by Confucius. In the *Li Chi* we read that the Master

described how a certain *Chi Tzŭ*, whom he considered versed in the Rites, prepared a grave, The passage in Volume XVII of the Sacred Books of the East" reads;

"When the mound was completed, he bared his left arm, and moving to the right, he went round it thrice, crying; "That the bones and flesh should return again to the earth is what is appointed. But the soul in its energy can go everywhere—it can go everywhere".

LIST OF THE BIRDS OF CHIH LI PROVINCE

WITH NOTES BY

Geo. D. WILDER and H. W. HUBBARD.

Our original intention in the writing of this paper was simply to publish a list of the birds that we ourselves had observed in our region. We made out such, but in the pursuit of our desire to make the list as complete as possible we sought other lists and inserted

tion and Latin nomenclature as given by Dr. Ernst Hartert in his "Vögel der Palaearktischen Fauna", 1903 to 1923. For the synonyms we have given those suggested by Dr. C. W. Richmond, Curator of Birds in the United States National Museum, as changes in nomenclature since the appearance of Dr. Hartert's book. We have also inserted old names by which the bird has been known in authors, where we deemed it helpful. For the English names we have followed first, so far as given, H. E. Dresser in his "Manual of Palaearctic Birds", 1903, and then Mr. J. D. D. La Touche, C.M.Z.S., M.B.O.U. in his "Notes on the Birds of Northeast Chihli", *Ibis*, July and October 1920 and January, 1921.

For the Chinese names we have given such as we have found current in the region of Paotingfu (Paot.), Western Tombs (W.T.), Peking (P.) or Peitaiho (Pei). We

have not tried to give all book some and their synonyms but have inserted some given in the ancient Chinese dictionary called 爾雅 Erh Ya (E.Y.) and the *Materia Medica Sinensis*, of the 16th century 本草綱目 Pen³ Ts'ao⁸ Kang² Mu⁴. For a good account of Chinese nomenclature and classic synonyms one should consult the work from which we have drawn our material "The Vertebrata of the Province of Chihli, with Notes on the Chinese Zoological Nomenclature" by O. F. von Möllendorff, Ph.D. in the *Journal of the North China Branch of the Royal Asiatic Society* for 1877. We have used Wade's system for the transliteration of Chinese names.

References.—The references following the Latin names such as "H. 24, D. 609, L. 3, M. 147" give the number of the bird in the works mentioned above, of Hartert, Dresser, La Touche and Möllendorff, respectively.

The capitals following these references, as DSMLWe-WH refer to the recorders of a given bird in this province, as follows: D=David, S=Swinhoe (both these as given by Möllendorff) M=Möllendorff, L=La Touche, We=Dr. Hugo Weigold, (*Zoologische Ergebnisse der Walter Stötznerschen Expeditionen nach Szetschwan, Osttibet und Tschili*) 1922 ff: W=Wilder, H=Hubbard.

These names give some indication of the regularity of occurrence of each species, as well as the intensiveness of the work of each authority on Chihli birds. It should be noted however, that in the case of Möllendorff we have not been able to distinguish between his own field work and his compilation from David and Swinhoe. He himself records a D and an S after the names found in those authors, and also indicates the five birds added to the list by himself, but we could not tell of what other species he had confirmed the occurrence. Accordingly we append an M to all 316 species in his list and star (*) those added by himself. The H for Hubbard also indicates specimens actually existing in his collection now at Paoingfu, and the W is added to all birds which the writer himself has seen anywhere,—but the great majority he has also collected and they are now in the museums of The Peking University, at the Woman's College; Jefferson Academy, Tunghsien; or of Peking Academy Methodist Mission, Peking.

In addition to the works noted under "Nomenclature" and "References" above we would call attention to an article by Mr. J. D. D. La Touche in *Ibis*, for October 1914, "On the Spring Migration at Chinwangtao"

mentioning 193 species. They are all covered in his later article "Notes on the Birds of Northeast Chihli," but this one is valuable as describing carefully his region in northeast Chihli.

While there are no proper keys for the identification of the birds of any part of China, yet with the books of Dresser, Sowerby, Gee and Moffett, of Hartert in German and of David and Oustelet in French, one can identify most of his specimens secured in these parts. But in 1895 when the writer began his study of Chinese birds, comparing them with American birds and trying to use Coues' Key to the Birds of North America, he was utterly at sea, having to name them for himself according to their counterparts in America, or with the Chinese names, which in many cases discriminate well but often are very vague. Any assistance was most welcome and he would publicly thank Dr. C. W. Richmond for identifying his first hundred odd species by duplicates sent to the Smithsonian Institution, and later for the compilation of valuable lists of the birds we ought to find here, and for advice as to where to go for expert assistance in China. He gave me the name of Mr. La Touche, Commissioner of Customs at the port of Chinwangtao who has frequently spent time in identifying my difficult specimens. On his return to Ireland, Mr. La Touche introduced me to Père F. Courtois, S. J., of the Sikawei Museum, who has most courteously solved some of my problems for me recently, having Sharpe's Catalog of the Birds in the British Museum as a basis of identification. Dr. Hugo Weigold, a German professional ornithologist in the service of the government assigned to the Bird migration station on the Island of Helgoland, but sent with the Stötzner expedition to China, was in Peking, Peitaiho and vicinity during the first years of the war. He went carefully over the specimens in the three museums referred to above, identifying, according to Hartert, everything so far as the Aquilidae, Hawks and Eagles. Since his return to his post in Helgoland he has continued to help by correspondence, as has also Mr. La Touche.

The work of elaborating the lists of names and references has all been done by Mr. Hubbard, without whose diligence and enthusiasm this paper would not have appeared. I have merely offered a few suggestions in that line and have added synonyms in all the three languages, while inserting the main body of the notes.

These notes are based on my observations ever since arrival in China, in 1894. Continuing the habit formed in youth when making reports on bird migration to the government Bureau on Biological Survey, under Prof. Wells W. Cooke, Assistant Biologist, the writer kept a record of all birds seen and places visited each day of the year. Unfortunately the habit was not resumed in China until March 1896 and was allowed to be broken during the Boxer cataclysm, May 1900 to January 1903, and again from April 1904 to March 1913, so that we have records for only some 17 or 18 years.

For the last ten years Mr. Hubbard has interested himself in bird study, making a collection of skins, and keeping migration notes. While the main body of our notes is based on my own work, I have had access to his collection and he has made additions from his records. In important cases we differentiate by our initials. Where no initial is given the W is to be understood.

We cannot lay claim to scientific accuracy in covering our field as a professional ornithologist might, for these notes are simply made in passing while occupied with regular mission work in school, church or Y. M. C. A., while travelling, doing famine relief or taking vacation. Systematic daily studies have been impossible, in the busiest migration seasons, as those were also our busiest seasons. While we have been able to observe superficially at all seasons on the Peking plain where we live, we have not been able to make all the year studies of the seacoast, the Mongol border, or the mountain region. These have had but occasional short visits in summer, or winter, and still briefer visits in spring and fall.

The Region.—We have had no opportunity to work the extreme southern tail of the province. The spring of 1921 was spent in famine relief as far south as Tz'ü Chou and Tai Ming Fu; and one summer month was spent at Tabool, the extreme northern limit of our province, designated in the notes as the Mongol plain or Mongol border. So the area we study runs from 36° to 42° North latitude. Covering six degrees of latitude, our field also covers about the same number of degrees of longitude from Shanhaikuan on the east to the Shansi border on the west. This is an area approximately the size of New York state.

There are four distinctly marked bird areas. 1. The maritime plain from the fortieth parallel just north

of Peking and Shanhaikuan south to the limit at 36° . 2. The seacoast, being the inner line of the gulf of Pechihli, from Shanhaikuan on the North around the big bend to the Shantung border nearly to the mouth of the Yellow River. 3. The mountains that fill the north of the province, from Shanhaikuan on the east along the 40th parallel to a point 20 miles north of Peking and thence southwest following a line about parallel with the Peking-Hankow Railway and fifteen miles west of it, to Tz'u² Chou¹ just north of Chang¹ Te,² Honan. 4. The Mongol Plain. The province just touches the southern border of the high grassy plateau at the northwest.

The Plain.—The Peking Plain, or just the Plain, as we designate the low alluvial region, is described from an ornithologist's viewpoint by Mr. Hubbard, in the following notes on the area in which he has done most of his bird study. "Paotingfu, (latitude $38^{\circ} 53'$ North and longitude $115^{\circ} 36'$ East), is located 100 miles south of Peking and like the latter is about 17 miles east of the Nei Hsing An range, known in both places as the 'Western Hills'".

"The Chihli plain, wonderfully level, and not more than 100 feet above the sea at Peking, extends from these mountains to the seaboard, 100 to 200 miles to the east. In the Paotingfu region, (and east of Peking as well) this plain is traversed every 10 or 15 miles by a river emerging from the hills, to wind its leisurely way from west to east across the country, carrying great quantities of loess soil to deposit along its course, especially in the regular flood period, when the word leisurely no longer describes the torrent." (This paragraph applies also to the plain between Peking and Shanhaikuan, except that the course of the streams from the mountain to the sea decreases from about ninety miles at Peking to five at Shanhaikuan, the rivers flowing southeast and south. In and near the foothills their beds are of shingle, boulders, gravel and sand. As they approach to the sea they form vast mudflats, some covered only with fresh water, in rainy seasons, others at times under tide water. These we see from the railway at Lu² t'ai, Taku and towards Tientsin. Wen An Wa, is an example even fifty miles from the sea. These places afford opportunity for enormous concourses of water fowl, shore birds and sand martins in migrations. (W).)

"Along these rivers which shift to lower levels, laterally, each time the old course is built up with deposit, is found the most abundant bird life in this region. Many sections of these rivers and their outlying ponds are rife with reeds which sprout in April and are harvested in November. These furnish impenetrable cover to many varieties of water fowl, while, in season, the incessant chorus of reed warblers, (and the calls of their parasitic cuckoos), fill the neighborhood.

"Skirting these watercourses and in the trees, mainly willows, along the banks, food and shelter are found by doves, thrushes, pipits, wagtails, buntings, finches, snipe, wrens, warblers, shrikes, drongos, orioles, and other groups too numerous to mention.

"In winter these rivers do not freeze at their sources in the mountains, nor usually in the plain near the hills, and a few ducks, waders, and many geese make this their 'farthest south' for the year.

"Next to the rivers, the graveyards which dot the plain, with their groves of evergreens, often surrounded by poplars, willows and locusts, yield to the bird lover the most varieties, chief among which are the woodpeckers, starlings, buntings, finches and tits, with the occasional hawk flashing in upon its prey.

"The wider expanses of treeless plain yield in winter great numbers of larks, while geese are plentiful in wheatfields, near water, in sparsely populated districts. In migration time the fields are combed by native bird dealers for many varieties of small birds common in the song-bird market. (They are sold in great numbers for pets, for food, and to merit seekers for liberation.)

"The Paotingfu lakes', some thirty miles east of the city, should prove a very interesting field of study for the ornithologist, especially in the warmer seasons. Here a pair of mallards was seen late in June while their kind remain in the vicinity all winter. These lakes are lined (and islanded) with reed beds in summer and a study of them should reveal much about nesting. However the authors have as yet had little opportunity to do this section justice.

"The above description of the Paotingfu district applies generally to the whole Chihli plain. For bird lovers the rivers, cemeteries, grainfields, and the occasional ponds and marshes furnish a greater variety of birds than one would expect from the barren aspect of the country, especially in winter."

The Seacoast.—The seacoast is the western shore of the Gulf of Pechihli, from Shanhaikuan on the north, southwest past the mouth of the Lüan River to the mouth of the Peiho at Taku and around the bend to the Shantung border, a total of some 200 miles. The waterfowl and shore birds, as Mr. La Touche has pointed out follow this shore line, doubtless attracted by the great marshes and mudflats at the mouths of the rivers. We have studied it only at Peitaiho, when we have had summer vacations with a few week end visits at the other seasons. At Peitaiho there is a rocky promontory and beach more extensive than at Chingwangtao and for that reason perhaps not quite so favorable for migration study. The birds are detained there more among the trees of the settlement and of the little "Lotus Hills," and by the more extensive pools and marshes, and sand flats to the north of the summer resort, so that observation of migrants and distinguishing of them from sojourners is not so easy. The "sand flats" locally called "shell beach," reaching back a mile from the sea up the arm of a small stream, often covered by the tides, are a splendid assembly ground for ducks, geese and waders in migration times, the more or less grassed sand dunes and the pools interspersed among them with fairly luxuriant willows are very attractive and the larger fresh water ponds back two or three miles and along the railway embankments furnish a variation from the sea food which the wild fowl seem to appreciate. The rugged and barren mountains ten or fifteen miles north at this point seem to compress the wildfowl migrants into a narrow highway here between the mountains and the sea. Our references to Peitaiho, and the sand flats refer to this section. For a fine account of the region and the climate we refer to Mr. J. D. D. La Touche's article in the *Ibis* for Oct. 1914 on "The Spring Migration at Chingwangtao."

At Peitaiho the sea does not appear to freeze so steadily as the bay at Chingwangtao "from the middle to the end of Dec." until the middle of February, but on one occasion it was a sea of ice as far as could be seen for a few days. Usually the gulf is open for navigation all winter. The climate, however, is of course the same as that described by Mr. La Touche who says "The minimum temperature in winter rarely falls below 7° Fahrenheit, the mean winter temperature being between 18° in cold winters and 26° for mild seasons, while in summer the mean temperature of July and August ranges from 72° to 75.5°, seldom reaching above 90°."

The Hills.—The hill and mountain region is typified by the Western Hills, which rise from one thousand to five thousand feet above the sea-level plain, and are for the most part bare of trees and scant of water. But in the western part 15 miles east of Yü Chou there is an area about 15 miles in diameter with the five peaks of Hsiao Wu T'ai Shan, which rise to within a few feet of ten thousand feet above sea level. The broad valley of the Sang Kan to the north of it is about three thousand feet. This area has a Siberian flora and the avifauna, so far as we can judge, corresponds, in that a few species of birds, that regularly go farther north to breed, stop here in the small growth of white birch, larch and spruce, so characteristic of, say, the Daurian region in Siberia, east of Lake Baikal. The remoter parts of the mountains west and north have young forest, in places growing thick with saplings the size of ones wrist or arm and fifteen to twenty-five feet high, and from the Western tombs northwards, some of the northern slopes, and here and there deep cool ravines have a considerable bushy growth. It is sufficient to afford a home and breeding resort for some species of sparrows, shrikes, thrushes and warblers that are found on the plain only as spring and fall migrants, and also a winter shelter for others that pass on south as a rule. At Hupeik'ou and beyond it furnishes a home for the black cock and capercaillie which otherwise would not be found this side of Siberia.

Where the clear mountain streams have cut their gorges down to the lower valleys or plain, and there are pools, waterfalls, huge boulders and frequent shade of cliffs or trees, we have the haunts of the rock creeper, the water thrush, water redstart, water ousel, hair crested drongo, etc. Such are found at the Eastern tombs, east of Nank'ow pass, Western Tombs, Yen Ch'ing Chou, Hsiao³ Wu³ T'ai¹ Shan¹ and particularly above Ch'i Chung K'ou³, and northwest of Chai T'ang some 10 miles, Lung Men Chien.

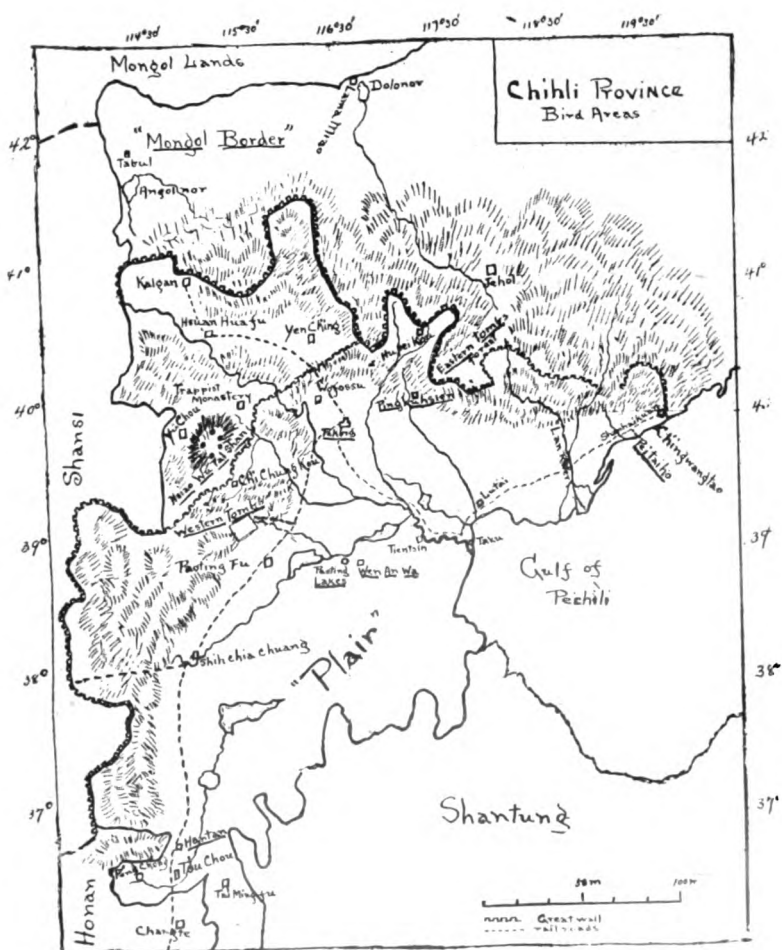
These same streams lower down, where still protected by the hills and warm enough to remain unfrozen all winter, harbor many water birds, ducks, grebes, snipe, kingfishers, etc., that we ordinarily consider too tender for the cold. P'ing² Ku³ hsien, and the Western Tombs and the stream west from Paotingfu are notable examples of this.

The Tombs.—At the Western and the Eastern tombs we have the very considerable pine groves planted around

the Imperial graves, with clear streams among rolling foothills, backed by rugged mountains. These attract many species in numbers rarely found elsewhere. Thirty years ago the Western tombs had also a deciduous forest with deer and the larger pheasants, but even the roots of the trees are now all dug up, the brush cleared off and it is either under cultivation or grown up to grass alone. A remnant of two or three acres around the guard's cabin at Ts'ai⁴ Ch'ang³, and the fine Yin Tzu Kou, or "Cellar Gorge," to the northwest, where ice remains into the summer and the charcoal burners are still at work, barely suggest what the country used to be.

At the Eastern Tombs, up to ten years ago there was a magnificent game preserve, with a forest several hundred years old, of three kinds of oaks, elm, maple, pear, etc., on the low rolling hills surrounded by high rugged mountains with native pine and cedar, and a few beautiful spruce and larch. The broad river valley had a jungle of grass shoulder high. This Feng¹ Shui³ Ti⁴ was north of the tombs some thirty miles, extending toward Jehol, perhaps 35 miles. At that time there were no residents, except a few soldier-guards against fires and poachers. Now it is thrown open to cultivation and exploitation for the support of the Manchu family. It is rapidly being demolished and the game destroyed as at the Western Tombs. This region still harbors a few Reeves' pheasants, black, white-backed and Kizuki's woodpeckers, pigmy owls, nuthatches, and bullfinches, not found anywhere else. The vandalism that is exterminating this wild life and destroying the last forest of the province, brings great sorrow of heart to all nature-lovers who are aware of it. The streams flowing out of this district northwards into the Lüan River are still clear, and stocked with trout, in amazing and delightful contrast to such rivers as the Lüan and the Hun, south of Peking, that drains a great bare loess territory.

Mongol Border.—The Mongol plain is about 5,000 feet above the sea, the most beautiful prairie, with enough of broken, rocky ridges a few hundred feet high, and rounded knolls to adorn the landscape, without cutting off the infinite vistas of green. These brush-covered hills, and the grassy expanse, give two kinds of bird habitat while the great lakes and alkali stretches, like that of Angol Nor near the border, with rivers continually flowing in to form a seeping marsh, give another habitat where we have the summer resorts of wild-fowl, gulls and terns.



Climate, etc.—Here we have coolness always in the shade and cold nights when the shepherds need sheepskins all summer, as on the top of the higher mountains. Snow flurries may occur in August and September, and October becomes cold. The water in wells a few feet from the surface is icy. In winter extreme cold, far below zero is common, and when accompanied by snow it drives even the hardy sand grouse to the lower plain for the winter.

Mr. La Touche's description of the climate at Ch'ing-wangtao as "extremely dry and bracing" applies still more in Mongolia, and much less on the Peking Plain than it does to the sea coast. The interior is much hotter in summer than on the coast, and with a smaller rainfall. The characteristic summer birds of the plain, like the oriole, drongo, great reed warbler, are found in the valleys, where trees and water suit, up into the mountain regions to an elevation of about 3,000 feet above sea level. From that point upwards to the tops of the many peaks that rise to over 5,000 feet the avifauna changes again, probably corresponding more to that of the Mongolian plain. From about 4,000 feet to the top of Hsiao Tu Tai Shan we seem to have a sub-arctic fauna and flora, and the breeding birds correspond. But the ecology of the region and the determination of habitats and boundaries of life zones needs much more study. In the list that follows we are impressed with the number of Yangtzu birds, or such as have been given the Chin Ling mountains, 34° N., as their northern limit, that come to this northern edge of the great plain, 40° N., to breed. They may have been overlooked heretofore owing to the fact that many of them cannot nest on the plain where the crow and magpie reign supreme, and many of them can find suitable habitats only here and there in remote places that have not been easily accessible to students of bird life.

For convenience we give the following list of abbreviations:—

References to Ornithological works:

- H. = Dr. Ernst Hartert's "Die Vögel der paläarktischen Fauna."
- D. = H. E. Dresser, F.L.S., F.Z.S. "A Manual of Palearctic Birds."
- L. = J. D. La Touche, C.M.Z.S., M.B.O.U. "Notes on the Birds of Northeast Chihli, North China". *Ibis*.
- M. = O. F. von Mollendorff, "The Vertebrata of the Province of Chihli, with Notes on the Chinese Zoological Nomenclature. *Journ. N. China Branch, of the Royal Asiatic Society*, 1877."

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Nacht. I. = The first supplement to Dr. E. Hartert's work, first mentioned.

References to recorders for Chihli Province, in order of publication:

D. = David, Pere. We. = Weigold, Dr. Hugo
S. = Swinhoe, Robert. W. = Wilder, G. D.
M. = Möllendorff, O. F. von H. = Hubbard, H. W.
L. = La Touche, J. D.

References to localities in the Province:

P. = Peking W.T. = Western Tombs, or
Hsi Ling
Paot. = Paotingfu, E.T. = Eastern Tombs or
Tung Ling
Pei, or P.T.H. = Peitaiho, Mong. = Mongol Border or
Mongolia.

[] Numbers in brackets show hypothetical occurrence.

{ } Numbers in parentheses indicate occurrence recorded by others but not confirmed by the authors.

Summary:

Total number of species and varieties in the list	474
Number of species actually recorded as observed in Chihli	442
Number purely hypothetical, marked [] around the number	32
Number personally verified by the authors.	371
Number not hitherto recorded from Chihli so far as known,	
followed by W. or W.H.	39
Number not hitherto recorded for China so far as known	14
Number not recorded in the Palaearctic Region, Nos. 95, 132,	
425, 457.	4
Number suggested as possibly new forms, Nos. 214, 267.	2

ORDER-PASSERES. The Perching Birds.

FAMILY-CORVIDAE-RAVENS, CROWS, PIES, JAYS, ETC.

- 1.—CORVUS CORAX USSURIANUS Taczanowski. H.5, D.604, M.144. DSMW

Raven. 老鵲 lao'-kua' (Kalgan).

Common resident along the Mongolian border of Chihli. In summer not noticed "about Kalgan and Hsüanhuafu", as Möllendorff says, only on the Grasslands. It may come south to the great wall in winter.

- 2.—CORVUS CORONE ORIENTALIS Eversmann. H.20, D.601, L.1. LWH

Black Crow. 老鵲 lao'-kua' (Paot.) (P.)

Uncommon transient at the seashore.

- 3.—CORVUS CORONOIDES HASSI Reichenow. H.p.2023, H.21, D.601, L.2, M.145. DSMLWewH

C. macrorhynchus hassi Rch.

Jungle Crow (Thick-billed Crow).

According to Hartert, this is our Chihli Thick-billed Crow. However, he gives no description whereby we may verify it. Mr. La Touche suggests that No. 2 in his C.W.T. list may be

this. Dr. Weigold calls our Peking bird *C.m. hassi*, which seems more appropriate. Common resident throughout the province, rarer in the mountains and "rare migrant at the seashore" (La Touche). In Peking it builds in March, lays eggs in April. *C.m. japonensis*, Bonaparte, H.21, D.603, M.145, L.2, as well as *C. sinensis*, *C. levaillanti*, LaT are probably all earlier names for this our commonest crow.

4.—CORVUS TORQUATUS Lesson. H.Nachtrag I, p.7. M.146, DSMWeWH

Parson Crow (White-necked Crow). 白脖老鴉 *pai'-po'-lao'-kua'*, 鶇鴉 *hsia'-ya'*, P.Ts. 鬼鳥 *kui'-niao'*, P.Ts.

Fairly common resident throughout the province, but less common at the seashore and in the mountains. It also seems much less common in summer than at other seasons. Lays in April and May.

5.—CORVUS FRUGILEGUS PASTINATOR Gould. H.24, D.609, L.3, M.147. DSMLWeWH

Eastern Rook. 老鴉 *lao'-kua'*. 老公 *lao'-kung'*, (P.) 山老公 *shan'-lao'-kung'*.

Abundant resident in colonies where large trees are found, everywhere on the plain, less common in the mountains, enormous flocks on the Mongolian plain in August. Partly migratory, being less common in winter and summer at Peking. Nests late in March even in low trees on busiest thoroughfares. First-hatched young fly about Apr. 25th.

6.—COLOEUS DAUURICUS (Pallas). H.28, D.598, L.4, M.148. Corvus monedula fuscicollis, Vieillot. DSMLWeWH

COLOEUS NEGLECTUS (Schlegel).

Jackdaw. 小山老鴉 *hsiao'-shan'-lao'-kua'*, Paot. 寒鴉兒 *Han'-ya'-er'* (P)

C. neglectus, formerly considered a different species, is now spoken of by Hartert as the young of *dauuricus* and by La-Touche as probably a "melanism". Studies of the nestlings of both forms need to be made. An ancient and observant hunter from the Eastern Tombs in whose woodcraft I have utmost confidence, tells me that the jackdaws sometimes nest in the pines high in the mountains. He had supposed that the blacks were females and the pied the males as he had seen them so mated.

The pied form is an abundant migrant and less common winter visitor throughout the province, between Oct. 1st and May 15th, on the Peking plain. Very rarely it breeds in our mountains, more commonly on the higher Shansi plain. Möllendorff's note on the black form "very rare near Peking" will hardly hold as the black-bellied specimens occur in nearly every flock both spring and fall and in spring flocks of them have been noted.

While the flocks are mixed when they first arrive in the fall sometimes more black than pied, yet the black form is much less common than the pied form in winter at Peking, being at that time extremely rare. In 13 years but four years' records show them here in January, two in February as the first arrival in spring and four in March. But in 15 years' records of the Pied form, in eleven they were here in January and in two they returned in February. So even the pied form sometimes leaves Peking in the severest weather and the black form generally does. They remain at Paotingfu, 100

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miles south, seemingly, in much larger numbers than at Peking. The black form seems to lag behind the other in the northward spring migration. The "last seen" dates are two or three weeks later for the black than for the pied. The dates for these years are as follows:

Year	Peking Date of arrival of both forms	Number seen of pied and black on 1st date	Pied form last seen	Black form last seen
1896	Oct. 6	100 10,000	April 22	May 19
1897	Sept. 30	4 5	" 13	" 14
1898	*Nov. 1st	100 500	" 1 !*	*April 1
1899	Sept. 30	50 100	" 13	May 7
1900	No record		" 12	*April 12
1903	Oct. 10	50 200	" 6	" 28
1913	Sept. 28	10 10?	" 19	" 25
1914	—		" 17	" 22
1915	Sept. 30 (?)			
	Oct. 13	100 200	—	No record
1916	Oct. 13	2 500	" 6(20?)	April 26
1917	Oct. 1	2 —	" 13	*March 27
1918	Oct. 8	1 —	" 30	May 9
1919	Oct. 6	500† —	*March 19	—
1920	Sept. 30	50† —	" 15	April 28
1921	—		May 3 (Hantanhsien)	May 3
1922	Oct. 2	500† 50	April 24	—
1923	Oct. 2	40†	" 23	—

* These dates seem to be so irregular that probably records were not kept or there was some reason for little observation during the spring afterwards. In fact it is with some hesitation that I submit these numbers seen of pied and black forms as they are rough estimates liable to much error, and I have often found myself deceived in early morning or evening dusk in that the white bellies of the pied form were not discernable in the shadow and my identifications were much vitiated by that fact. I am also ready to admit that the hypothesis of the later migration of the melanistic forms may have tended to color the observations, but I submit them for what they are worth to be verified or refuted by more careful studies.

† Considered to be one species and so lumped together.

7.—PICA PICA SERICEA Gould. H.34, D.596, L.8, M.142.

DSMLWH

Magpie. 喜鵲 hsi¹-ch'iao,² 飛鵲 fei¹-po³-niao³ 乾鵲 kan¹-ch'iao³,
神女 shen¹-nu,³ P. Ts.

Abundant resident everywhere but scarcer in sparsely settled mountain regions. The strictly resident birds remain all the year near home, desultorily repairing their nests from November on, getting busy in March, and having their broods out to fly in May. Probably the birds of the mountains and Mongolia are migratory, for magpies gather in flocks of from thirty to a hundred and in places like the acacia grove at the Western Tombs they roost by thousands, in the winter, where food is plenty.

(8).—PICA PICA BOTTANENSIS Delessert. H. 36.

We

Weigold reports one female from Peking, extending the range from Kansu according to Hartert.

9.—CYANOPICA CYANUS INTERPOSITA Hartert. H.p. 2026, L.9, M.143. DSMLWH

Cyanopolus cyanus D & O.

North China Azure-winged Magpie. 山喜鵲 shan'-hsi'-ch'iao', Pek., Paot.

Erratic wanderer in flocks, on the plain abundant for a few months and then disappearing for the same period in any given locality. Strangely rare in the city of Peking, when common outside. Rarely breeds in this vicinity being most scarce in summer, and most common in winter, breeding in Shantung.

(10.)—CYANOPICA CYANUS SWINHOEI Hartert. H.39. We South China Azure-winged Magpie.

All of our specimens are the preceding, even one from Lu Ho Hsien, Kiangsu. Some have thought that Peking was about on the dividing line between the two varieties but we have no evidence of it. Weigold, however, reports it north to Peking.

11.—UROCISSA ERYTHORHYNCHA ERYTHORHYNCHA (Gmelin). H.p. 2027, D.595a, L.10, M.140. DSMLWewH

Urocissa sinensis D. & O.

Chinese Blue Magpie. 長尾巴練 ch'ang'-i'-pa'-lien, P., Paot., 山鵲 shan'-ch'iao', 山鵲 shan'-shu, 赤嘴鳥 ch'ih'-tsui'-niao, P.Ts.

Fairly common in wooded or bushy parts of the mountains everywhere, at all times of the year.

12.—NUCIFRAGA CARYOCATACTES MACHORHYNCHOS Brehm. H.42, D.583, L.7, M.144. DSMLW

Nutcracker. 蕙花兒 Ts'ung'-hua'-er, P. One specimen from P'ingku. See the description under No. 13, first specimen.

13.—NUCIFRAGA CARYOCATACTES INTERDICTUS Weigold H. Nacht. I. p. 12. WeWH

Rare but probably resident in wooded mountains. Have but four or five records. Found in small flocks, 8 or 10. One specimen of N. c. macrorhynchos female, and two males of N. c. interdictus are compared as follows:—

Female	wing 180mm;	bill 46;	tars. 43;	white on outer	rectrix 26;	crown brown
Male	" 210	" 37	" 39	" "	" 70	" black
"	" 197	" 37	" 36	" "	" 70	" "

The first, taken at Pingku hsien, 50 miles east of Peking, is dark brown on crown, lighter brown on back, with more white spots than the other and larger. The bill is long and slender. The second specimen taken Aug. 6, 1923 at Wu Tai Shan 100 miles west, is black on crown and neck, much darker brown on the back, with smaller white spots not reaching so far down the back and thicker, shorter bill, and far more white on rectrices. The third very similar, is from Ho Shun Hsien, Shansi, in the same range of mountains as Hsiao Wu T'ai Shan.

14.—GARRULUS GLANDARIUS BRANDTI Eversmann. H.59, D.588, M.139. DSMWH

Brandt's Jay. 松鴉 sung'-ya, P., Paot.

One specimen only.

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- 15.—*GARRULUS GLANDARIUS PEKINGENSIS* Reichenow
H.p. 2032, L.11. LWewH

Garrulus diaphorus La Touche. 松鴉 sung'-ya,' Pek., Paot.

Rare resident in wooded hills, Ming tombs, Trappist Monastery, Little Wu-Tai-Shan, Eastern tombs, etc. Have found it common nowhere. My records are in Jan., Feb., July, Aug., Sept. and Dec. (G.D.W.)

- 16.—*PYRRHOCORAX PYRRHOCORAX* (Linnaeus). H.64,D.576,
L.6, M.150. DSMLWewH

P. p. brachypus, (Swinhoe).

Chough. 山鳥 shan'-wu,' P.Ts. 鷓鴣 i,' P.Ts. 紅嘴老鴉 hung'-tsui'-lao'-kua,' Paot.

Common resident in the mountains, gathering in great flocks in the higher hills in late summer. Never seen or heard on the plain at any season. Möllendorff's statement of 1877 "rarely seen on the plain except in winter when they resort to Peking in large numbers" will certainly not hold since 1894. I feel sure none have been here except a pet brought by a neighbor's guest which was instantly noticed by its loud, characteristic call. They come to the city of Fenchou in Shansi even in summer, but that is a higher plain.

FAMILY—STURNIDAE—STARLINGS, DRONGOS.

- 17.—*STURNUS VULGARIS POLTARATSKYI* Finsch. H. 73,
D.569. W

Purple-winged Starling.

Two fine specimens were brought in to the taxidermist shop in Peking, on April 4th, 1920. The hunter claimed to have shot them near the city. Two or three more were said to have been secured later.

- 18.—*SPODIOPSAR CINERACEUS* (Temminck). H.83, D.573,
L.56, M.152. DSMLWH

Sturnus cineraceus, Temm.

Grey Starling. 杜鵑 tu'-li'-ch'iao,' 假畫眉 chia'-hua'-mei,' Paot.

Chinese names vary in different places, ma k'a yu' is used at Peitaiho. Rarely seen at Peking in winter, though common at Paotingfu, and in Shantung. Have seen one pair nesting in a hole in a large poplar on the plain. Also nesting at Hantan Hsien, on April 20, 1921. It is met commonly in migrating flocks about Peking, March 20 to April 20. Peitaiho July, August and Sept.

- 19.—*STURNIA STURNINA* (Pallas). H.84, D.574, L.57, M.151.
DSMLWH

Agropsar sturninus (Pallas). *Temenuchus dauricus* D&O
Daurian Starling. 貧灰燕兒 Pin'-hui'-yen,' P. 燕八哥兒 Yen'-pa'-ko-rh, Western Tombs.

Rare on the plain. I have never seen it wild but was told of a pair nesting at the Western Tombs, July, 1923. All that have been brought to the taxidermist shop have been in latter half of May in three different years (W). Shot a pair at Paotingfu, May, 1917 (H).

- 20.—*DICRURUS ATRA CATHOECA* (Swinhoe). H.p.2017, L.47, M.127. DSMLWH
Black Drongo. 笠鳩 li'-chiu, 鶇 ping, P.Ts. 鶇鷂兒 li'-chi'-er, P., Paot.
Common in summer on plain, nesting in the hills where there are trees and water up to 3,000 ft. Eggs were seen late in June at the Lost Tribe region, San P'o, and fledglings in July at the Western Tombs. Nest high up in horizontal crotch of elm trees. Arrives at Peking on or after May 15th and leaves Sept. 10-20. Once seen at West Tombs, October 10th.
- (21.)—*DICRURUS LEUCOGENYS* (Walden). Cf.H.Nacht.I, p.2018, M.128. DM
White-cheeked Drongo.
- 22.—*CHIBIA HOTTENTOTTA BREVIROSTRIS* (Cabanis). DSMWH
M. 129.
Hair-crested Drongo. 山攀鷂 Shan'-li'-chi'-rh (Western tombs). Not recorded in Hartert or Dresser.
Summer resident in well wooded gorges of the hills. Taken in vicinity of Peking on several occasions, May 18th and after. Young were fully fledged and flying July 22nd below Hsiao Wu T'ai Shan in 1923. Not common, but a regular visitor.

FAMILY—ORIOLIDAE—ORIOLES.

- 23.—*ORIOLOUS INDICUS* Jerdon. H.88, D.337, L.55, M.118. DSMLWH
Oriolus diffusus Sharpe. 黃鸝 huang'-li', P., T., Paot., P. Ts., etc.
Common summer resident wherever there are trees on plain and in foothills up to 3,000 ft. It commonly accompanies the Black Drongo. Records of seven years for first arrival in Spring all fall between May 17 and 24. They depart late in September.

FAMILY—FRINGILLIDAE—FINCHES, SPARROWS, BUNTINGS.

- 24.—*COCCOTHAUSTES COCCOTHAUSTES JAPONICUS* Temminck and Schlegel. H.90, D. 421, L.83, M.159. DSMLWH
Hawfinch. 錫嘴 hsi'-tsui', P., Paot., 老西兒 lao'-hsi'-er, P., Paot.
Winter resident, fairly common in evergreen groves, in or near the hills, from about Oct. 20th to May 1st. We have not known of its breeding, but Mr. La Touche calls it "a common resident in Northeast Chihli."
- 25.—*EOPHONA PERSONATUS MAGNIROSTRIS* Hartert. DSMLW
H.94, D.419, L.85, M.161.
Japanese Grosbeak. 鵙嘴 la'-tsui', P. Ts., Paot. 梧桐 wu't'ung', P.
Rare migrant at Peking. It appears in the market in some numbers about Oct. 15th. My only records for the wild bird are January 9th, 1919 at Wofossu and May 30th, 1917 at the same place.
- [26.]—*EOPHONA MELANURA MELANURA* (Gmelin) H.96, D.420.
"Seems to live in all China except the Southwest part. The exact boundry to the north (as against E. m. migratoria), I cannot yet fix"—Hartert.

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- 27.—*EOPHONA MELANURA MIGRATORIA* Hartert. H.96, D.420, L.84, M.160. DSMLWH

Eophona migratoria migratoria Hartert.

Chinese Grosbeak. 鶺鴒 tsao'-er, P., Paot.

Much more rare in the market than number 25, which may be found every year. But with a standing offer for it among the bird sellers I have seen it but two or three times, all in October. I have never seen it wild. One of April 20th, 1924, may have been in cage for some time.

- 28.—*CHLORIS SINICA TSCHILIENSIS* Jacobi. H. Nacht. I, P.17, D.417, L.90, M.155 *C.s. sinica*, (L.) DSMLWH

Chihli Greenfinch. 金翅兒 chin'ch'ih'rh. P., Paot.

Abundant resident where there are evergreens, especially in or near the hills. It evidently seems to be always in about the same numbers and not migrant, so that *C.s. sinica* (L), so far as reported from this province, must be referred to this new variety. Our specimens to the number of a dozen agree with the description of *C. s. tschilinsis*.

- 29.—*ACANTHIS SPINUS* (Linnaeus). H.114, D.407, L.91, M.151. DSMLWH

Spinus spinus (L.).

Siskin. 黃雀兒 huang'-ch'iao'-er, P., Paot.

Often brought in numbers to the markets in October and always on sale as a fine cage bird. Yet my records of birds in the field show January 29, 1903, a flock of 40 in mountains at Eastern Tombs; March 23, 1898 and May 26, 1918, flocks in large willows on the plain; and three instances late in November. This would indicate an irregular migrant on the plain, spending the winters in sheltered mountains.

- 30.—*ACANTHIS FLAMMEA FLAMMEA* (Linnaeus). H.124, D.461, L.89, M.157. MLWH

Acanthis linaria linaria (Linnaeus).

Mealy Redpoll. 貯點紅 chu'-tien'-hung', P., Paot. 貯點兒 chu'-tien'-rh P.

Irregular migrant, some years not appearing, but usually brought to market in considerable numbers late in October and in November. A few linger all winter in the trees around villages sheltered by the hills. Freshly caught specimens also appear in April and May. My only field records are April 2nd 1914, and Feb. 14, 15, and 16, 1924.

- (31.)—*URAGUS SIBIRICA SIBIRICA* (Pallas). H.136, D.484, M.167. DM

Uragus sibiricus ussuriensis Buturlin may be the bird recorded by David.

Long-tailed Rose-finch.

- 32.—*URAGUS SIBIRICUS USSURIENSIS* Buturlin, 1915. H. Page 2055. WH

Long-tailed Rose Finch. 落葉紅 Lao'-yeh'-hung', P.

According to the market men this is rare but comes nearly every winter. The only specimens I have seen were bought soon after being caught, Nov. 9, 1920, Nov. 6, 1922, and Dec. 6, 1923, all females or young males, but April 20, 1924, I secured the first male, in full plumage, which had been in a cage since midwinter.

- 33.—*ERYTHROSPIZA MONGOLICUS* (Swinhoe). H.142, D.483.
M.166. DSMW
Mongolian Desert Bullfinch.
A young male was bought March 5th, 1924 and a very much darker bird said by the Chinese to be the female, was bought March 14th. Both were recently caught but very tame. Swinhoe's type specimen was from Nank'ou Pass in 1870.
- 34.—*PYRRHULA PYRRHULA PYRRHULA* (L) H.146, D.487. W
Pyrrhula major Brehm.
European Bullfinch.
Rare accidental visitor. On Nov. 16, 1923 a beautiful pair in perfect plumage was brought to market and offered for \$5.00. Two weeks later they were purchased somewhat cageworn, as they were very wild. The bird men said they had never seen them before. They were said to have been captured near the great wall in Nank'ou Pass.
- 35.—*PYRRHULA PYRRHULA GRISEIVENTRIS* Lafresne. H.
149, D.489, M.162. DSMW
Oriental Bullfinch. 灰兒 Hui'-rh. P.
Three specimens are dated Dec. 1st, 1921, Jan. 19, 1923 (2) from the Eastern Tombs. Said to spend the winter there.
- 36.—*PYRRHULA ERITHACA WILDERI* Riley. Cf.H.p.2056 W
Wilder's Bullfinch. 灰兒 Hui'-rh, P.
A pair brought alive by hunter from the Eastern Tombs Feb. 1917, were described by Mr. Riley as a new subspecies. Have secured one specimen since without date or sex being recorded.
- 37.—*CARPODACUS PULCHERRIMUS* (Moore). H.167, D.477,
M.165. DMWH
Hodgson's Rose-finch. 紅眉子 Hung'-mei'-tzu. P.
Breeds commonly in Mongolia, July. Also on top of Wu T'ai Shan, 10,000 ft.
- 38.—*CARPODACUS ROSEA* (Pallas). H.172, D.475, L.87,
M.164. DSMLWH
C. pallasii Bp. Rose-finch. (Pallas' Rose Finch). 藏山紅 K'ao'-shan'-hung', P.
Common winter resident in cedar groves near the hills. Appears in market early in November. It was seen once on March 11th and probably leaves soon after that date.
- 39.—*CARPODACUS ERYTHRINA GREBNITSKII* Stejneger.
H.174, D.470, L.88, M.163. MLWH
Scarlet Finch. 紅料 hung'-liao', (male), Paot., 麻料 ma'-liao', (female) Paot. P. 紅麻料 hung'-ma'-liao' (male), P. 青麻料 ch'ing'-ma'-liao', (female), P.
We have three doubtful records for January and February occurrence in wooded foothills, so that it may rarely winter here, but it is a common migrant all through May.
- 40.—*LOXIA CURVIROSTRA ALBIVENTRIS* Swinhoe. H. 196, D.
495, L.86, M.168. DSMLWH
Loxia curvirostra japonica Ridgway.
Common Cross-bill. 交嘴 chiao'-tsui', Paot. P. 紅交嘴 hung' chiao' tsui' (male), 青交嘴 ch'ing' chiao' tsui' (female).
Usually common in the markets late in October and November but somewhat erratic in its numbers. Have never met it wild.

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- 41.—*LOXIA LEUCOPTERA ELEGANS* Homeyer. H.200, D.499. WH
Two-barred cross-bill. 四塊玉交嘴 Ssu'-k'uai'-yü' chia'-tsui'
In 1917 about ten of these were sold in the market at Peking on and after Oct. 26th and were reported again Dec. 15th and Feb. 18, 1918. The bird men know them but say they come very rarely.
- 42.—*FRINGILLA MONTIFRINGILLA* Linnaeus. H.210, D.457. L.92, M.153. DSMLWH
Brambling. 虎皮 hu'-p'i', Paot. 燕雀 Yen'-ch'iao' P.
Winters in and near the foothills in goodly numbers and is still more common on migration, in April and October, on the plain.
- (43.)—*MONTIFRINGILLA DAVIDIANA* (Verreaux). H.215, D.441, M.91. DM
David's Snow-finch.
We have looked in vain for this and the next two.
- (44.)—*MONTIFRINGILLA BRUNNEINUCHA* (Brandt). H.227, D.448, M.156. DM
Leucosticte brunneinucha (Brandt).
Japanese Ground-linnet.
- (45.)—*PETRONIA PETRONIA BREVIROSTRIS* Taczanowski H.235, D. 432. ?
Rock Sparrow.
L. in article Encycl. Sinica. (P. 197).
- 46.—*PASSER MONTANA MONTANA* (Linnaeus). H.263, D.430, L.93, M.158. DSMLWH
Tree Sparrow. 家雀兒 chia'-ch'iao'-er, Paot., P. 老家 lao'-chia,' Paot., 瓦雀兒 wa'-ch'iao'-er, 老家賊 lao'-chia'-tsei,' P. P.Ts., 賓雀兒 pin'-ch'iao'-er, P.Ts. Richmond writes that he is not certain as to subspecies, but suggests *Passer montana saturatus* Stejneger. It is commonly called the English Sparrow.
Abundant resident wherever there are human habitations. Have noted no variations of numbers at different seasons, that is, we have no evidence of migration, as was found by Mr. La Touche at Shaweishan.
- 47.—*PASSER RUTILANS RUTILANS* (Temminck). H.265, D.429. W
Russet Sparrow.
On Jan. 26th 1924, a specimen was purchased alive and proven to be this species. One had been seen in a cage some years before.
- 48.—*EMBERIZA LEUCOCEPHALOS* S.G. Gmelin. H.275, D.518, L.108, M.175. DSMLWH
Pine Bunting. 道雀兒 Tao'-ch'iao'-rh, P.
Abundant where there are trees on plain and in foothills in winter, arriving in October and departing for the north in April.
- 49.—*EMBERIZA LUTEOLA* Sparman. H.277, D.504 W
Red-headed Bunting.
A beautiful male specimen was found in the market May 24th, 1923, said to be unknown to the dealers. This seems to be a straggler from the west, as the Altai Mts. are given as the eastern limit of its range.

- 50.—*EMBERIZA RUTILA* Pallas. H.278, D.505, L.110, M.170.
DSMLWH
Chestnut Bunting. (Ruddy Bunting.) 紫背兒 Tzu'-pei'-rh. P.
Often common in market during migration, it occurs only three or four times in my field notes. It was found singing at the Western Hills, May 18-20, 1919, and breeding in the lower mountains, June 16, 1918. It passes north in May, and returns in September and October, passing south.
- 51.—*EMBERIZA AUREOLA* Pallas. H.279, D.506, L.109, M.169.
DSMLWH
Yellow-breasted Bunting. 黃鵪 huang'-tan, P. Paot. P.
Abundant migrant in May and September summering on the Mongol border and beyond.
- 52.—*EMBERIZA ELEGANS* Temminck. H.280, D.513, L.103, M.173.
DSMLWH
Yellow-throated Bunting. 黃眉子 Huang'-mei'-tzu, P., Paot.
Winters near and in the foothills. Common migrant from March 15 to April 15th, and in October on the plain.
- 53.—*EMBERIZA SPODOCEPHALA SPODOCEPHALA* Pallas. H.282, D.508, L.101, M.172.
DMLWH
Emberiza personata.
Emberiza personata Temminck.
Black-faced Bunting. 青頭兒 Ch'ing'-t'ou'-rh, P.
Have seen a few wintering in sheltered hills near Paotingfu. Abundant migrant from April 20th to May 25th, and in Sept. on the plain.
- 54.—*EMBERIZA CIA OMISSA* Rothchild. H.p.2074, D.531, L.107, H.295a.
LWH
E. cia and *E. godlewskii*, Tacz.
Meadow Bunting. 灰眉子 Hui' mei' tzu, P.
Very common resident in and near foothills; in summer up to 4,000 ft. on north side of Hsiao Wu T'ai Shan.
- 55.—*EMBERIZA CIOIDES CASTANEICEPS* Moore. H.297, D.524, L.106, M.177.
DMLWH
Siberian Meadow-bunting. 山帶子 shan' tai' tzu, 三道眉子 san' tao' mei' tzu, P.
The most common bunting on bare hills all the year round. Not noted on the Mongolian plain. No migration observed.
- (56).—*EMBERIZA CIOIDES WEIGOLDI* Jacobi. H. Nachtrag I, p.25.
We
This has been separated from *castaneiceps* as a slightly paler form from Peking.
- 57.—*EMBERIZA FUCATA FUCATA* Pallas. H.300, D.519, L.99.
LWH
Grey-headed Bunting. (Pallas' painted Bunting.)
Rare in the markets in May and observed once at Western Hills, also shot at Peitaiho, April 23rd, 1923. Once seen in market Oct. 11. What was thought to be this species, or the next, was found singing and breeding near the top of Hsiao Wu T'ai Shan, 9,000 ft, in July 1923.

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- 58.—*EMBERIZA RUSTICA* Pallas. H.302, D.522, L.102, M.171.
DSMLWH
Rustic Bunting. 白眉兒 pai'-mei'-er, Paot. 花眉子 Ho'-mei'-tzu, P.
Common winter visitor in sheltered places and migrant on the plain in March and apparently in November.
- 59.—*EMBERIZA PUSILLA* Pallas. H.303, D.523, L.100, M.178.
DSMLWH
Little Bunting. 麻雀兒 Ma' ch'iao' rh, P.
Most abundant migrant on plain from late in March until late in May, and from Sept. 25 to Oct. 25th, also wintering in sheltered places.
- 60.—*EMBERIZA CHRYSOPHRYS* Pallas. H.304, D.514, L.104, M.174.
DSMLWH
Yellow-browed Bunting. 大眉子 Ta' mei' tzu, P.
Seen from March 18th to May 31st on the plain. Once at Peitaiho, April 7th. In autumn from Oct. 10 to Nov. 20th but not very common.
- 61.—*EMBERIZA TRISTRAMI* Swinhoe. H.308, D.527, L.105, M.176.
DSMLWH
Chinese Meadow Bunting. 三道眉子 San' tao' mei' tzu', Peking.
Two specimens only seen in Peking market and none in field. The dates were May and November. (G. D. W.) One was shot near Paotingfu, May 18th, 1919. (H).
- 62.—*EMBERIZA YESSOËNSIS* (Swinhoe). H.309, D.532, L.97.
LWH
Emberiza Yessoënsis continentalis Witherby.
Japanese Reed Bunting. 葦容兒 Wei' jung' rh, P.
The few records we have are for Western Tombs late in Jan. Peitaiho, Feb. 7 and April 6-12, Peking, April 30, May 20, and Mongolia, July 26 and Aug. 5, one or two specimens seen or taken each time.
- 63.—*EMBERIZA PALLASI* (Cabanis). H.310, D.534, L.96, M.179.
DMLWH
Reed Bunting. 葦容兒 Wei' jung' rh, P.
Most abundant in reed beds in winter, arriving in Sept. and October, and staying as late as May 23rd. Specimens after April 28 are in breeding plumage.
- 64.—*EMBERIZA SCHOENICLUS PYRRHULINUS* Swinhoe. H.313, D.533, M.180, L.98.
DMLWH
Reed Bunting. 葦容兒 Wei' jung' rh.
A male, not yet in breeding plumage, was shot at Peitaiho, April 14, 1924. (H).
Richmond suggests that *E. S. pallidior* Hartert may occur in Chihli.
- 65.—*CALCARIUS LAPPONICA LAPPONICA* (Linnaeus). H.322, D.537, L.94, M.182.
DSMLWH
Lapland Bunting. 鵲爪子 T'ieh' chua' tzu, P. 雪眉子 Hsüeh' mei' tzu, P.

In Dec., Jan. and Feb. sometimes occurs in great flocks on the plain, but is not often seen in markets, and does not seem to occur with any regularity around Peking. (W). But the following records have been recently made all at Jao Yang Hsien, 50 miles southeast of Paotingfu. "Nov. 25, (500) Dec. 6, (400), 8th, (40), 14, (30), Feb. 29th, 1924, (200). Found them on every visit. (H).

- (66).—*PASSERINA NIVALIS* (Linnaeus). H.324, D.538, L.95, M.181. DML

Plectrophenax nivalis nivalis (Linnaeus).
Snow Bunting.

FAMILY—ALAUDIDAE—LARKS.

- 67.—*MELANOCORYPHA MONGOLICA* (Pallas). H.332, D.553, L.132, M.186. DSMLWeWH

Mongolian Lark. 百靈 pai'-ling', Paot. P.

Abundant on the Mongolian plain as a resident. Never saw it on the Peking plain even in winter, except once and that was probably a bird escaped from captivity. It is brought when a fledgling by the ten thousand for sale as a cagebird from Mongolia.

- 68.—*CALANDRELLA BRACHYDACTYLA DUKHUNENSIS* (Sykes). H.336, D.560, L.136. LW

Short-toed Lark. 清水阿藍兒 ching'-shui' e' la(n)rh.

One specimen was taken in Mongolia in the summer of 1918, and identified for me by Mr. La Touche.

- 69.—*CALANDRELLA MINOR CHELEËNSIS* (Swinhoe). H.345, D.563, L.135, M.185. DSMLWeWH

Chinese Sand Lark.

In Mongolia and at Peitaiho in the summer. April 6th is my earliest date but is not significant, as we were not there to observe before that.

- 70.—*GALERIDA CRISTATA LEAUTUNGENSIS* (Swinhoe). H.383, D.558, L.137, M.184. DSMLWeWH

Crested Lark. 鳳頭阿藍兒 feng'-t'ou'-e'-la(n)-er, Paot. P.

Common in hills and at Peitaiho all the year but not seen on Mongolian plain on my one visit of a month there. (G.D.W.)

- 71.—*ALAUDA ARVENSIS PEKINENSIS* Swinhoe. H.400, L.133, M.183. DSMLWeWH

Alauda blakistoni, Stejn.

Skylark. 阿藍兒 e'-la(n)'-er, Paot. P. 叫天子兒 Chiao'-t'ien' tzu'-rh. P.

Very common in fields on the plain from Aug. 15 throughout the winter until late in March. Young were once seen in market May 21st fully fledged, but do not know the source.

- 72.—*ALAUDA ARVENSIS INTERMEDIA*, Swinhoe. H.402, D.555, L.134. LWWeWH

Skylark. 叫天子兒 Chiao'-t'ien' tzu'-rh. P. 阿藍兒 e'-la'rh.'

A smaller and darker form of the preceding occurs, probably in the spring only, as Mr. La Touche records *A.a. cinerascens*, Ehmcke. We are unable to determine any migration differences between this and *A.a. pekinensis*, however.

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Weigold reports from N.E. of Jehol. La Touche writes: "Hartert insists that all my East China birds from N.E. Chihli to Foochow are *intermedia* Swinhoe, I feel inclined to put them all back to *Alanda arvensis* pure and simple, and ignore all subspecies." (H).

- 73.—*EREMOPHILA ALPESTRIS FLAVA* (Gmelin). H.415, L.130, M.187. LWH

Otocorys alpestris flava (Gmelin).

Shore Lark. 黃眉獲敬德 Huang' mei' hu' ching' tei'.

Two or three specimens were taken in Nank'ou pass and Eastern Tombs in winter.

- 74.—*EREMOPHILA ALPESTRIS MONTANA* (Bianchi). H.419, D.543, L.131, M.188. DMLW

Otocorys sibirica Swinhoe.

Shore Lark. 獲敬德 Hu' ching' tei', P.

Specimens taken in the hills north of Peking are dated Nov. 2, Dec. 27, Jan. 3rd. One taken on the Mongol plain is dated July 31st. At that time the larks were breeding and in song.

FAMILY—MOTACILLIDAE—PIPITS, WAGTAILS.

- 75.—*ANTHUS RICHARDI RICHARDI* Vieillot. H.430, D.324, L.129, M.101. DSMLWH

Richard's Pipit.

Migrant from April 23rd (Peitaiho) to May 28th (Peking) and from August 15th (Peitaiho and Kalgan) to Sept. 21. (One record Nov. 20, at the warm river source at P'ing' Ku' Hsien.)

- 76.—*ANTHUS RICHARDI STRIOLATUS* Blyth. H.431, D.326. WH

Blyth's Pipit.

This bird was taken in Mongolia in July and August, 1917 and again in 1918 they passed in numbers at Peking, Aug. 15 to 23 and were again seen Oct. 10th, 1919, at the Western Tombs.

- 77.—*ANTHUS TRIVIALIS MACULATUS* Jerdon. H.439, D.316, L.124. LWH

Anthus trivialis hodgsoni Richmond.

Tree Pipit. 麥如葵兒 Mai' ju' la'rh.

On the plain an abundant migrant, haunting the reed beds late in September and October. Strange to say it lingers singly and in pairs in the sheltered pine woods of the Western Tombs and near Paotingfu throughout the winter. The migrating birds return by the first of May, departing by June 6th according to my latest record. Sept. 6th, 1920 one was seen high on Hsiao Wu T'ai Shan (9,000 ft.) in the thick woods as though it had summered there.

- (78).—*ANTHUS GUSTAVI* Swinhoe. H.440, D.322, L.128. L.
Petchora pipit. "Passes in May," at Chinwangtao.

- 79.—*ANTHUS CERVINA* (Pallas). H.442, D.317, L.127, M.100. DSMLWH

Red-throated Pipit.

Our three records are for April and May on the plain and at Peitaiho. What appeared to be this bird was common on Hsiao Wu T'ai Shan, July 31st, 1923.

- 80.—*ANTHUS SPINOLETTA BLAKISTONI* Swinhoe. H.446, D.318, L.126. LWH

Anthus spinoletta D & O.

Blakiston's Water Pipit. 水雞兒 Ping' chi, 'P. and everywhere.

Common around the icy edges of clear mountain water all winter. They disappear late in April. My earliest autumn records are in December but they doubtless arrive from the north much earlier.

- 81.—*ANTHUS SPINOLETTA JAPONICUS* Temminck & Schlegel. H.447, D.320, L.125. LWH

Anthus japonicus T & S.

Hodgson's Pipit. 水雞兒 Ping' chi, 'P.

My specimens, taken in Spring migration, were identified by Dr. Hugo Weigold, but being so like the preceding, observations in the field have doubtless been confused with them and the late records of that variety may refer to this. My only records are one specimen taken May 2; and September 2 to 25 seen in thousands.

- 82.—*MOTACILLA FLAVA SIMILLIMA* Hartert. H.454, L.121. LW

Budytes flavus simillimus (Hartert), *Budytes flavus* D & O.

Blue-headed Wagtail. 黃馬蘭花兒 Huang' ma' lien' hua'rh.

Common spring and autumn migrant. Our only records however fall between May 6th and 23rd; and Sept. 2-15 in three years.

- [83.]—*MOTACILLA FLAVA MACRONYX* (Stresemann). H.p.2098.

May occur, as Hartert reports it from Vladivostok and East China.

- 84.—*MOTACILLA FLAVA BOREALIS* Sundevall. H.458, D.305, L.122, M.95. DSMLWH

Budytes flavus thunbergi (Billberg). *Budytes cinereicapillus*, D & O.

Eastern Grey-headed Wagtail 黃馬蘭花兒 Huang' ma' lien' hua'rh. *Motacilla viridis* Gmelin, D.306 (= *Budytes cinereicapillus* Sav., M.96) is thought by Richmond and Hartert probably to be *M. f. borealis*. DM

Abundant migrant on plains and lower hills. Numerous records of thirteen years show them passing late in April (1898 on April 1) to the end of May, once on June 4th. In autumn Aug. 23 to Oct. 30 are extreme dates on the plain.

- [85.]—*MOTACILLA FLAVA TAIVANUS* (Swinhoe) H. 460, D. 294. Probably a migrant as it breeds along the Amur and winters in Formosa and S. China.

- 86.—*MOTACILLA CITREOLA CITREOLA* Pallas. H.465, D.303, M.97. DMWH

Budytes citreola (Pall).

Yellow-headed Wagtail. 金香爐兒 Chin' hsiang' lu' rh P.

Not very common migrant. Six years records show them passing north on the plain from April 19th to May 24th. The only fall record I have is Oct. 20th, 1899.

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- 87.—MOTACILLA CITREOLA CITREOLOIDES (Gould).
H.466, D.304. W (seen only)

Hodgson's Yellow-headed Wagtail.

A yellow-headed wagtail with full black back was seen and studied carefully with field glasses on May 5, 7, 13 and 19th, 1916 at Peking; but probably should not be included even as an accidental straggler, although the black back, rather than gray, is the characteristic of this variety. Some of the birds which were in flocks with *M. c. citreola* seemed to be turning black.

- 88.—MOTACILLA BOARULA MELANOPE Pallas. H.463,
D.302, L.120, M.98. DSMLWH

Grey wagtail. 馬蘭花兒 Ma'lan'hua' rh. P.

Uncommon spring migrant through May, not noticed in autumn.

- 89.—MOTACILLA ALBA BAICALENSIS Swinhoe. H. 473,
D.299, M.93. SMWH

White Wagtail. 馬蘭花兒 Ma'lan'hua' rh. P. 點三點兒 tien'san'tien' rh. P., Paot.

Very common spring and fall migrant on the plain. More rare as summer and winter visitant in the mountains, near streams. Eight years records of spring migration are between March 18 and May 25; and in fall from Aug. 31st at Peitaiho, and Sept. 9 on the plain, up to Oct. 8th. Breeds from the foothills up to 3,000 ft.

- 90.—MOTACILLA ALBA LEUCOPSIS Gould. H. 474, D. 295,
L.118, M.92. MLWH

White-faced Wagtail 馬蘭花兒 Ma'lan'hua' rh. P.

Less common than the preceding, migrant in Spring and Fall between March 22 and April 19 in five seasons; and Aug. 8th to Sept. 14th, on the plain. Once seen Oct. 10th, stays in sheltered places near water in the mountains all winter and summer too.

- 91.—MOTACILLA ALBA OCULARIS Swinhoe. H.479, D.301,
L.119, M.94. DSMLWH

Streak-eyed Wagtail 馬蘭花兒 Ma'lan'hua' rh. P.

Less common migrant on the plain than the last and occasionally winters, perhaps, though I have no records. Spring migration in six seasons was between April 19th and May 12th. Observed but one year in autumn, Sept. 29 to Oct. 10. It was seen once at Ch'ang Hsin Tien, Feb. 16.

- [92.]—MOTACILLA ALBA LUGENS Kittlitz, H. 480, D. 294.
Japanese Pied Wagtail. Migrates through Manchuria and East China. Hartert.

- 93.—MOTACILLA ALBA GRANDIS Sharpe H. 481. W.
Motacilla japonica, Seeböhm.
Greater pied wagtail.

A specimen in perfect full black plumage was taken Jan. 29th, 1903, in the mountains at the Eastern Tombs.

- 94.—*DENDRONANTHUS INDICA* (Gmelin). H.482, D.312, L.123, M.99. DSMLWH

Limoniidromus indicus D & O.

Forest Wagtail. 刮刮油 kua'-kua'-yu', P.

Very common summer resident in cedar groves in and near the foothills. We have had no opportunity to determine the time of arrival by continuous observation but our earliest records are May 17 and our latest Sept. 1st. It nests in June and young are flying on July 2nd. The nest is saddled on a horizontal limb away from the trunk as the bird delights in pacing lengthwise on the limb rather than perching crosswise. Its monotonous song, "teacher, teacher, teacher, teach", continues throughout its stay.

FAMILY—ZOSTEROPIDAE—WHITE-EYES.

- 95.—*ZOSTEROPS PALPEBROSA SIMPLEX* Swinhoe. H. 487. W

Swinhoe's White-eye. 粉眼兒 Fen' yen' rh. P.

Oct. 5th and 9th, 1920 I purchased seven specimens in Peking, just captured, considered very rare. Mr. La Touche identified them for me. They must be considered accidental visitors.

- 96.—*ZOSTEROPS ERYTHROPLEURUS* Swinhoe. H.489, D.328, L.21, M.50. DSMLWH

Chinese White-eye (Red-flanked White-eye) 白眼兒 pai'-ye' (n)-er, Paot. 粉眼兒 Fen' yen' rh P. 紅肋粉眼兒 Hung' lei' fen' yen' erh. P.

No spring records even for the song-bird market. Autumn records of first arrival for eight years are from Aug. 27th to Oct. 9th being mainly the date of freshly captured birds appearing for sale in the Lung-fu Ssu market where they are abundant every year. (W.)

Flock of 12 was seen at Peitaiho Oct. 1, 1917; one shot Oct. 4th; at Paotingfu Sept. 23, (20); Sept. 27th, (40); Oct. 9th, (15), (H).

FAMILY—CERTHIIDAE—TREE-CREEPERS, WALL-CREEPERS.

- 97.—*CERTHIA FAMILIARIS FAMILIARIS* Linnaeus. H.490, D.287, L.24, M.53. DMLW

Tree-creeper.

One specimen was secured before 1900 and is now lost. None have been seen since. It was identified by Dr. Weigold.

- 98.—*TICHODROMA MURARIA* (Linnaeus). H.509, D.289, L.25, M.54. DMLWH

Tichodroma muralis D & O.

Wall-creeper. 石花兒 Shih' hua' rh. P., W.T.

Found in the mountains where cliffs and water come together, probably all the year. My specimens are dated Aug. 9, Sept. 8, 14, and Feb. 14th (W). March 25th, (H). None have any black on throat. Rare, only one or two being seen on each of three long trips in suitable localities, when I was on the constant lookout for them. (W). At Kao I Hsien on rounded rocky waterless foothills in winter (H).

FAMILY—SITTIDAE—NUTHATCHES.

- 99.—SITTA EUROPAEA AMURENSIS Swinhoe. H.514, D.279,
L.22, M.52. DSMLWewH
Sitta amurensis D & O.
Northern Nuthatch.

Fairly common in the Eastern tombs in oak woods, more so than the *S. canadensis villosa*, judging by the numbers of specimens brought in. It has not been seen west of that place though found at Shanhaikuan by Mr. La Touche. Mr. Le Fevre shot two of this and eight *S. canadensis villosa*, at the Eastern tombs in March 1924, I secured one *amurensis* Jan. 9, 1903 at the same place.

- 100.—SITTA CANADENSIS VILLOSA Verreaux. H.526, D.283.
L.23, M.51. DSMLWewH
Sitta villosa D & O.
Chinese Nuthatch. 松枝兒 sung' chih' 貼樹皮 t'ieh' shu' p'í,
W. Tombs.

Abundant in summer, and fairly common in winter in big pine groves near the hills. Young in pin feather stage, April 25th, 1916. Nest in woodpecker hole in dead poplar was found at Wofossu.

FAMILY—PARIDAE—TITS, WRENS, CROW-TITS.

- 101.—PARUS MAJOR WLADIWOSTOKENSIS Kleinschmidt.
H. Nacht. I. p. 37, D.234, L.12, M.86. DSMLWewH
Parus major tschiliensis K. *Parus minor*, T & S.
Japanese Titmouse. 好 好 黑 兒 tzu' tzu' he' (i) er Paot. P.
山 好 好 黑 shan' tzu' tzu' he'í.

Fairly common resident in and near foothills and on plain at times. Somewhat erratic in occurrence. The fledgelings were seen at Wofossu in the Western Hills on May 25th. It was in full song at least until June 25th in the mountains but not noticed after July 2nd.

Parus major minor is now used for the form found in Japan; *P.m. wladivostokensis*, for the Korea, Ussuri, Chihli to the Chin Ling Mts; and *P.m. artatus*, Thayer and Bangs, for the form further southwest. We cannot distinguish a different form but Dr. Weigold describes another as occurring above 8,100 feet in the mountains, viz, the following:—

- (102).—PARUS MAJOR SUBTIBETANUS Weigold. We

- 103.—PARUS VENUSTULUS Swinhoe. H.567, D.251. WeWH
Pardaliparus venustulus (S.).
Yellow-bellied Titmouse.

On Dec. 27, 1917 a hunter brought me seven specimens from the Eastern Tombs. Feb. 6, three birds were seen at Chieh T'ai Ssu in the Western Hills which were thought to be this species.

- 104.—**PARUS ATER PEKINENSIS** David. H.572, D.237, M.87.
DSMWeWH
Parus communis hellmayri Bianchi.
Coal Titmouse. 吁吁紅兒 tzu' tzu' hung' 'rh 紅兒 Hung'-'rh P.
Common on plain and in mountains, but much less common
on plain in summer as it seems to retire to the hills to breed.
Sings all winter. Fledglings May 30 in Peking market.
Dr. Weigold considers this form to range from Peking south.
- (105.)—**PARUS ATER INSULARIS** Hellmayr. H.574, L.13. L
Marsh tit
- (106.)—**PARUS CINCTUS OBTECTUS** Cabanis. H.592, D.251.
M.89. DM
Poecile cincta Bodd.
Siberian titmouse.
- 107.—**PARUS PALUSTRIS HELLMAYRI** Bianchi. H.613, D.24'3
L.14. LWWe
Marsh Titmouse.
Dr. Hugo Weigold identified one specimen in the Peking
University Woman's College Museum as the above, but we have
no other records.
- (108.)—**PARUS PALUSTRIS JEHOLICUS** Kleinschmidt. H.
Nachtrag I, p.42. We
Described by Kleinschmidt from Jehol, in Chihli.
- (109.)—**PARUS ATRICAPILLUS KAMTSCHATKENSIS** (Bona-
parte). H.625, D.246, M.88. DM
Poecile kamtschatkensis, Bonaparte.
Northern Marsh Titmouse. (Eastern Marsh tit.)
Richmond says that this may be *P. montanus stötzneri*
(Kleinschmidt), which Hartert calls *P. atricapillus stötzneri*
Kleinschmidt (see below). *Kamtschatkensis* is, according to
Hartert, recorded only from Kamtchatka.
- (110.)—**PARUS ATRICAPILLUS STÖTZNERI** Kleinschmidt.
H.2119, Nacht. I, p.43. We
Described by Kleinschmidt from Jehol.
- 111.—**AEGITHALOS CAUDATUS CAUDATUS** (Linnaeus),
H.627, L.15. LWH
White-headed Long-tailed Tit. 白頭洋紅兒 pai' t'ou' yang'
hung' 'rh. P.
Mr. La Touche found this bird common in the Liao Tung
peninsula in February and his collectors took it near Chin-
wangtao. It probably occurs in the Eastern Tombs forest.
Three specimens were bought in the Peking song-bird market
Oct. 29th, 1923, which were evidently recent captures, said to be
from East of the city. Probably resident.
- 112.—**AEGITHALOS CAUDATUS GLAUCOGULARIS** (Moore).
H.638, D.223, M.90. DSMWH
Long-tailed Titmouse. 洋紅兒 Yang' hung' 'rh, P.
Not common but occurs on the plains near and in the foot-
hills in winter and seen at the big mountains in the summer.
It is probably strictly resident.
- (113.)—**AEGITHALOS CAUDATUS VINACEA** (J. Verreaux).
H.639. We
Weigold reports from N. Chihli.

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- 114.—*ANTHOSCOPUS PENDULINUS CONSOBRINUS* (Swinhoe). H.644, D.270, L.16. LWH
Penduline Titmouse. 洋紅兒 Yang'-hung'-erh.
Rare migrant brought into Peking Oct. 24, 1916, (3); Nov. 2 (5); and two flocks seen in the red salt weed on the sand beach at Peitaiho Oct. 8, 1923, seemed to have just arrived from the north across the gulf.
- 115.—*REGULUS REGULUS JAPONENSIS* Blakiston. H.654, D.132, L.27, M.74. SMLWH
R. japonicus, Bp.; *R. cristatus japonensis*, Blakiston.
Golden-crested Wren. 呀呀花兒 tzu'-tzu'-hua'-rh. P.
Our only specimens were brought by a hunter from the Eastern Tombs in Jan. 1920. It seems to be a winter resident there.
- 116.—*PANURUS BIARMICUS RUSSICUS* (Brehm). H.664, D.222. WH
Bearded Reedling. 文鬚鳥 wen'-hsü'-niao', P.
Our only specimens are dated Jan. 14, 1919 (2); Jan. 15, 1920, (4); Feb. 18, 1924, a female captured at the Eastern Tombs by Mr. Le Fevre, and one in March, 1909.
- (117.)—*SUTHORA WEBBIANA MANTSCHURICA* Taczanowski. H.675, L.17. L
- 118.—*SUTHORA WEBBIANA WEBBIANA* Gray. H.676, D.274, M.116. DMWH
Chinese Suthora. 相思鳥 hsiang'-szu'-niao', P., 臘鶯球兒 lü'-fen'-ch'iu'-er, P.
Common resident in mountains coming to plains at the foot hills in winter.
- [119.]—*SUTHORA WEBBIANA FULVICAUDA* Campbell. H. Nacht. I, p.45.
Described from Chihli.

FAMILY—LANIIDAE—SHRIKES.

- 120.—*LANIUS EXCUBITOR MOLLIS* Eversmann. H.685, D.341, L.49, M.120. DMLW
Lanius major Pall. *Lanius mollis* Eversman.
Siberian Grey Shrike. 北寒露兒 pei'-han'-lu'-er, P.
Purchased on two November dates 1916 and 1920 and again in the winter of 1923. Rare winter visitor at Peking, in the mountains to the north, according to dealers.
- (121.)—*LANIUS EXCUBITOR LAHTORA* (Sykes). H.695 note, D.345, M.119. DM
Indian grey shrike.
An Indian form which Richmond and Hartert question as occurring in this region.
- 122.—*LANIUS SPHENOCERCUS SPHENOCERCUS* Cabanis. H.697, D.340, L.48, M.121. DMLWH
Long-tailed Grey Shrike. 寒露兒 han'-lu'-er, P. 陽臺伯勞 yang'-ying'-po'-lao', Paot.
Rare winter resident in the hills. Shot well out on the plain at Wen An Hsien, March 23rd. Records all fall between Sept. 7th and March 23rd during six years, eight in all. It has appeared in the autumn in both market and field more frequently than in the spring. (W). At Paotingfu the four records are Sept., Oct., Dec. and March 20th. Peitaiho twice in October. (H.)

- 123.—LANIUS TIGRINUS Drapiez. H.706, D.364, L.51, M.122.
DMLWH
Thick-billed Shrike. 虎伯勞 Hu'-po'-lao' (read hu'-pa-la') P.
A specimen in the Woman's College museum was identified by Dr. Weigold but we have no further records. All the brown shrikes are called hu'-po'-lao' in Chinese.
Another specimen is dated March 2nd, 1917.
- 124.—LANIUS CRISTATUS ISABELLINUS Hemprich and Ehrenberg. H.708, D.354. WH
Isabelline Shrike. 獺栗青兒 P'ing'-kuo'-ch'ing'-rh.
This bird is valued in the song-bird market and is offered for sale occasionally. It is said to come from Mongolia and some claim it to be taken in the Western Hills. The dates of purchase are of no significance as the bird is kept years as a pet. It is brought in the fall from the north as a rule.
- 125.—LANIUS CRISTATUS CRISTATUS Linnaeus. H.709, D.356, M.124. DMWH
Brown Red-tailed Shrike. 土虎伯勞 t'u'-hu'-po'-lao', P.
Summer resident along the foothills. First seen in spring about May 11 and last seen Oct. 3rd. Saw nest in building June 6th at Wofossu, Western Hills; fledglings July 7th another year at Western tombs.
- (126).—LANIUS CRISTATUS SUPERCILIOSUS Latham. H.710, D.361, L.53, M.125. ML
Japanese Red-tailed Shrike.
Am not sure of the identification of this and the next and have submitted my specimens to Père Courtois.
- 127.—LANIUS CRISTATUS LUCIONENSIS Linnaeus. H.711, D.362, L.52, M.126. DSMLWH
Phillipine Red-tailed Shrike.
- 128.—LANIUS BUCEPHALUS Temminck and Schlegel. H.714, D.363, L.50, M.123. DSMLWH
Bull-headed Shrike.
Summer visitor, breeding at the Western Tombs and probably near foothills generally, in large trees, July, 1923. Difficult to distinguish in the wild from L. c. cristatus but the note is very different.

FAMILY—AMPELIDAE—WAXWINGS.

- 129.—BOMBYCILLA GARRULUS GARRULUS (Linnaeus). H.719, D.372, L.117, M.117. DSMLWH
Waxwing. 太平鳥 t'ai'-p'ing'-niao', P., Paot., 十二紅 shih'-er'-hung', Paot.
Rare winter resident. Common in market every November and seen occasionally in the field until April 27th but very irregular, some years not noted at all.
- [130.]—BOMBYCILLA GARRULUS CENTRALASIAE Poljakow. H. P. 2132. Breeds in Ussuriland and is said to winter in Japan and China.

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- 131.—*BOMBYCILLA JAPONICA* (Siebold). H.720, D.373. WH
Japanese Waxwing. 小珠太平鳥 Hsiao'-chu'-t'ai'-p'ing'-niao'
P.

Very rare accidental visitor but known in the Peking and Paotingfu markets. It appeared in fall of 1917 and again in 1921 and in 1923 two or three each time of both sexes, in the late autumn and December.

FAMILY—CAMPEPHAGIDAE—CUCKOO-SHRIKES, MINIVETS.

- 132.—*CAMPEPHAGA MELANOSCHISTA MELANOPTERA*
(Rüppell). H. Index Vol. I, p. XXXVIII, footnote 1. W
Cuckoo shrike.

On July 14th, 1923, at the Western tombs a female was shot while she was skulking through a grove of huge "small leaf poplar" trees. The experienced Chinese bird men had never seen one before, but neighbors said the bird had raised a brood inside their compound. A skin of a bird similar except lacking the large white spots on the wings has come in from Shansi.

- 133.—*PERICROCOTUS CINEREUS* La Fresne. H.733, D.386,
L.54, M.130. DSMLWH

Ashy Minivet. 賓灰燕兒 pin'-hui'-ye(n)'-rh, P.

Rare migrant appearing in the market on May 7th.

- 134.—*PERICROCOTUS BREVIROSTRIS* (Vigors). H.735, D.387,
M.131. DMWH

Short-billed Minivet. 賓紅燕兒 pin'-hung'-ye (n')-er, P.
La Touche says the Peking bird is *P. b. etologus* Bangs and Phillips. This name not given by Hartert.

Only slightly less rare spring migrant than the latter. My four records are all between April 20th and May 14th (3).

FAMILY—MUSCICAPIDAE—FLYCATCHERS, WARBLERS,
REDSTARTS, ETC.

- 135.—*TCHITREA INCEI* (Gould). H.738, D.385, L.64, M.138.
DSMLWeWH

Chinese Paradise Flycatcher. 紫練 tzu'-lien' (young), 白練
pai'-lien' (old), P., Paot. 長尾巴練 Ch'ang'-i'-pa-lien', P.

On the plain a not very common migrant, and a less common summer visitor in mountains. I have but four records for the old bird in white plumage, all late in May and late in September; also found it breeding in the mountains at Western tombs July 6th, but on four weeks trip through the mountains saw no more. Naturally the young red plumaged birds are more common. Four years' first spring records are April 29; May 22, 28, and May 30. (W). First spring records at Paotingfu have been, 1918, May 22; 1919, May 27th; 1920, May 17; 1922, June 1st. (H). In the autumn they were observed in seven years between Aug. 24 and Sept. 7th only. Found breeding three different years, the only ones when mountains were visited in summer.

- 136.—*MUSCICAPA LATIROSTRIS* Raffles. H.744, D.376, L.58,
M.133. DMLWeWH

Arizelomyia latirostris (Raffles). *Alseonax latirostris*
(Raffles). Brown Flycatcher.

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Common migrant on the plain and in the mountains, passing in May and from Aug. 7th to Sept. 28th.

- (137).—MUSCICAPA GRISEISTICTA (Swinhoe) H. 745. Breeds in North China. (Hart.). Taku, (Swin.). S

- 138.—MUSCICAPA SIBIRICA SIBIRICA Gmelin. H. 746, D. 375, L. 59, M. 132. SMLWeWH
Hemichelidon sibirica sibirica (Gm.).
Siberian Flycatcher.

During four years, one record each year, were from May 26 to June 3rd. One autumn record only, Aug. 19th. Near the foothills and Peitaiho.

- 139.—MUSCICAPA PARVA ALBICILLA Pallas. H. 756, D. 378b, L. 60, M. 135. DMLWeWH
Siphia albicilla, *Erythrosterina albicilla*.
Red-breasted Flycatcher. 黃點鵲兒 Huang²-tien²-k'(e')-er, P., Paot.

Abundant migrant on the Plain. In eight years records for the Spring, the earliest dates are from May 3rd to 11th and the latest are from May 11th to 26th. In ten autumn seasons the first seen returning from the north range from Aug. 25th to Sept. 17th and the last seen in the fall passing on south were Sept. 21st to Oct. 9th. The very characteristic little Sz-z-z-z-z-t note and the white and black tail always spread in its low flight through the shrubbery makes it easy to observe.

- 140.—MUSCICAPA NARCISSINA ZANTHOPYGIA Hay. H. 762, D. 382, L. 63, M. 136. DMLWeWH
Xanthopygia tricolor Blyth.
Korean Flycatcher. (Tricolor Flycatcher.) 鴨蛋黃兒 Ya²-tan² huang²-rh.

Uncommon summer visitor at the Western Hills among large trees. At Wofossu in full loud song June 11th, 1923; and July 2-18 the young were flying at the Western Tombs where it seemed more common. Like Mr. La Touche, I have no fall records. In four seasons the first dates were between May 18th and June 11th, but lack of opportunity for observation earlier, renders the dates of little significance.

- 141.—MUSCICAPA MUGIMAKI Temminck. H. 766, D. 379a, L. 61, M. 134. DMLWH
Erythrosterina luteola, *Muscicapa luteola*, *Poliomyias luteola* (Pall).
Mugimaki Flycatcher.

Sept. 30th 1920, one was found in the song-bird market at Lungfussu, Peking. (W). One specimen was seen and taken in my yard at Paotingfu, May 22, 1920. (H).

- 142.—MUSCICAPA CYANOMELANA CUMILATIS (Thayer and Bangs). H. p. 2137. Nachtrag I. p. 48. H. 767, D. 380a, L. 62, M. 137. DMLWeW
Cyanoptila bella (Hay) *Cyanoptila cyanomelaena* D. & .O
Japanese Blue Flycatcher. 藍石青 Lan² shih² ch'ing².

Very rare in Peking markets. Dealers have been on lookout for it in vain for ten years. May 18, 1920 saw one that had been in captivity for two years. Hunters say that it nests in ivy

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on high cliffs. I once thought I saw one in a deep gorge near Nankow, Jan. 22nd, but the date makes it seem impossible. I had seen it in Japan.

Hartert says this form occurs in Peking hills. It was taken by Dr. Weigold at the Eastern Tombs forest, and is doubtless the variety of *Muscicapa cyanomelana* found in this region.

143.—*MUSCICAPA ELISAE* Weigold. H. Nacht. I, p.47. WeW

On June 22nd, 1924, a male in full plumage, was shot in the oak woods on the Eastern Tombs mountains. Its song was slightly different from that of the Korean Flycatcher. The testes were very large and full, marked with fine parallel dotted lines, curving in lobes to suggest a brain, different from any ever noticed before.

Described from the Eastern Tombs by Dr. Weigold, on the Stötzner Expedition to Szechuan, East Tibet and Chihli.

144.—*PHYLLOSCOPUS NITIDUS PLUMBEITARSUS* Swinhoe. DSMLWH

H.793, D.148, L.40, M.70.

Middendorff's Willow Warbler. 樹葉兒 Shu'yeh'rh P. (used of all of this genus).

Spring and probably autumn migrant. Three specimens and five observations date from May 10th to 29th at Paotingfu and three probably of this species were noted at Peking, June 3rd, 1917. They had a sort of lost chick call.

(145.)—*PHYLLOSCOPUS TENELLIPES* Swinhoe. H.794, D.147 L.41.

Pale-legged Willow Warbler.

146.—*PHYLLOSCOPUS BOREALIS BOREALIS* (Blasius). DSMLWH

H.801, D.143, L.39, M.71.

Eversmann's Warbler. 柳串兒 liu'-ch'ua(n')-er, P., Paot.

Common spring and autumn migrant. Spring dates range from April 26th to June 2nd at Paotingfu. Autumn records are Kalgan, Aug. 14, Western mountains, Sept. 1st and 7th.

147.—*PHYLLOSCOPUS BOREALIS XANTHODRYAS* Swinhoe. DSMW

H.802, D.144, M.69.

Swinhoe's Willow Warbler.

One specimen Western Hills Sept. 1st, 1920 has the longer 1st primary and brighter coloring of this variety and another Sept. 7th has the brighter yellow wash underparts and brighter upper parts, but the 1st primary is exactly as in *borealis*, and is so labeled.

148.—*PHYLLOSCOPUS SUPERCILIOSA SUPERCILIOSA* (Gmelin). H.803, D.151, L.43, M.73. DSMLWH

Yellow-browed Warbler. 樹串兒 shu'-ch'ua(n')-er, P., Paot.,

柳串兒 huai'-ch'ua(n')-er, P., Paot., 樹葉兒 shu'yeh'-rh

Spring and autumn, a common migrant everywhere. In 1916 records were for April 8th, 18th, and 29th but in two other years they are May 3rd to 26th and all spring specimens we have are between these dates so the early records of birds seen may have been a mistaken identity.

Autumn field records are from Aug. 18th at Peitaiho, Aug. 25th at Peking to Oct. 23rd. One specimen each on Sept. 23, Oct. 22, 23, are authentic and the other records may easily be mistaken, as field identifications of willow warblers are apt to be.

- 149.—*PHYLLOSCOPUS OCCIPITALIS CORONATA* (Temminck & Schlegel). H.807, D.153, L.42, M.68. DMLWH
Temminck's Willow Warbler.
Spring and fall migrant on plain from April 15th to May 25th as observed with the field glass and Aug. 30th to Sept. 27th in autumn. Identified in museum by Dr. Weigold.
- 150.—*PHYLLOSCOPUS PROREGULUS PROREGULUS* (Pallas). H.811, D.152, L.44, M.72. DSMLWH
Pallas' Willow Warbler. Chinese names same as *superciliosa* as are all the Willow warblers.
One of the earliest arrivals of the genus. A common spring and autumn migrant. In six years spring records of first arrivals are from April 8th to 17th with one May 10th probably not really the first. Latest record is May 25th others being late in April. In autumn the dates are from Sept. 7th to Oct. 25th with one date of Aug. 25th at Peitaiho.
- (151.)—*PHYLLOSCOPUS ARMANDII* (Milne-Edwards). H.817, D.180, M.66. DM
Armand's Warbler.
- 152.—*PHYLLOSCOPUS FUSCATA* (Blyth). H.819, D.178, L.38, M.67. MLWH
Lusciniola fuscata Blyth.
Dusky Warbler. 嘯 啁 嘴 Ka' pa' tsui' P.
Common migrant passing north all through May on the plain and passing to the South from Sept. 7th to Oct. 24th in six years' records. It was seen once Nov. 6th and possibly it was this bird noted July 14th in Peking.
- 153.—*PHYLLOSCOPUS HOMEYRI* (Dybowski). H.820, D.179 WH
Dybowski's Warbler. Chinese names same as for Dusky Warbler.
One male specimen taken at Peking in October has the correct wing pattern and the smaller compressed bill for this species described from two birds collected by Dr. Dybowski in Kamchatka. (W). A male specimen taken at Paotingfu Sept. 29, 1919, wing 2.65 inches, tail 2.45. (H).
- 154.—*HERBIVOCULA SCHWARZI* (Radde). H.822, D.181, L.37, M.60. DSMLWH
Radde's Warbler.
One specimen secured June 9, 1919 at Western Tombs and identified at the United States National Museum as "probably this species". (H). Another found in Peking market May 14, 1924. (W).
- [155.]—*HOREITES CANTANS BOREALIS* (Campbell) H. 825, D.195 Chinese Bush Warbler. Manchuria to Chefoo. (Hart.)
- 156.—*UROSPHENA SQUAMEICEPS* (Swinhoe). H.838, D.198. WeWH
Short-tailed Bush Warbler.
It was taken once by H. W. Hubbard. Dr. Weigold also secured it.
- 157.—*LUSCINIOLA THORACICA* (Blyth). H.841, D.183, L.36. LW
Spotted Bush Warbler.
La Touche writes (1923): "I have just separated the North China bird as *Tribura thoracica davidi*. It seems quite different from S. E. China and Himalayan birds." (H). One shot near Peking, May 24, 1924 agrees with the description by Mr. La Touche. (W).

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- (158.)—*LUSCINIOLA TACSANOWSKIA* (Swinhoe). H.842, D.185.
Taczanowski's Warbler. Enc. Sin, P.537.
- (159.)—*BRADYPTERUS PRYERI SINENSIS* (Witherby).
H.p.2142, L.45. L
Chinese Marsh Warbler.
- [160.]—*LOCUSTELLA FASCIOLATUS* (Gray). H.845, D.191.
Gray's Grasshopper Warbler. Migrant. (Hartert.)
- [161.]—*LOCUSTELLA OCHOTENSIS*. (Middendorff) H.846,
D.190.
Middendorff's Grasshopper Warbler. Migrant. (Hart.)
- 162.—*LOCUSTELLA CERTHIOLA ARTEMISIE* (Pallas). H.850,
D.189, L.28, M.62. DMLWH
Pallas' Grasshopper Warbler.
Secured in market once May 28, 1917, June 6th and June
11th in the reeds at the Summer Palace, June 17 at Peitaiho.
- 163.—*LOCUSTELLA LANCEOLATA* (Temminck). H.853, D.188,
L.29, M.63. MLWeW
Lanceolated Warbler.
I have seen but two specimens and the one I have is undated.
- 164.—*PHRAGMATICOLA AEDON* (Pallas). H.854, D.176,
L.35, M.59. DSMLWH
Luscinola aedon Pallas, 樹鷓子 Shu'cha'tzu, P.
Thick-billed Warbler.
Usually common and at times abundant spring migrant on
the plain and at least an occasional summer resident on the high
passes into the San P'o or Lost Tribes region. One was seen
there in full song on June 18th. In six years records the
arrivals from the south were between May 17 and 24th and the
dates when last seen were May 29th to June 5th. No autumn
records are to be found in my notes. It is in full song on
arrival.
- 165.—*ACROCEPHALUS ARUNDINACEUS ORIENTALIS* (Tem-
minck & Schlegel). H.857, D.171, L.30, M.57. DMLWH
Calamodyta orientalis, D. & O. *Acrocephalus orientalis* T. & S.
Eastern Great Reed Warbler. Chinese names for all reed
warblers: 葦兒 wei'-jung'-er, P., 葦串兒 wei'-ch'ua(n)-'er,
葦箭兒 wei'-cha'-er. Paot. P.
Most abundant summer visitor. Seven years records show
the first song to have been heard, presumably on first arrival,
between May 13th and May 24th (another year June 6th was a
late date due probably to lack of observation before) Nests
and full sets as well as part sets of eggs were abundant in reed
beds of Paotingfu lakes June 20th, 1917. Eggs and young both
in nests July 12th, 1916. Song ceased soon after that date, July
18th. "Last seen" dates in three years ranged from August
26th to September 21st.
- 166.—*ACROCEPHALUS AGRICOLA CONCINENS* (Swinhoe).
H.865, D.166, L.31, M.61. DSMLWH
Calamoherpe concinens, D. & O.
Paddy-field Warbler. 葦串兒 wei'-ch'ua(n)-'rh
My only records are in one year, May 15th to 24th. Pro-
bably it is a summer breeder in reed beds on the plain like the
last, as Père David says, but much less noticeable.

- (167.)—*ACROCEPHALUS TANGORUM* La Touche. H. page 2143, L.33. L
- 168.—*ACROCEPHALUS BISTRIGICEPS* Swinhoe. H.867, D.173, L.32, M.58. DSMLWH
Schrenck's Reed Warbler.
Common summer visitor in reed beds on the plain but have never seen the nest. Earliest record April 29th and latest October 19th in four years. (W). One of a pair taken at Peitaiho, June 17, 1924. (H).
- (169.)—*ACROCEPHALUS SORGOPHILUS* (Swinhoe). H. footnote p.556, L.34. L
- (170.)—*SYLVIA NISORIA BATRACHOPHILUS* (Bechstein). H.879, D.109, M.65. DM
Barred Warbler.
Richmond writes, "this species does not occur in China. *S. n. merzbacheri* has been recorded from the Altai and Tien Shan; *S. n. sibirica* Johansen is a synonym of it."
- 171.—*SYLVIA CURRUCA AFFINIS* Blyth. H.888, D.113, M.64. DMWH
Sylvia affinis Blyth *Sylvia curruca* L.
Siberian Whitethroat.
DM record *S. curruca* Linnaeus, the European form, but it is likely that this subspecies is meant. Cf. M.64.
One specimen secured in Peking market. (W). A male was shot at Paotingfu October 5, 1918. Culmen 10 mm; wing 70; tail 65. (H).
- (172.)—*CISTICOLA CISTICOLA TINTINNABULANS* (Swinhoe). H.929, D.199. D
Fan-tail Warbler.
Mr. La Touche calls our attention to the fact that David & Oustalet report this as occurring as far north as Tientsin.
- 173.—*RHOPOPHILUS PEKINENSIS PEKINENSIS* (Swinhoe). H.931, D.206, L.46, M.56. DSMLWH
Chinese Babbler. (North China Hill Warbler) 長尾巴 鴉
Ch'ang' i' pa lang' W.T. Ma' fei.
Common resident in wooded hills. Song continues at least as late as September 14th and young, barely feathered out, as late as September 1st, probably a second or third brood.
- 174.—*IANTHOCINCLA DAVIDI* (Swinhoe). H.961, D.208, L.18, M.115. DMLWH
Pterorhinus davidi Swinhoe.
David's Babbler, 山畫眉 Shan' hua' mei', P. 黑老婆兒 Hei' lao' p'o'er P. 鬼雀兒 Kuei' ch'iao', W.T.
Common resident in company with the last. Young full fledged June 25th in the San P'o region. (W). Fully fledged young taken at Western Tombs June 16, 1923, made the tamest bird pet I have ever seen. (H).
- 175.—*TURDUS DAUMA AUREUS* Holandre. H.987, D.19, L.77, M.110. DSMLW
T. varius Pallas; *Oreocincla varia* (Pallas) D. & O.
White's Thrush. 頓雞 Tun' chi', P.
Rare spring and fall migrant on plains as shown by the market where it has been seen a half dozen times only. Market dates are April, May and October. On April 23rd it was seen on the wooded sand dunes north of Peitaiho beach.

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- 176.—TURDUS SIBIRICUS SIBIRICUS Pallas. H.990, D.22, L.78. LW
Siberian Thrush. 白眉畫眉 Pai' mei' hua' mei'
My only records are of birds in the food market May 23, 1913 and November 1st, 1919.
- 177.—TURDUS AURITUS Verreaux. H.996, D.3, M.109. DMW
Mongolian Song Thrush.
A young bird in spotted plumage was bought in the Peking market September 20th, 1920 and on August 8th, 1923, a young bird of same age was caught well up on Po Hua Shan, two days journey west of Peking. We saw adult thrushes that may have been this species. It is a rare summer visitor.
- (178.)—TURDUS PHILOMELOS PHILOMELOS Brehm. H.997, D.2, M.105. DM
Turdus musicus (L)
Song Thrush.
- (179.)—TURDUS HORTULORUM Schlater. H.1001, D.13, L.73. L
Swinhoe's Thrush.
- (180.)—TURDUS PALLIDUS Gmelin. H.1002, D.18, M.106. SM
Pale Ousel.
- 181.—TURDUS OBSCURUS Gmelin. H.1003, D.15, L.72, M.108. DSMLWH
Dusky Thrush. Gray-headed Ousel
Rare migrant. Have seen four only, all in Peking food market, May 25, September 30th, November 5th, 1920 and May 15th, 1923.
- (182.)—TURDUS CHRYSOLAUS Temminck. H.1004, D.14, M.107. SM
Japanese Brown Thrush.
- 183.—TURDUS NAUMANNI Temminck. H.1007, D.10, L.74, M.102. DSMLWH
(Red-tailed Ousel, Siberian fieldfare, Naumann's Thrush).
Red-tailed fieldfare 騾兒 鷓鴣 ts'ua' (n)-er-chi'. Paot. P. (applies to most thrushes).
On the Plains a very common migrant and rare winter visitor, in Peking, for instance. Much more common in the hills in winter in company with the next three. All are brought to the food market all winter from the hills. In fourteen years' records the migrants pass Peking in April and the first half of May. The first seen records vary from September 12th to October 20th and they pass on south or to the hills by November 20th.
- 184.—TURDUS FUSCATUS Pallas. H.1008, D.8, L.75, M.103. SMLWH
T. dubius, *T. eunomus* (Temm.) *Merula fuscata* Pall.
Dusky Thrush. (Dusky Ousel).
This and the next are about equally common but much less so than the preceding. It is a winter visitor in the hills. Migration not recorded, but is most common as a migrant. Young birds sold in market June 10th indicate that it breeds near.

- 185.—*TURDUS RUFICOLLIS RUFICOLLIS* Pallas. H.1009, D.16, L.78, M.104. DSMLWH

Red-throated Thrush. 穿草鷀 Ch'uan'-ts'ao'-chi, P. 紅腔穿草鷀 hung'-po'-ch'uan'-ts'ao'-chi'.

This is fairly common in company with the last two all winter. The few records in the field and many in the market all are between November 14th and March 21st.

- 186.—*TURDUS RUFICOLLIS ATROGULARIS* Temminck. H. 1010, D.17. WH

Black-throated thrush.

This thrush is rarer than the last but has appeared in the food markets occasionally every winter during the last four years. The dates of first and last appearance of fresh specimens are from November 18th to March 12th.

- 187.—*MONTICOLA SAXATILIS* (Linnaeus). H.1027, D.25, M.111. Rock Thrush. (Red-tailed Rock Thrush) DMW

A young bird was shot August 13th at Kalgan and several were seen at the north base of Hsiao Wu T'ai Shan, July 27, 28, 1923. Another was bought in Peking about May 1st. Rare summer resident.

- 188.—*MONTICOLA GULARIS* (Swinhoe). H.1028, D.26, L.80, M.112. DMLWH

White-throated Rock Thrush. 葫蘆翠 hu'-lu'-ts'ui', Paot. 奧皮翠 Ch'ou' p'i' ts'ui', P.

Specimens are dated Peking market, May 27th and October 4th. One in immature plumage was probably bred not far from here but is undated. Three year's records of first appearance in market are May 17 to 25th, in autumn October 4th and 20th. It is a rare migrant at Peking, but may breed in the mountains.

- 189.—*MONTICOLA SOLITARIUS PHILIPPENSIS* P.L.S. Müller. H.1032, D.28, L.79, M.113. DSMLWH

M. solitaria D & O; *Petrocincla manilla* Bodd.

Solitary Thrush. (Red-breasted Rock Thrush), (East Asian Rock Thrush)

Fairly common in the most rocky parts of the mountains where water and grass slopes are also accessible, as a summer resident. Lack of opportunity to be in mountains spring and fall makes our earliest and latest records of no value. Specimens are dated April 12, July 12, both full grown young and old birds, May 21st and September 21st. The April 12th specimen shows blotches of the whitish tips and black cross lines of the spring plumage, especially below. May 21st it is almost worn off and July 12th show no traces. June 20th, nestlings in pin feather stage.

- 190.—*MYIOPHONUS CAERULEA* (Scopoli). H.1035, D.1218 M.114. DMWH

Himalayan Whistling Thrush. Water Thrush. 山鳴鷀 Shan' ming' chi' 鳴鷀 Ming' chi'.

Rare summer resident in the mountains. Records are for four years only, between July and September 7th, and one was thought to have been seen in Nankow Pass October 23, 1922.

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- 191.—SAXICOLA PLESHANKA PLESHANKA (Lepechin).
H.1044, D.46, L.66, M.82. DMLWH

S. morio Hempr; *Saxicola leucomela*, Pall.

Eastern Pied Wheatear. 白頭鵲 Pai' t'ou' weng', W. T., P.,
Tu lien k'o.

Mainly a migrant, a few staying to breed in the southerly hills and many on the Mongol border. For the spring migration in five years the dates range between March 29th and May 12th. Autumn records are too meager to be of value. They were feeding young in Mongolia from July 20th to August 16th.

- 192.—SAXICOLA ISABELLINA Cretzschmar. H.1048, D.63. W
Isabelline Wheatear.

One specimen taken in summer in Mongolia was identified by Mr. La Touche.

- 193.—PRATINCOLA TORQUATA STEJNEGERI Parrot. H.
1073, D.70, L.65, M.83. DSMLWH

P. maura (Pall).

Indian Stonechat.

A migrant. Dates range between April 8 and May 1 for the spring migration. Autumn records too few to give clue to period of passing south. Taken in reed beds or fields on plain and at Peitaiho on the coast.

- 194.—TARSIGER CYANURUS (Pallas). H.1081, D.103, L.71,
M.78. DSMLWH

Red-flanked Bluetail. 藍點阿兒 lan'-tien'-kang'-er, Paot. 呀拉子 tzu' la' tzu, or Chih' la' tzu, 藍尾兒 Ch'ing' yi' rh. P.

Arrivals in spring in eight years range from April 3 to 19 and dates last seen in spring vary from April 16 to 29. Autumn records which are much fewer fall between October 9 and 19. Common migrant, on plain.

- 195.—CHAIMARRORNIS LEUCOCEPHALA (Vigors). H.1086,
D.91. WH

White-capped Redstart.

We have one specimen taken by Dr. J. H. Ingram, April 3, 1917 in the San P'o Mts 三坡山, and another by Dr. Lewis on December 20, 1919, in the same range of mountains but over the Shansi border.

- 196.—CHAIMARRORNIS FULIGINOSA FULIGINOSA (Vigors).
H.1087, D.89, L.67, M.76. DMLW

Plumbeous Redstart. 燕石青兒 yen'-shih'-ch'ing'-er, P.

Summer resident along streams in the mountains, common in some places only. Visits to their haunts have been too irregular to get a clue to times of arrival and departure. April 22nd is the earliest and September 16th the latest record. Young were full grown on August 8th.

UNICURUS OCHRUROS RUFIVENTRIS (Viellot).

art. Mts. of S. Mongolia and N. China.

- 198.—*PHOENICURUS AUROREA AUROREA* (Pallas). H.1097, D.80, L.68, M.75. DSMLWH
 Daurian Redstart. 花紅鸚兒 *hua'-hung'-ye* (n)'-er, P.
 On the plains a rare winter resident in December, January and February. The first migrant to arrive, of the soft billed birds, usually in February a few, in my experience, all females. It is a common migrant in April and in September and October. In several winters no males were noted until March 20 to 26th.
- 199.—*PHOENICURUS ERYTHROGASTRA GRANDIS* (Gould). H.1101, D.81. WH
 Gùldenstadt's Redstart.
 A rare winter visitor, rarely seen in the song-bird market. It has been seen as early as November 11th and only two or three times later. The only one seen wild was at the Western Tombs, a male, January 23rd 1923, haunting a vine covered thicket near an unfrozen pool.
- 200.—*PHOENICURUS ALASCHANICA* Przewalski. H.1103, D.83. WH
 Przevalski's Redstart.
 A single specimen, taken December 20, 1919, over the Shansi border in the hills southwest of Paotingfu, by Dr. Charles Lewis. May occur in the Chihli hills near by.
- [201.]—*PHOENICURUS FRONTALIS SINAE* Hartert. P.2167 No. 1104.
 Dr. Richmond thinks this may occur here.
- 202.—*LUSCINIA CALLIOPE* (Pallas). H.1112, D.99, L.70, M.81. DSMLWH
Calliope calliope kamtschatkensis (Gmelin).
 Siberian Ruby-throat. 紅點鸚兒 *hung'-tien'-k'e'-er*, (male), 白點鸚兒 *pai'-tien'-k'e'-er*, (female), P., Paot.
 Common migrant in May and in September and October on the plain.
- (203.)—*LUSCINIA AKAHIGE* (Temminck). H.1120, D.98, M.79. DM
Erythacus akahige Temm.
 Japanese Redbreast.
- (204.)—*LUSCINIA SIBILANS* (Swinhoe). H. 1123, L. 20. L.
 Swinhoe's Robin.
- 205.—*LUSCINIA CYANE* (Pallas). H. 1124, D. 105, L. 19, M. 77. DSMLWH
Larvivora cyane (Pallas).
 Siberian Bluechat. 藍尾巴根子 *lan'-i'-pa-ken'-tzu*, P., Paot.
 黑老婆兒 *hei' lao' p'o' er*.
 Fairly common spring migrant, during five years in May only. No records in field or market for the autumn.
- 206.—*LUSCINIA SVECICA ROBUSTA* (Buturlin). H.1129, D.94, L.69, M.80. DSMLWH
Cyanosylvia suecica robusta (Buturlin).
 Red-spotted Bluethroat. 藍點鸚兒 *lan'-tien'-k'e'-er* P., Paot.
 Fairly common spring migrant on plain in May. Two records in October 1915 and 1923.

FAMILY—ACCENTORIDAE—ACCENTORS.

- 207.—*PRUNELLA COLLARIS ERYTHROPYGIUS* (Swinhoe).
H.1154, D.211, M.84, L.82. DSMLW

Alpine Accentor.

One specimen only from Ch'inwangtao ex La Touche's collection is in our possession and though we have constantly looked for this bird in the Western Mountains we have never met it. It is dated January, 1914. Another cageworn specimen in the market in April, 1924, was said to have been taken in mountains North of Peking.

- 208.—*PRUNELLA MONTANELLA* (Pallas). H.1161, D.218, L.81, M.85. DMLWH

Mountain Accentor. 鈴蟻眉子 Ling' tang' mei' tzu P. 土眉子 T'u' mei' tzu. P.

Abundant winter resident in brushy mountains and at the foot of the hills on the plain. Our earliest records are in December and the latest date in spring is April 24th but they are of little positive value for determining time of arrival and departure from lack of opportunity for continuous observation in the hills. It is a common migrant on the plain in April, when its song becomes quite noticeable.

FAMILY—TROGLODYTIDAE—WRENS, DIPPERS.

- 209.—*TROGLODYTES TROGLODYTES IDIUS* (Richmond).
H.1189, D.1219, M.55, L.26. DMLWeWH

Japanese Wren. 鹽鶯球兒 lü'-fen'-ch'iu'-er, Paot. 水石花兒 shui' shih' hua' 'rh. 山鵲兒 Shan' kuo' kuo' 'rh. W. T.

Rare summer and less rare winter resident in the mountains or near warm waters on the plain. Heard its beautiful song, much louder than one would expect from so small a bird, on July 6th in a mountain gorge near Western Tombs. It was also seen at Peitaiho in the marshes, August 24th.

- 210.—*CINCLUS PALLASII PALLASII* (Temminck). H.1214, D.41. WH

Pallas' Dipper. (Water ousel) 水黑老婆 Shui' hei' lao' p'o'. P., Eastern Tombs.

This Dipper has not hitherto been recorded nearer than Manchuria and Korea. A strange fact inasmuch as we have found it a fairly common resident all the year by clear mountain streams everywhere in the western mountains and as far east as the Eastern Tombs. Our specimens agree in coloration and larger size of bill, with Hartert's description of *C.p. souliei* and the wing measure is between *pallasii* and *souliei* according to Hartert but within the measurements given by Weigold for *souliei*. Dr. Weigold, however, changed my labels from this to *pallasii* for College museum specimens.

FAMILY—HIRUNDINIDAE—SWALLOWS.

- 211.—*CHELIDON RUSTICA GUTTURALIS* (Scopuli). H. 1221, D.389, L.114, M.42. DSMLWH

Hirundo rustica gutturalis Scopuli.

The Swallow. 家燕兒 chia'-ye(n)'-er, P., Paot.

Abundant summer visitant on the plain and in hills. In sixteen years the earliest appearance in Spring was March 22 (four years' arrivals were in March) and the latest was April 17. The latest records in fall range from Sept. 11th to Oct. 21st. They breed commonly in cities and towns flocking by myriads to the reedbeds in September, preparatory to the flight south.

- 212.—CHELIDON RUSTICA TYTLERI (Jerdon). H.1222, D. 392, L.115. LWH
(Tytlér's swallow.)

Rare migrant on plain. Have never found it breeding but have one record of June 8th near Peking and one of July 31st (5 birds) in Mongolia. With these two exceptions all records in five years are for May, September and October.

- 213.—CHELIDON DAURICA NIPALENSIS (Hodgson). H. 1224, D. 394, L. 116, M. 43. DSMLWH
Red-rumped Swallow. 花燕兒 hua'-ye(n)'-er, P.

Abundant migrant and summer visitor everywhere, but more common breeder in Kalgan and Mongolia than further south. Earliest record in twelve years, March 29th and latest May 26th, 1918. Nests at Peitaiho and everywhere in June. The last appearance in fall for eight years records varied from August 30th to October 12th, late in September being the average date for disappearance.

- 214.—HIRUNDO URBICA MINOR subsp nova? H.1230, D.397, L.111, M.46. W
Cf. *Chelidon urbica whiteleyi* (S). *Chelidon lagopoda* (Pall).
House Martin.

The name house martin seems a misnomer as it is found here only in remote mountains with high rock cliffs and running water. It is a summer resident in colonies across the province from Shanhaikuan to Hsiao' Wu' T'ai Shan. We have no clue to times of arrivals and departure. This seems a new subspecies much smaller than *H. urbica urbica* or *H. urbica whiteleyi*. One male specimen at hand June 16, 1918, San Po Mts. and another, sex unknown, measures as follows, the measurements of *H. urbica whiteleyi* being given in parenthesis. Wing 94,97 mm. (110—112); Culmen 7, 8 (9); tars. 9, 10, (9—11.5); tail 48, 43 (65—68). Fork in tail 7,4, deep (10).

- (215.)—HIRUNDO URBICA WHITELEYI (S). H.1230, D.397, L.111, M.46 DSML

Probably this name was applied to the preceding by former observers or it may be that this large type passes through on migration.

- 216.—RIPARIA RIPARIA IJIMAE (Lönnerberg). H.1236, D.400, L.112, M.44. DSMLWH
Sand Martin. 土燕 T'u' yen' P.

Abundant migrant at times on plain where mud flats occur. May and August at Peitaiho, Tientsin and Wen An Wa when flooded. It summers in the Mongolian border where nests in very low banks were noted. It was seen April 22nd, 1921 at Tz'u Chou in the southern part of the province and October 6, 1923, at Peitaiho. June, 1924, in Eastern Mts. on the Lan R.

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- 217.—RIPARIA RUPESTRIS (Scopuli). H.1239, D.402, L.113, M.405. DSMLWH

Ptyonoprogne rupestris (Scopoli).

Crag-martin. 石燕 shih'-yen', P., P. Ta.

Fairly common summer resident around highest peaks and in deep gorges in the mountains everywhere.

- PITTA NYMPHA (Temminck and Schlegel). H.p. 2178. W
Pitta.

Probably the pitta has no right to a place in the list of Chihli birds. A specimen was brought to the taxidermist's shop in the summer of 1920. It was said to have been captured in reed beds near Peking. Its plumage did not show signs of cage wear, but one toe was missing and the nails were long as though it had lived in a cage. It is found in Anhui and may have been brought from there.

ORDER—CYPSELI—SWIFTS.

FAMILY—CYPSELIDAE—SWIFTS.

- 218.—APUS APUS PEKINENSIS (Swinhoe). H.1245, D.611, L.147, M.39. DSMLWH

Micropus pekingensis (S) *Cypselus pekingensis* Swinhoe.

Swift. North China Swift. 野燕 yeh'-yen', P., Paot.

Abundant summer visitor, around tile roofed towers and walls of cities. In 16 seasons the arrivals noted were from April 1st to 23rd with one record as late as May 3rd. They disappear from Peking City where they breed, early in August, but are seen outside, migrating, as late as October 20th (once) and on November 19th, 1915 a live swift apparently benumbed but perfectly sound in wing and limb, was taken from a hole in a wall that masons were repairing. They were rare in the summer in Mongolia. It is well named *Pekinensis* as it is the most abundant bird in the city.

- 219.—APUS PACIFICUS (Latham). H.1251, D.615, L.148, M.40. DSMLWH

Micropus pacificus Lath. *Cypselus pacificus* Lath.

Siberian Swift. (Large White-rumped Swift).

Spring and fall migrant on the plains, a summer resident in the mountains and in Mongolia. In ten years records the earliest seen was April 10th and the latest September 3rd, both at Peitaiho. While it comes in large loose drifting flocks at all seasons it is not nearly so abundant as the Peking swift.

- 220.—CHAETURA CAUDACUTA CAUDACUTA (Latham). H.1253, D.617, L.149, M.41. DSMLW

Acanthyllis caudacuta (Latham).

Needle-tailed Swift (Spine-tailed Swift). 山燕子 Shan'-yen'-tzu.

Have watched for this bird for years and have seen it but once, September 13th, 1920; many hundreds in a loose flock, were soaring high in the fog of the mountains, occasionally coming down to skim the bottom of the valley near Chai T'ang, with tremendous speed. They were seen also in the Western Hills by Mr. D. R. Wickes by hundreds on August 2, 1917.

ORDER—CAPRIMULGI—GOATSUCKERS.

FAMILY—CAPRIMULGIDAE—GOATSUCKERS.

- 221.—CAPRIMULGUS INDICUS JOTAKA (Temminck and Schlegel). H.1267, D.620, L.150, M.37. DSMLWH
 Indian Nightjar. 點樹皮 T'ieh'-shu'-p'i', P. 鬼鳥. Kuei'-niao' P.
 Rare on plains and at seacoast. In four years, records are
 May 29th, May 31st, August 31st, September 19th.
 (222)—CAPRIMULGUS STICTOMUS Swinhoe. M.38. DM

ORDER—UPUPAE—HOOPOES.

FAMILY—UPUPIDAE—HOOPOES.

- 223.—UPUPA EOPS SATURATA (Lönnerberg). H.1276, D.669, L.146, M.49. DSMLWH
 Hoopoe, 呼嗶嗶 hu'-po'-po', Paot., 山鵲 shan'-ku'-ku', W. Tombs. 山和尚 Shan'-ho'-shang', P., W. T.
 Resident. A very few stay in Peking, and in the sheltered groves of the foothills all winter. Migrants arrive late in March and April and it is a very common summer visitor in Mongolia, probably not wintering there. A few breed in the city and elsewhere on the plain. Thirteen years have numerous records in spring and some in summer but in only two years are there October and November records. Many records in August. Fledglings in April and May.

ORDER—CORACIAE—ROLLERS OR BROADBILLS.

FAMILY—CORACIDAE—BROADBILLS.

- 224.—EURYSTOMUS ORIENTALIS CALONYX (Sharpe). H.1281, D.665, L.145. LWH
Eurystomus orientalis.
 Indian Broadbill. 老鵲 lao'-kua'-ts'ui', W. Tombs, P.
 A summer resident at the Western Tombs, but very rare. Dates are May 9th, May 18th, July 5th to 13th, 1923. Mr. Hubbard secured it at the Western Tombs on May 21st, 1919. Three specimens have been shot in cedar groves near Peking by Chinese friends—in spring, as they remember. In the E. T. forest on June 20, 1924, young birds were well feathered, but not flying.

ORDER—HALCYONES—KINGFISHERS.

FAMILY—ALCEDINIDAE—KINGFISHERS.

- 225.—CERYLE LUGUBRIS GUTTULATA Stejneger. H.1285, D.659. W,
Ceryle lugubris (Temm). *Megaceryle l. guttulata* (Stej.)
 Himalayan Pied Kingfisher. (Japanese pied Kingfisher).
 水蔥花兒 Shui'-ts'ung'-hua'-rh. P.
 Probably resident on warm streams in the southern part of the province. March 5th 1921, near P'eng Ch'eng, Tz'u' Hsien, saw three. A pair was nesting, and the female had eggs 5/8 of an inch in diameter. On April 13th, 1923, a glimpse was caught of a bird that may have been the pied Kingfisher beyond Nank'ou Pass near Chi Ming Shan. I have no means as yet of determining whether this is barred heavily and distinctly enough to be considered the Japanese or is indeed the Himalayan form.

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- 226.—ALCEDO ISPIDA BENGALENSIS Gmelin. H.1289, D.657, L.144, M.48. DSMLWH

The Kingfisher. 翠雀兒 ts'ui'-ch'iao'-er, P., Paot., 鸛 li, 魚狗 yü'-kou', 天狗 t'ien'-kou', 水狗 shui'-kou', 魚虎 yü'-hu', P.Ts.

Uncommon summer visitor staying all the winter on warm streams near the hills as at P'ing Ku Hsien, Western Tombs, Jade fountain, etc.

- 227.—HALCYON PILEATA (Boddaert). H.1290, D.662, M.47. DSMWH

Black-capped Kingfisher. 紫喉嘴 ch'in'-chiao'-tsui', P. 喜雀 Hsi'-ch'iao'-ts'ui'. W.T.

Summer resident along wooded streams. It is said sometimes to nest in holes in trees. Fairly common. Found young just hatched July 7, 1923 at Western Tombs, in holes in banks of streams; they were flying July 18. (W). A pair bought in market were kept in captivity one summer. Have never seen wild. (H).

- [228.]—HALCYON COROMANDA MAJOR T. & S. H.1291, D.660. Ruddy Kingfisher. Middle and North China.

ORDER—PICI—THE WOODPECKERS.

FAMILY—PICIDAE—WOODPECKERS.

- 229.—PICUS CANUS JESSOENSIS Stejneger. H.1303, D.655, L.138, M.193. DSMLW

Picus canus perpallidus Stejneger *Gecinus canus* Gmelin. Pale Grey-headed woodpecker. 香嘴打木 hsiang'-pen'-ta'-mu'. P.

In 1896 a Peking specimen sent to the United States National Museum was identified as *P.c. perpallidus*. Mr. La Touche considers those taken in the northeast part of the province to be *P.c. jessoensis*=*perpallidus*. From the descriptions alone without others for comparison we are unable to distinguish this from the next. (W.) July 7, 1924, a male specimen shot at Pei. is distinctly *jessoensis*. (H).

- 230.—PICUS CANUS ZIMMERMANNI Reichenow. H.1304, D.655, L.138, M.193. DSMLWH

Grey-headed Green Woodpecker. 嘴打木 pen'-ta'-mu', P., Paot., 香嘴打木 hsiang'-pen'-ta'-mu', P.

The Green and the Pied woodpeckers are the most common of the family. The Green is found everywhere where there are trees on the plain and lower hills but not noticed at all in the higher mountains. The loud whistle call begins to be heard late in January and continues through Feb. and March. All the woodpeckers are resident. Without sufficient material for comparison Dr. Weigold considered our Peking bird probably to be *P.c. zimmermanni*, suggesting that both *zimmermanni* and *jessoensis* might occur, as we seem to be on the border of the range between them.

- 231.—*DRYOBATES MAJOR TSCHERSKII* (Buturlin). H.1325, D.625. WH
Pied Woodpecker.

Dr. Richmond considers our bird to be *D. m. tscherskii*, without having seen it, but I am unable to determine whether it is this or the next, *D. m. japonensis*. My specimens at hand are from the Peking market so that the exact geographical source is uncertain. One with the characteristic clear white ear covers and white under parts was seen in the Peking taxidermist's shop, but it is not available for study. (W). Two were taken at Peitaiho, April 14, and June 20, 1924, (H).

- 232.—*DRYOBATES MAJOR JAPONENSIS* Seebohm. H.1326, D.625, L.140. LW
Great Spotted woodpecker. 奥摩打木 Ch'ou'-pen'-ta'-mu'
花摩打木 hua'-pen'-ta'-mu'.

A specimen from Chihli was noted in the public gardens museum at Hopei, Tientsin and Mr. La Touche reports it as fairly common in northeast Chihli. Market specimens also seem to have the characteristics of this form.

- 233.—*DRYOBATES CABANISI CABANISI* (Malherbe). H. 1330, D.632, L.141, M.189. SMLWH
Chinese Pied Woodpecker. 奥摩打木 ch'ou'-pen'-ta'-mu', P.
花摩打木 hua'-pen'-ta'-mu', P.

La Touche says that this is the South China bird and calls his Chingwangtao bird *Dendrocopus major luciani* (Malherbe). Dr. Richmond considered that *luciani* is a synonym of *cabanisi*, but Mr. La Touche points out differences. This pied woodpecker is the most common of the family wherever there are trees on plains and in foothills, but was not noticed in the higher mountains. Associates with the Green woodpecker. Resident.

- 234.—*DRYOBATES LEUCOTOS SINICUS* (Buturlin). H.1344, D.641. WH
White-backed Woodpecker.

Our hunter friends from the Eastern Tombs occasionally bring in specimens of this bird and Dr. Weigold found it there but we have no evidence as to its abundance. The single specimen now in hand is dated August 4th, 1916. Another is December 27, 1917. (W). Another still, December 25, 1917. (H).

- 235.—*DRYOBATES HYPERYTHRUS SUBRUFINUS* (Cabanis and Heine). H.1365, L.139, M.191. DSMLW
Brown-bellied Woodpecker.

We have five or six specimens taken in the western mountains. The only one I have shot myself was killed September 8th, 1920, deep in the Western Mountains four or five day's journey from Peking, a young male. It is rare and we have no evidence that it remains all the year as do the other woodpeckers.

- 236.—*DRYOBATES PYGMAEUS SCINTILLICEPS* (Swinhoe). H.1366, D.646, L.142, M.190. *lyngipicus scintilliceps* (Swinhoe). *Yungipicus p. semi-coronatus* (Licht) DSMLWH
Swinhoe's Pigmy Woodpecker.

Less common than the Pied woodpecker, but easily found on the plain and in hills where there are large, old trees, all the year.

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- 237.—*DRYOBATES KIZUKI* SEEBOHMI (Hargitt). H.1368, D.648. W

Iyngipicus seebohmi, Hargitt.
Japanese Pigmy Woodpecker.

A taxidermist, Mr. Ch'en Te Kuang, while collecting for Dr. J. G. Anderson in the Eastern Tombs, saw several woodpeckers smaller than our Pigmy and differently marked. He finally secured for me a specimen, December 1st, 1922, and it proves to be this species, probably the first to be reported in China.

- 238.—*DRYOCOPUS MARTIUS MARTIUS* (Linnaeus). H.1378, D.623. M.192. SMWH
Great Black Woodpecker. 黑嘴打木 hei' pen' ta' mu', P.

Several specimens have been brought in from the Eastern Tombs with very varying amounts of red on the crown. When hunting deer in the forest north of the tombs this bird was seen occasionally in the distance in midwinter.

- 239.—*JYNX TORQUILLA JAPONICA* Bonaparte. H.1387, D.656, L.143, M.194. DSMLWH

Wryneck. 蛇皮鳥 shē-p'i'-niao', P., Paot.

Not common migrant. Records in six years are all early in May except one of Aug. 28th at Wen An Hsien. (W). Two specimens were shot, April 30, 1920, one April 22, 1924, at Paotingfu. (H).

ORDER—CUCULI—CUCKOOS.

FAMILY—CUCULIDAE—CUCKOOS.

- 240.—*CUCULUS CANORUS TELEPHONUS* Heine. H.1390, D.670, L.151, M.195. DSMLWH

Cuckoo. 喀咕 k'o'-ku', P., Paot.

Abundant summer resident, especially around reed beds where it finds the nests of the Reed warbler in which to deposit its eggs. We are told that it also imposes on the Azure winged tree-pie. In eleven years it arrived between May 17th and June 5th. In six autumn seasons recorded it was last seen or heard from Aug. 29th to Sept. 4th.

- 241.—*CUCULUS OPTATUS* Gould. H.1392, D.671, L.152, M.196? *C. saturatus* Hodgson. SM? LW

Himalayan Cuckoo 喀咕 K'o'-ku' ?

This small, dark, heavily and distinctly barred cuckoo was identified for us by Dr. Weigold. It seems to be rare as we have secured but few specimens.

- [242.]—*CUCULUS INTERMEDIUS INTERMEDIUS* Vahl. H.1393, D.672.

Grey-headed Cuckoo.

Dr. Richmond says should occur.

- 243.—*CUCULUS MICROPTERUS MICROPTERUS* Gould. H.1394, D.673, M.197. MWH
 Indian Cuckoo. 光棍兒好過 kuang'-ku(n) 'er-hao'-kuo'. 光棍兒有鉅 kuang'-ku(n) 'er-pei'-ch'u', Paot. 花喀咕 hua'-k'o'-ku',
 Rare summer resident, noted between May 19th and July 19th in two years. (W.) Observed annually at Paotingfu. Contrary to Dresser's statement that its call is "only heard during the day", I have heard the unmistakeable four notes, once at 10.45 p.m. once at 1.30 a.m. and once at 2.30 a.m. I also have evidence that this form builds its own nest and rears its young. (H).
- 244.—*CUCULUS FUGAX NISICOLOR* Blyth. H.1395, D.676. W
 Hodgson's Hawk Cuckoo.
 One specimen was brought to the taxidermist shop by the curator of the museum in the Catholic school at the Shun Chih Men in Peking, on June 19th, 1919., and indentified as *C. sparveroides* by Dresser's Manual, but according to Hartert it is a mistake and must be *C. fugax nisicolor*.

ORDER—STRIGES—OWLS

FAMILY—STRIGIDAE—OWLS.

- (245.)—*NYCTEA NYCTEA* (Linnaeus) H.1398, D.684, L.156. L
Nyctea scandiaca L.
 Snowy Owl.
 Mr. La Touche is the only one who has recorded it so far as we know.
- 246.—*BUBO BUBO KIAUTSCHENSIS* Reichenow. H.1409, D.698, L.155, M.32. DSMLWH
Bubo ignavus subspecies. *Bubo maximus* Sibb.
 Eagle Owl. 貓頭鷹 mao'-t'ou'-ying', P., Paot., 角鴞 chiao'-chih', 怪鴞 kuai'-chih', 老鴞 lao'-t'u', P.Ts.
 Not very common resident, coming on the plains in winter and offered occasionally in the markets of Peking.
- 247.—*OTUS JAPONICUS* Temminck & Schlegel. H.1430, D.693, L.157, M.33. DSMLWH
Scops stictnotus, Sharpe.
 Scops Owls. 夜貓子 yeh'-mao'-tzu, P., Paot., 鴞鴞鳥子 kua'-kua'-niao'-tzu, W. Tombs.
 Not very common. Specimens were identified by Dr. Richmond and Dr. Weigold. They were taken Oct. 1st 1897.
- 248.—*ASIO OTUS OTUS* (Linnaeus). H.1431, D.688, L.153, M.35. DSMLWH
Otus vulgaris Fleming. *Strix otus* L.
 Long-eared Owl.
 My only records are March 26, Nov. 5 and 12, 1896; April 9, Paotingfu; April 17th, Peking. Uncommon migrant. (W).
- 249.—*ASIO FLAMMEUS FLAMMEUS* Pontoppidan. H.1435, D.689, L.154, M.36. DSMLWH
Asio accipitrinus (Pallas). *Otus brachyotus* D & O.
 Short-eared Owl.
 Not common, but several specimens have been procured. Paotingfu, Dec. 13, 1923, a female, (H).

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- 250.—NINOX SCUTULATA SCUTULATA (Raffles). H.1440, D.705, L.159, M.31. SMLW
 Hairy Owl. (Brown Hawk-owl.)
 In 1917 one or two were seen July 30th, 31st, Aug. 2nd and 4th. May 11th, 1920, shot one.
- 251.—ATHENE NOCTUA PLUMIPES Swinhoe. H.1462, D.708, L.158, M.30. DSMLWH
Athene plumipes Swinhoe.
 Eastern Little Owl. (Swinhoe's owlet).
 Rather more common than the other owls in spring and fall on the plain and in the hills near. My records are April 6th and 11th, 1916, May 17th and 28th, 1917, and April 16th, 1920 for the spring. In the fall Sept. 1st to 25th, 1897 and exactly the same dates in 1898, Sept. 14th, 1899, Sept. 9th to Oct. 9th, 1903 and Dec. 27th in Nankow pass, 1913.
- 252.—GLAUCIDIUM PASSERINUM ORIENTALE Taczanowski. H.1466, D.703. W
 Pigmy Owl. 烏丫環 Niao'ya' huan'.
 Two specimens have been brought me by hunters from the Eastern Tombs in winter. This seems to be the first record for China.
- (253.)—STRIX URALENSIS HONDOENSIS (Clark). H.1478, D.680. D
 Ural Owl. A specimen from Peking described in "Oiseaux de Chine" as *Ptynx fuscescens*, seems to be *S. u. hondoensis*, otherwise appearing in Japan.
- 254.—STRIX ALUCO NIVICOLA (Blyth). H.1486, D.681, M.34. DSMWH
 Himalayan Wood Owl.
 This owl was identified by Dr. Weigold in the Peking University Woman's College museum.

ORDER—ACCIPITRES—HAWKS, EAGLES, VULTURES.

FAMILY—FALCONIDAE—FALCONS.

- (255.)—FALCO PEREGRINUS CALIDUS Latham. H.1497, D.764', L.177, M.13. DSML
 Peregrine Falcon.
- 256.—FALCO CHERRUG MILVIPES Jerdon. H.1511, D.762, L.176, M.14. DSMLWH
 Saker.
 This is not very common in the falcon market where it is much prized.
- [257.]—FALCO SUBBUTEO JAKUTENSIS (Buturlin) H.1521, cf. D.769. Hobby. Kleinschmidt reports it from N. China on migration.
- 258.—FALCO SUBBUTEO USSURIENSIS Domaniewski. H.p. 2200, D.769, L.178, M.15. DSMLWH
 Hobby.
 Dr. Weigold identified a Hobby in our collection but was uncertain as to the subspecies.

- 259.—*FALCO COLUMBARIUS INSIGNIS* (Clark). H.1524, D.768, L.179, M.16. DSMLWH

Merlin. 梁子 to'-tzu, P. 冷梁子 Leng'-to'-tzu.

Common in migrations and a few stay in or near the foot-hills all winter, as it was taken at the Western Tombs Jan. 2nd to Jan. 8th, 1919.

- 260.—*FALCO VESPERTINUS AMURENSIS* Radde. H.1528, D.772, L.180, M.18. DSMLWH

Falco amurensis D & O. *Falco vespertinus* Radde.

Eastern Red-legged Falcon. 青鷹 ch'ing'-ying'. P. 青燕子 ch'ing'-yen'-tzu P. 鵞鵝鷹 Ma'-chê'-ying', P.

Often abundant on migrations, a few pairs remaining to breed both on the plain and in the hills, in large trees. During eight seasons earliest records were from April 4th to May 3rd and "last seen" dates ranged from Sept. 30th to Oct. 22nd. In summer of 1923 they were breeding up to about 3,000 ft. at base of Hsiao Wu T'ai Shan.

- 261.—*FALCO NAUMANNI PEKINENSIS* Swinhoe. H.1530. D.774, M.19. SMWH

Lesser Kestrel.

One specimen only, a male, shot near Paotingfu April 8th, 1919. Measurements:—Culmen 17mm; wing 241; tail 155; tarsus 160. (H)

- 262.—*FALCO TINNUNCULUS JAPONENSIS* (Temminck and Schlegel). H.1535, D.773, L.181, M.17. DSMLWH

Tinnunculus japonicus Schlegel.

Kestrel.

Found all the year but most common in spring and fall. Seen at Paotingfu and Western Tombs in January; from the foot to the top of the Western mountains in June and July. Occurrences on the Peking plain in migration seem to begin from March 13th to April 9th and dates last seen were from Sept. 14th to Oct. 16th in five years records.

FAMILY—AQUILIDAE—EAGLES, BUZZARDS, KITES, HAWKS, ETC.

- 263.—*AQUILA CHRYSÆTOS DAPHNEA* Menzbier. H.1539, D.737, L.161, M.3. DSMLWH

Golden Eagle. 紅頭鵟 Hung'-t'ou'-tiao' 潔白鵟 Chieh'-pai'-tiao' P.

This last name is given to the Golden Eagle perhaps partly by mistake and partly with malice prepense in order to sell the tail for the high price which the tail of the Sea Eagle brings for making of fans.

I have a fine specimen taken at the Western Tombs in Jan. 1923 indicating that it spends the winter here and I believe it is resident, though I have no certain records for the summer. Eagles seen in June, July, August and September may have been *A. heliaca* or *A. maculata*. It was seen at Nankou Jan. 8th, 1910; (W), and was taken at the Western Tombs Jan. 1st, 1919, (H).

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- 264.—*AQUILA HELIACA HELIACA* Savigny. H. 1541, D. 735.
Imperial Eagle. W

My only specimen or record is dated in the autumn of 1919; a fine adult male was brought in dead to our taxidermist shop.

- 265.—*AQUILA NIPALENSIS NIPALENSIS* Hodgson. H. 1548,
D. 733, L. 162. DMLW

Aquila bisfasciata Gray. *Aquila amurensis* Swinhoe.

Steppe Eagle 大花 鵟 Ta' hua' tsao' tiao' P.

In August 1917, what we supposed to be this eagle were very common in Mongolia and a few were noted at Kalgan. A specimen brought to the taxidermist's shop seems to be this. Wing 62 cm., Culmen 5.9, tars. 10.9. It is marked male, May, 1911.

- 266.—*AQUILA MACULATA* (Gmelin) H. 1549, D. 731, L. 163.

. *Aquila clanga* Pallas.

DMLW

Great Spotted Eagle 小花 鵟 Hsiao' hua' tsao' tiao'.

Judging from the numbers of specimens brought in, this is the most common of our eagles. It is probably resident in the mountains but in spring and fall eagles are seen migrating over Peking too high for identification, probably including the Golden, the Steppe, and this greater Spotted Eagle most commonly. They are very common in Mongolia in summer but I have not killed them and determined the exact species. One skin evidently dried for a long time was seen in the market at the Western Tombs, February 20th, 1920.

- 267.—*AQUILA POMARINA SINENSIS* subsp. nov. ? W

Aquila naevia Brisson? M. 6?

Chinese Lesser Spotted Eagle 小花 鵟 Hsiao' hua' tsao' tiao'.

There have been two or three specimens mounted at the taxidermist shop in Peking. The only one at hand has the following measurements. Wing 40 cm., tarsus 5.8 cm., tail 24 cm., cere 10 mm., front of cere to tip 30 mm., whole culmen measured with dividers 37 mm. Thus much smaller than *A. p. pomarina*. The seventh primary 70 mm. shorter than the longest and almost no narrowing of outer vane toward the tip as in *A. p. pomarina*. The plumage above and below is rich dark glossy brown. On the back and rump slightly and on scapulars and wing covers heavily tipped with creamy buff. The basal two thirds of scapulars and inner secondaries have two to four irregular pure white bars one cm. wide on both vanes, covered by the long brown tips. The whole head and neck (except before and behind the eye) and all lower parts are strikingly striped with the same rich creamy buff, inclining to reddish rusty on throat and sides of neck. The stripes are fine at base of bill gradually increasing to 5 to 8 mm. wide on breast and belly to vent. Ear covers plain dark brown. Wing quills blackish brown slightly tipped with rusty. Tail lighter brown, plain, middle feathers slightly tipped with rusty. Under tail covers rusty cream with obsolete brown sprinkling. Tarsus feathered half way down with mottled cream and light brown feathers. Bill black, dried cere and legs pale yellowish. Another specimen purchased alive in the market, July 5th, 1924, has the wing 46 cm, tars. 6.5 cm, cere, 14 mm, front of cere to tip 29 mm, culmen 40 mm, iris dark brown, cere light bluish horn, blackening toward nostrils, bill black, legs light bluish horn, with a tinge of yellow on lower tarsus.

- 268.—**BUTEO FEROX HEMILASIUS** Temminck and Schlegel.
H.1557, D.724, L.171, M.9. DMLWH
Buteo leucocephalus Hodgson. *Buteo aquilinus* Blyth. *Archibuteo hemiptilopus* B.
Upland Buzzard 豪豹 hao'-pao', 花豹 hua'-pao', P., Paot.
Resident in the hills and I have met it once on the plain at Te hsien, Shantung. My records are not numerous. Twice seen at Nankow and four or five times at the Western Tombs. Dates are all in Dec., Jan., Feb., July and October. A fine specimen of young female was purchased in Peking market apparently just caught and in perfect condition, in Sept. The whitish predominates on head, throat, breast and belly.
- 269.—**BUTEO BUTEO JAPONICUS** (Temminck & Schlegel),
H.1564, D.721, L.170, M.10?
Buteo plumipes Hodgson. *Buteo asiaticus*? Lath. *B. vulgaris*. DMLWH
The Buzzard 土豹 T'u' pao'.
Several specimens brought in from the market were identified first by Dr. Weigold. It is probably a resident in the hills and near.
- 270.—**BUTEO LAGOPUS PALLIDUS** (Menzbier). H.1566, D.727 W
Archibuteo lagopus (Gmelin).
Rough-legged Buzzard.
A fine specimen was captured in the City by Mr. Charles Ogilvie in the autumn and another was brought in by a hunter and is now in The Hui Wen Middle School museum.
- 271.—**CIRCUS SPILONOTUS** Kaup. H.1570, D.716, M.26. DMWH
Eastern Marsh-Harrier 白尾巴 棍子 Pai' i' pa ken' tzu, P.
One specimen in my hands is dated May 3rd, 1920, another is undated from the Peking taxidermist shop, brought in by a hunter. Mr. Hubbard also has secured it.
- 272.—**CIRCUS AERUGINOSUS AERUGINOSUS** (Linnaeus).
H.1571, D.715, L.169. LWH
Marsh Harrier 白尾巴 棍子 Pai' i' pa ken' tzu, P.
Specimens seen in taxidermist shop but no dates. Field notes are numerous for spring and fall as occurring in marshy places on the plain and at the coast but do not distinguish between this and *C. spilonotus*, and also probably, sometimes, the female of *C. cyaneus*. (W).
Two specimens were taken at Peitaiho, Oct. 1st, 1917 and Sept. 1st, 1919. (H).
- 273.—**CIRCUS MELANOLEUCUS** (Forster). H.1573, D.720.
L.168, M.28. DSMLW
Pied Harrier 喜雀 鷹 Hsi' ch'iao' ying', P.
Most common as a migrant but seen at Nankow two years in Jan. and at Tsing Hua College once on Dec. 17, and again in higher mountains to the north of Peking near Yen Ch'ing Chou late in Dec.
Spring dates on the plain in seven years range from April 6th to May 6th and no date later until fall; and from Aug. 26th to Oct. 28th with one of Nov. 9th for fall migration.

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- 274.—CIRCUS CYANEUS CYANEUS (Linnaeus). H.1574, D.719, L.167, M.27. DMLWH

Hen Harrier 灰鵟 Hui' ying' (male), Pai' ch'ua (female).

Spring and fall migrant passing on the plain mainly in April and from Sept. 1st to Oct. 19th. But it is seen occasionally in winter in the hills and was seen June 20th and 21st on the Paotingfu Lakes. What I think was this bird was seen at the Western Tombs in July so that it probably breeds here occasionally.

- (275.)—CIRCUS MACROURUS (Gmelin). H.1576, D.718, M.29. DM

Pale Harrier.

- 276.—ACCIPITER GENTILIS SCHVEDOWI (Menzies). H.1580, D.745, L.172, M.22. DSMLWH

Astur palumbarius, (L)

Goshawk 黃鵟 huang'-ying' (female), 鵟 鶯 chi'-ying' (male), P. 鶯 ying, P.Ts.

This is the commonest hunting falcon in use here and is sold in the markets or carried on in numbers for sale in Tientsin whence it is said to go to the Indian market. It was seen on the Mongol plain on July 26th and 27th and I believe the young birds sold in market for falconry are brought from there. My few field records are once in May and once in October.

- 277.—ACCIPITER NISUS NISOSIMILIS (Tickell). H.1586, D.748, L.173, M.23. DSMLWH

Sparrow Hawk 鷂子 yao'-tzu (female), 鵟 鶯 hsi'-hsiung' (male), P.

This hawk is sometimes abundant on migrations in April and May and Sept. and October or Nov. A good many stay on the plain in the winter and a few through the summer apparently, as we have July and Aug. records for Peitaiho, and May and June for Peking.

It is much used for catching small game.

- 278.—ACCIPITER GULARIS (Temminck & Schlegel). H.1594, D.749, L.174, M.24. DSMLWH

A. stevensoni Gurney. A. virgatus D. & O.

Besra Sparrow Hawk 松兒 sung'-er, 松子 鶯 sung'-tzu-ying (male), 鶯 (?) 鶯 pai'-hsiung' (female), P.

This sparrow hawk is not quite so common in the markets as the two preceding but is often offered for sale in May and September and October when recently caught. I have seen it but twice wild, on October 10th at Western Tombs, 1919 and at Western Hills, 1922.

- [279.]—ACCIPITER SOLOËNSIS Horsfield, H. 1595. Breeds in China North to Tientsin (Hart.)

- 280.—MILVUS LINEATUS (Gray). H.1605, D.753, L.166, M.21. DSM? LWH

Black-eared Kite 鵟 鶯 yao'-ying', P., Paot., 老 鵟 鶯 lao'-yao'-ying', P.

Records of 17 years show the kite to occur every month in the year, but it is least common in June, July and August. Very few breed here on the plain. At other times they act as scavengers in the cities and gather in great "rookeries" in the palace grounds for winter nights, going to the country through the day to hunt.

- 281.—*HALIAEETUS ALBICILLA* (Linnaeus). H.1606, D.739, L.165, M.7. DSMLW
Sea-eagle. 海白鷗 Chieh'-pai'-tiao' P.
Aug. 7th, 1919, in the high mountains north of Peitaiho I saw what seemed to be this great sea eagle but have never seen it either in the market or elsewhere in the interior. In the mountains North of Peking I once saw a bird that I suspected to be this but was probably mistaken.
- (282.)—*HALIAEETUS NIGER* Heude. H.1608, D.741, M.8. DM
Kamchatkan Sea-eagle.
- 283.—*PERNIS APIVORUS ORIENTALIS* Taczanowski. H.1601, D.756, L.175, M.20. DMLW
Pernis ellioti La Touche.
Honey Buzzard. 鵟頭鷹 Tiao'-t'ou'-ying', P.
On Sept. 22, 1916, five fine specimens of this bird in very varying plumage from almost solid dark brown below to plain cream and all degrees of mottling, were brought to the taxidermist shop for sale. The next year on the same date two more were purchased, and in 1920 one was bought on Sept. 30th, just killed and in fine plumage. In 1920, March 15th, one was offered in market and April 12th 1923 we saw a bird in the fields at Paoting which seemed to be this. It is said to eat leaves!
- 284.—*ELANUS CAERULEUS CAERULEUS* Desfontaines. H.1611, D.755. W
Elanoides forficatus, (L).
Black-winged Kite.
A specimen was brought to the taxidermist for mounting, in perfect plumage, April 29, 1916. It was taken away before I had a chance to measure it, but I recognized it immediately from acquaintance with the Swallow-tailed Hawk of the United States which I had shot and mounted. I think there can be no mistake.
- (285.)—*BUTASTUR INDICUS* (Gmelin). H.1612, H.726, L.164. L
Grey-faced Buzzard Eagle.
- [286]—*CIRCAËTUS GALLICUS* (Gmelin) H. 1614, D. 743. Short-toed Eagle, Snake Eagle. Mongolia and N. China. (Hart.)
- 287.—*PANDION HALIAËTUS HALIAËTUS* (Linnaeus). H.1615, D.775, L.160, M.12. DSMLW
Osprey. 魚鷹 yü'-ying', P.
It is frequently seen in April and May on larger lakes on the plain and in October by the seashore at Peitaiho. It frequents the large clear-water spring a half mile across, in the Nan Yüan, south of Peking, and the Paoting Lakes. Jan. 30th and Feb. 10th, 1899, what I took to be the Osprey was seen fishing in the clear sources of the warm streams at P'ing'-Ku' Hsien.
- (288.)—*GYPÆTUS BARBATUS GRANDIS* Storr. H.1617, D.714, M.1. DM
Bearded Vulture (Lammergeyer).

- 289.—*AEGYPIUS MONACHUS* (Linnaeus). H.1626, D.712, M.2.
Vultur monachus Linnaeus. DMWH

Black Vulture. 狗頭鷗 kou'-t'ou'-tiao', P., 座山鷗 tso'-shan'-tiao', W. Tombs. P.

Our taxidermist bought one Jan. 13, 1917 and another three days later. Sept. 9, 1920 one was brought in to Tungchou said to have been taken in the mountains to the north. (W). Another was caught in a net at the Western Tombs and is now in my collection (H).

ORDER—GRESSORES—STORKS, IBISES, HERONS, BITTERNS.

FAMILY—CICONIIDAE—STORKS.

- (290.)—*CICONIA CICONIA ASIATICA* Sewertzoff. H.1629, D.809,
 M.263. DM

Ciconia alba L. 白鷺 pai' kuan'
 White Stork.

David and Möllendorff report having seen the white stork. Möllendorff speaks of the red bill which distinguishes it from *C.c. boyciana*.

- 291.—*CICONIA CICONIA BOYCIANA* Swinhoe. H.1629a, D.810,
 L.264. LW

Ciconia boyciana, Sw.
 Japanese Stork

A fine specimen of this stork was shot just south of Peking and brought to the taxidermist shop April 15th, 1924.

- 292.—*CICONIA NIGRA* (Linnaeus). H.1630, D.811, L.265, M.264.
 Black stork. 黑巨鷗 Hei' chü' chi'. DMLW

Not very common; in the mountains from the sea clear across the province, all the year. In eight years records it has been seen three times in January, once in February, once in March, twice in August, two years in September, once at Kalgan in November. It occurs singly, in pairs, once a flock of 30 at P'ing Ku in winter. (W). On the P'u T'ao River in Nov. 1922, 25 were seen together (H). A young female, fully grown was shot Aug. 9th near Chai T'ang. (W). A pair is reported by a Chinese friend to be at the Western Tombs in April, 1924. (H).

- (293.)—*PSEUDOTANTALUS LEUCOCEPHALUS* (Pennant).
 H.p.1216, M.262. DM

Painted Stork.

La Touche writes that the Painted Stork is a tropical bird and not found in North China.

FAMILY—IBIDIDAE—IBISES, HERONS, EGRETS, BITTERNS.

- 294.—*PLATALEA LEUCORODIA MAJOR* Temminck & Schlegel.
 H.1632, D.812, L.263. LW

Spoonbill.

A lone Spoonbill was seen flying over Peitaiho sand flats on July 5th, 1917. (H). A specimen was brought in to the taxidermist shop from Paoti Hsien in full plumage.

- 295.—**PLATALEA MINOR** Temminck and Schlegel, H.1633, D.813, Black-faced Spoonbill 勺嘴 Shao'-tsui', P. W.
On May 5th, 1924, a Black-faced Spoonbill was observed busily feeding in the lake near the Drum Tower, Peking. The black face was distinctly seen with field glasses.
- (296.)—**NIPPONIA NIPPON** (Temminck). H.1636, D.816, L. 262 note, M. 261. DML
Ibis nippon Tem. *Ibis nippon* var. *sinensis* D & O.
Japanese Ibis. (Japanese Crested Ibis.)
One winter three specimens were brought by our taxidermist from the Yellow River in Honan south of us collected by him for Mr. J. G. Andersson. La Touche reports it from the Liao river.
- (297.)—**THRESKIORNIS MELANOCEPHALUS** (Latham.) H.1638, D.815, L.262. L
White Ibis.
- 298.—**ARDEA CINEREA JOUYI** Clark. H.1640, D.788, L.267, M.265. DSMLWH
Ardea cinerea Linnaeus.
Grey Heron. 青莊 ch'ing'-chuang,' 老等 lao'-teng,' Paot., P.
Very common migrant, a few staying in Peking, Peitaiho, and lake regions all summer; and also a few, at the warm springs near P'ing Ku all winter. In fifteen years records they arrived in Peking, once on March 11th and March 22 to 30 in seven years, May 2-13 in four years. Last appearances on the plain in seven years ranged from October 11th to November 19th. They breed regularly in Peking and the Western Tombs, and on rock faced cliffs in the mountains.
- 299.—**ARDEA PURPUREA MANILLENSIS** Meyen. H.1642b, D.789, L.266, M.266. DMLWH
A. purpurea Linnaeus. *A. manillensis* Meyen. *Pyrroherodia purpurea manillensis*, (Meyen) Purple Heron. (Eastern Purple Heron.) 花蓮子 Hua' wa' tzu.
Two or three specimens have been brought into the Peking taxidermist's shop, the first in 1919, May 9th. Our other records are all at Peitaiho, April 22nd (2), May 7th and October 6 to 10th. So far as our records go it seems to be a migrant only but probably careful study of the heronries at the Western Tombs would reveal it to be a summer visitor. We have doubtless overlooked it many times taking it to be the Grey Heron, before we had identified it.
- 300.—**EGRETta ALBA ALBA** (Linnaeus). H.1644, D.791, L.268, *Herodias alba* L. *Egretta modesta* Gray. LWH
Great White Egret. 白鷺鸕 pai'-lu'-szu', Paot., P. Lu' suz'.
In 1896 there were many heronries in the large trees around palaces, tombs and yamens, and the marshes were whitened with these birds in migration at Wen An Wa and similar places. Plume hunters have nearly exterminated them. I know of no heronries now where they prevail but four pairs stayed in the Imperial City in the summer of 1923. In twelve years' records the first appearance in spring was from April 3rd to May 3rd with one May 25th. Last appearances in three years were September 19th, October 4th and 6th, (W).
One was shot near Paoting, Nov. 8, 1922, (H).

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- 301.—EGRETTE ALBA MODESTA (Gray). H.1645, D.793,
M.267. DSMW
Casmerodius alba modesta (Gray).
Japanese Egret. 蒼鹭 lu'-szu', P., P.Ts., Paot.—蒼 lu', P.Ts.,
春領 ch'un'-ch'u', P.Ts.
An adult female taken at Tung Chou, September 21st,
1896, was sent to the United States National Museum and
finally identified as *Casmerodius alba modesta*, (Gray).
- [302.]—EGRETTE INTERMEDIA INTERMEDIA (Wagler).
H.1646, D.792.
Smaller White Egret.
- 303.—EGRETTE GARZETTA GARZETTA (Linnaeus). H.1647,
D.794, M.268. DMW
Little Egret.
One very small egret was seen April 27, 1897, which was
probably this bird.
- [304.]—EGRETTE EULOPHOTES (Swinhoe). H.1648.
Hartert and Richmond say this form may possibly occur in
Chihli.
- 305.—BUBULCUS IBIS COROMANDUS (Bodd). H.1651, D.796.
Cattle Egret. W
My one record is May 5th, 1921 (1) at Peking.
- 306.—ARDEOLA BACCHUS (Bonaparte). H.1654, D.792.
WH
Chinese Pond Heron. 花 蓮 子 Hua' wa' tzu, P.
My first specimen was shot on the small fish pond in the
grounds of the then North China College about 1908. Since then
records in five years are 1915, Sept. 19, (3) 1919, June 8th to
Sept. 16th occasionally, one to six at a time. 1918, July 25th (1)
1919 May 9-18 and Sept. 21, (1), 1923, May 3rd.
- 307.—BUTORIDES STRIATUS AMURENSIS, Schrenck. H.1655,
D.802, L.269. *Ardetta javanica* Horsfield. W L (seen only)
B. javanicus amurensis. (Schrenck).
Little Green Heron.
On June 9th, 1917 and again July 2nd, 1923 near the Western
Hills and at the Western Tombs, birds resembling the little green
heron of the United States were observed but not definitely
identified by the book.
- 308.—NYCTICORAX NYCTICORAX NYCTICORAX (Linnaeus).
H.1656, D.800, L.271, M.269. DSMLWH
Night Heron. 蓮 子 wa'-tzu, P. 灰 蓮 子 hui' wa' tzu, P.
Abundant summer visitor, nesting with the herons and egrets.
In eleven years the first appearances were from April 2 to 26 with
one of May 22nd probably due to its being overlooked at first.
Young are flying well in July. In three years the "last seen"
records were Sept. 19, 1897, Oct. 6, 1923 and Oct. 15, 1896 (1000).
- 309.—IXOBRYCHUS EURHYTHMUS (Swinhoe). H.1659, D.806,
L.272. LW
Ardetta eurhythmia Swinhoe.
Schrenck's Little Bittern.
One specimen was brought to the taxidermist shop, Peking,
Aug. 17th, 1917. This confirms La Touche's observation that it
summers in the district.

310.—IXOBRYCHUS SINENSIS (Gmelin). H.1660, D.804, L.273, M.272. DSMLWH

Ardetta sinensis (Gm.)

Chinese Little Bittern. 水 駱 駝 shui' lo' t'o'. P. 小 水 駱 駝 Hsiao' shui' lo' t'o'. P.

Abundant in the reed beds everywhere on the plain, from May 19 to Aug. and September. It was seen once as late as Oct. 10, (1) Nests with eggs and with young are seen in June and July.

311.—IXOBRYCHUS CINNAMOMEUS (Gmelin). H.1661, D.805, M.271. MWH

Chestnut Bittern. 小 水 駱 駝 Hsiao' shui' lo' t'o'. P.

Either this is very rare or we have confused it in our records for many years with the Chinese Little Bittern. Our first record is June 20th, 1917 (10) and the next June 11th, 1923 (1). It has been brought to the taxidermists occasionally. (W). Two were seen on May 30th and six on June 1st, 1923. One was shot near Wofossu, May 30th and one Oct. 10th, 1918. (H).

312.—BOTAURUS STELLARIS STELLARIS (Linnaeus). H.1662, D.807, L.270, M.270. DSMLWH

Bittern. 水 駱 駝 shui' lo' t'o', Paot., P.Ts. 竹 雞 Chu' chi' P.

These names for the bitterns of "water camel" may be from the cry resembling that of the camel (Möllendorff), but the color, long neck and hump back of the bitterns make the name appropriate also. The name "bamboo chicken" is from the perpendicular stripes. The Great Bittern is apparently more common on migrations at the coast than near Peking, but it is occasionally brought to the shop for mounting. My records are Sept. 13th 1899, at Peitaiho (1) and Oct. 19th, 1918 near Peking (5). One was shot at Peitaiho, April 14th, 1924 (H).

ORDER—ANSERES—SWANS, GEESE, DUCKS.

FAMILY—ANATIDAE—SWANS, GEESE, DUCKS.

313.—CYGNUS CYGNUS (Linnaeus). H.1665, D.837, L.274, M.282. DMLWH

Cygnus musicus Bechstein. *C. ferus* Leach.

Whooper Swan. 天 鵝 t' ien-ê', P., Paot., P.Ts. (All Swans).

Swans of this and the next species are often seen migrating near Peking, once on Feb. 26, 1916 (7), frequently in March and up to April 20th, Oct. 28th and Nov. 10th (11), sometimes in thousands. The whooper has been identified in market, March 12, 19, 25th. The whooper is recognized by the yellow at base of bill extending beyond the nostrils.

314.—CYGNUS BEWICKII JANKOWSKII Alphéraky. H.1667, D.838, L.275, M.283. DMLW

Bewick's Swan. 天 鵝 T'ien'-ê'.

This swan seems to be the most common, judging from those brought to market, though the five or six seen in the spring of 1924 have all been whoopers. In March 1898 the marshes at Wen An were white with swans and surrounded by the blackness of geese and ducks. They have been common at the Summer Palace this season of 1924. (W). Large flocks of swans stop along the rivers of the Paotingfu district every migrating season. (H).

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- 315.—CYGNUS OLOR (Gmelin). H.1668, D.836. W
Mute Swan.

On March 15th, 1919, I purchased a specimen in the Peking market. Mr. La Touche wrote me "Your *Cygnus olor* is the third known specimen from China. Dr. Walton saw one in Peking market in 1900 or 1901. Another was shot at Chinkiang when I was there."

- (316.)—CYGNUS DAVIDI Swinhoe. D.838b, M.284. DM
David's swan.

Richmond says a doubtful species; may be a goose. Hartert omits. La Touche writes, "It is hard to believe that two first class ornithologists like Swinhoe and David can have called a goose a 'swan'. Probably *C. Davidi* will turn up suddenly. I shouldn't be astonished if Andrews re-discovered it." (H) We have searched in vain for the type specimen among the remnants of Pere David's collection at the Catholic School in Peking.

- 317.—CYGNOPSIS CYGNOIDES (Linnaeus). H.1669, D.828, L.276, M.287. DMLW
Chinese Goose. 大鴈 ta'-yen', P., Paot. (All wild geese). 鴻鴈 Hung' yen', P.

This goose is tamed by the Chinese but is sometimes taken wild. I have seen three fine specimens in the market shot this spring, 1924, in March and April. It has been reported on the lake at the Summer Palace with swans and ducks in large numbers. My records are May 11th and Oct. 22nd, 1920.

- 318.—ANSER ANSER (Linnaeus). H.1670, D.820, L.277. LW
Greylag Goose.

On April 7th, 1916 the sand flats at Peitaiho were covered with the common bean goose. In the middle of the flocks was one line of lighter colored birds, about ten in number among the ten thousand. I tried in vain to get within range for the shotgun or rifle. Four days later I found what was probably the same flock of ten on a small pond and killed one with No. 4 shot, as I was expecting only ducks. In Jan. 1923, the taxidermist collected them on the Yellow River in Honan.

- 319.—ANSER ALBIFRONS ALBIFRONS (Scopuli). H.1671, D.824, L.281, M.286. DMLWH
White-fronted Goose.

My only records are 1916, April 6th, Peitaiho (1); 1920, March 13th, on the Hun River near Peking, (1); 1921, April 2nd, Tz'u Chou, (1); 1923, April 9th, in Peking market a very stale specimen; and now on April 14th, 1924, Mr. Hubbard has secured one at Peitaiho.

- (320.)—ANSER ERYTHROPUS (Linnaeus). H.1672, D.826, L.282. L.
Lesser White-fronted Goose.

- 321.—ANSER FABALIS FABALIS (Latham). H.1673, D.821, L.278. LWH
Bean Goose. 大鴈 Ta' yen'. P.

The Bean Goose is very common in migrations and spends the winter, not around the warm springs near the hills, but wherever the rivers are open further down on the plain, as East of Peking at Yen Chiao, and on the P'u T'ao river south of Paotingfu. They

were found at the former place this year in January in a flock of two or three hundreds. In 15 seasons they have come between Feb. 3rd and March 19th, as extreme dates of first appearance; and March 23rd and May 5th are "last seen" field records.

As for the return in the fall, they were seen on the Southern border of Mongolia, Aug. 3rd, where they may have summered, in 1917. They have appeared at Peitaiho as early as Sept. 2, in 1903 and Sept. 3rd 1916; at Peking Sept. 14th, 21st, 24th, 25th, twice, Oct. 6th, 9th, 14th. The departure south of the migrants seems to be from Oct. 11th (?) to Nov. 29th. Dec. 17th, 24th records may also have been migrants, driven away by later cold.

- 322.—ANSER FABALIS SERRIROSTRIS Swinhoe. H.1674,
D.821, L.279, M.285. DMLWH
Bean Goose.

Remarks on the preceding apply equally to this variety as no effort has been made to distinguish in field records.

- 323.—ANSER FABALIS SIBIRICUS (Alphéraky). H. 1675, L.280.
LWH

Siberian Bean Goose.

A lone specimen was purchased in the Peking market on May 17th, 1923. Whole plumage washed with rusty red. (H).

- [324.]—ANSER INDICUS (Latham) ? H.1677, D.827.

Bar-headed Goose.

A rare species of goose was shot by a native hunter eight miles east of Paotingfu. A verbal description of it, particularly of the head, seemed to correspond to the Bar-headed Goose, certainly not to any species known to occur in Chihli. However, according to Hartert, the Bar-headed Goose has not been reported nearer than Lake Baikal and Tibet. (H).

Roy Chapman Andrews in summers of 1922 and 1923 found it apparently spending the summer on the lakes in Mongolia, beyond our area. (W).

- [325.]—ANSER CAERULESCENS CAERULESCENS (Linnaeus).
H.1679, D.834, L. after 275.

Snow Goose.

A. L. Hall reported to La Touche that he had shot Snow Geese on the border of the Gobi desert, in North Chihli (See La T., Chinwangtao Notes, after No. 275). Hunters in Tingshien and in Ch'ing Yüan Hsien, near Paotingfu, have reported twice seeing a pair of snow white geese in a large flock of ordinary wild geese. (H). One was reported seen at Huai Lai Hsien in the spring of 1924, by Dr. A. Severinghaus.

- 326.—TADORNA TADORNA (Linnaeus). H.1687, D.839, L.283,
M.290. DMLWH

Tadorna cornuta Gmelin.

Burrow Sheldrake.

Spring records for four years are all between April 2nd and 25th and all in the Peking market except April 11th, 1916 at Peitaiho (6). It is a rare migrant, breeding in Mongolia, in holes in the ground. (W).

One record for Paotingfu is March 3rd 1920. Peitaiho, May 7th and July 13th, 1923, also Sept. 1st, 1917 and Sept. 9th, 1919. (H).

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- 327.—CASARCA FERRUGINEA (Pallas). H.1688, D.840, L.284, M.291* MLWH

Ruddy Sheldrake. 黃鴨 huang²-ya¹, P., Paot.

The ruddy sheldrake is much more common than the preceding in the interior at least. It is a permanent resident in the sense that many of them winter on our plain and many breed on the Mongolian border, so that it may be found within the area at all seasons, but it is also migrant. Möllendorff's note that it is "very rare" is a mistake as also his confining its occurrence to "Peking and Tientsin in spring." The migrant birds pass mainly in March and April, and in October and November.

*Added to the list by Möllendorff, whose additions are nearly all among the water-fowl.

- 328.—ANAS PLATYRHYNCHA PLATYRHYNCHA Linnaeus. H.1690, L.842, L.285, M.288. DMLWH

Anas boschas L.

Wild Duck (Mallard). 綠頭鴨 lü⁴-t' ou²-ya¹, P., Paot. P.Ts. 大紅腿鴨 ta⁴ hung² t'ui¹ ya¹. 大麻鴨 ta⁴ ma² ya¹ (female), For wild duck in general: 野鴨 yeh⁴-ya¹, 水鴨子 shui⁴-ya¹-tzu, Paot.

The occurrence of the mallard may be said to be all the year around even on the Peking plain, as it is to be found all the winter in the clear warm mountain streams near the foothills; and a pair was found apparently nesting in the Paotingfu Lakes, June 19th, 1917; and it was noted June 9th 1897 at Peitaiho. The migrating birds come with the opening of the rivers in Feb. or March and are last seen in April.

- 329.—ANAS POECILORHYNCHA ZONORHYNCHA Swinhoe. H.1692, D.843, L.286, M.289. DSMLWH

Anas zonorhyncha Swinhoe.

Ring-billed Duck. (Yellow-nib). (Swinhoe's Duck).

Swinhoe's duck is not nearly so common as the mallard though we doubtless overlook it, not distinguishing it from the mallard in the distance, especially in winter plumage.

I have but eight records during three years, ranging from Feb. 5th to April 20th, in 1918 and from Sept. 18th to Dec. 18th, mainly market records. Peitaiho, Oct. 10th, 1918 (4), Oct. 6th, 1923 (10) and once in the vicinity of Peking, are my only field notes. (W). One was shot at Peitaiho, Sept. 1st (H).

- 330.—ANAS CRECCA CRECCA Linnaeus. H.1693, D.850, L.290, M.296. DSMLWH

Querquedula crecca L.

Teal. 二翅子 (?) er²-ch'ih⁴-tzu, Paot. 小水鴨 Hsiao⁴-shui¹-ya¹. P. 小麻鴨 Hsiao⁴-ma²-ya¹, (female).

The Common teal is always here with the earliest ducks on migration as soon as the rivers open; and like the mallard is last seen rather early in April, according to my notes of 12 years. It returns from the north about September 15th, a few flocks often stay all winter in the clear warm streams, along with mallards and sheldrake. About 200 stayed at P'ing Ku hsien in the winter of 1898, and fewer since.

- 331.—ANAS FORMOSA Georgi. H.1695, D.852, L.289, M.298.
DSMLWH

Nettion formosum (Georgi) *Eunetta formosa* Georgi.

Baikal Teal (Spectacled Teal). 花臉鴨 hua'-lien'-ya', P.

This teal is erratic in its spring migrations, sometimes extremely abundant, passing Peking in clouds, rather later than the preceding mentioned ducks, and never wintering here to my knowledge, nor does it hang around so long as the rest; waiting for good weather and going through with a rush apparently. March 12th to April 14th are my extreme dates in spring, in eight years. Sept. 2nd to 30th in autumn in two seasons. It is less conspicuous in autumn by far. One market record is of Dec. 18. This may have been an importation from the south or an old specimen. (W). March 2, and 3, 1920 at Paotingfu, several thousands were seen, and 18 were shot. (H).

- 332.—ANAS QUERQUEDULA Linnaeus. H.1696, D.848, L.293, M.295.*
MLWH

Cyanopterus querquedula L.

Garganey. 白眉鴨 pai'-mei'-ya', P. Corresponds to the Blue-winged teal in America.

This teal is distinctly later in arrival than the other teals. My dates for arrival in six years are April 3rd to April 26, "Last seen" records are April 24 to May 6. One record for Peitaiho is Aug. 24 and another, a doubtful one, of July 31st (10). The rest range from Sept. 4th to Oct. 1st.

- 333.—ANAS STREPERA Linnaeus. H.1698, D.844, L.288. LWH
Chaulelasmus streperus (L.)
Gadwall.

This is a rare duck and my half dozen dates show it to be a hardy bird. It was found apparently wintering at Yen Ch'ing Chou in the mountains well north of Peking, Dec. 30th, 1915, and has appeared in market Dec. 14th, Jan, Feb. and March 16th as the latest date.

- 334.—ANAS PENELOPE Linnaeus. H.1699, D.854, L.291, M.294.
Mareca penelope (L.)
DMLWH

Widgeon. (Baldpate)

Rare. Purchased in game market April 7th, 1923 and think I have seen one or two others.

- 335.—ANAS FALCATA Georgi. H.1701, D.847, L.287, M.299.
Eunetta falcata (Georgi)
DSMLWH

Falcated Teal. 羅文鴨 lo'-wen'-ya', P.

This is a common and regularly occurring teal in spring but I have no record of seeing it in the fall except once in the market Dec. 20th. It seems that it must be here in fall migration however. Spring records for eight years are all between March 1st and May 8th. It comes early and stays late. Often seen with other ducks on the lakes in Peking.

- 336.—ANAS ACUTA ACUTA Linnaeus. H.1702, D.853, L.292, M.293.
DSMLWH

Dafila acuta acuta (L.).

Pintail. 尖尾鴨 chien'-wei'-ya', P., P.Ts.

This is a hardy migrant arriving in March with the vanguard and departing on April 22nd and May 7th as late occurrences. Sept. 3rd to Oct. 13th are fall dates. Ducks probably of this species were also seen at Peitaiho, July 31st (10), 1919.

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- 337.—*SPATULA CLYPEATA* (Linnaeus). H.1704, D.845, L.295.
M.292. DMLWH
Shoveller. 琵嘴鴨 *p'i²-pa¹-tsuì²-ya¹*, P.
The shoveller is another migrant which does not come quite so early as the vanguard of mallards, teal, pintail, yet it appears from March 11 to April 6th and often loafs around until May 6 to 15th in pairs or small flocks. I have not recorded it in fall except in the December market which is of no significance. This is doubtless due to lack of opportunity in the field and failure to watch the market in the fall.
- 338.—*AIX GALERICULATA* (Linnaeus). H.1705, D.841, L.294, M.297. DSMLWH
Mandarin Duck. 鶩 *yüan'-yang¹*, P., Paot.
This is very rare in the game market, I never saw it there in fact, but it has been brought occasionally to the taxidermist shop which is much the more appropriate place for it, as its beauty far excels its palatable qualities. It is said to be brought from the Nan Yüan, just south of Peking in spring. My records are 1920, April 11 (1), 18th, 23rd and May 3rd; 1919, Western Tombs Oct. 13th, (Mr. E. G. Smith shot one from a flock). They frequent clear mountain lakes in Shansi, Western Tombs, etc.
- 339.—*NYROCA FERINA FERINA* (Linnaeus). H.1707, D.857.
Pochard. (Redhead) WH
Rather rare in the market but it has been sold there occasionally since 1916 at least, between March 4th and April 20th and once on Dec. 13th, 1919. This present spring 1924, it has been common on the lakes in Peking, at Peitaiho (H), and at the Summer Palace, since April 3rd, until June 11 at least.
- 340.—*NYROCA NYROCA BAERI* (Radde.) H.1709, D.861, L.296.
LWH
Fulix nyroca D & O, *Marila baeri* (Radde), *Fuligula baeri* Baer's Duck.
La Touche writes that his No. 296 from Chinwangtao proved to be *baeri*. (H).
Many bluebills appear in market and doubtless these are frequently among them. My only records are 1917, May 6 (20) lakes in Peking; 1918, Feb. 26 (10) Peking market.
- 341.—*NYROCA FULIGULA* (Linnaeus). H.1710, D.859, L.298, M.301. DMLWH
Tufted Duck. 鳳頭鴨子 *feng'-t'ou²-ya¹-tzu*, P.
This seems to be the most common of the bluebills, though it may be that the records are more numerous because it is so easily identified at a distance. My impression is that it arrives rather later than the pintail and mallard and records bear it out, viz. March 21, 1896; Mar. 7, 1914: April 7, 1916; April 2, 1917; April 22, 1920: Mar. 13, 1923 and April 7, 1924. Last seen records in spring are May 1, May 16, May 22, and June 17th once in Peking lake, a single bird. Fall, Sept. 19 to Oct. 27.
- 342.—*NYROCA MARILA MARILOIDES* (Vigors). H.1712, D.858, [342a.]—or *NYROCA MARILA* (Linnaeus). H.1711, L.297. LWH
Scaup Duck.
Hartert says that the scaup ducks seen in East China etc. are almost exclusively *N.m. mariloides*. I was well acquainted with the Scaup in America and felt sure that I had seen them here

when I included them in my list but I do not now turn to the record. (G.D.W.) Several were shot near Paotingfu, winter, 1924. One young (?) bird just getting the spotted plumage has the wing measure of *N.m. mariloides*, 203 mm. as against 220 for *N. marila*, (H).

- 343.—BUCEPHALA CLANGULA CLANGULA (Linnaeus).
H.1714, D.862, L.299. LWH

Clangula glaucion (L). Golden Eye. 喜鵲鴨子 hsi'ch'iao'ya'tzu.

This is a very common, and a hardy duck that winters wherever it can find open water either salt or fresh. The earliest arrivals in fall from the north are Oct. 10th to 20th in four years: the latest seen in the spring before departure north are April 14 to 30th, the last date being somewhat doubtful.

- (344).—CLANGULA HYEMALIS (Linnaeus). H.1717, D.866,
L.300, M.300. DML

Harelda glacialis L.
Long-tailed Duck.

- 345.—OIDEA FUSCA STEJNEGERI Ridgway. H.1719, D.868,
L.301. LWH

Kamtschatkan Scoter. 奇嘴鴨子 Ch'i'tsui'ya'tzu. P.

La Touche writes that his No. 301 from Chingwangtao (recorded *carbo*) proved to be *fusca stejnegeri*.

Two specimens were shot out of flocks in the open water off the coast of Peitaiho, Jan. 18, 1923. Fifty were recorded as seen the same day. (H) One worn old male moulting, lingered around the sand beach at Peitaiho in the summer of 1916 and was shot Aug. 26th. A dead one was found Aug. 11th, 1919. They were seen Jan. 7th and 8th, 1920, in flocks of six to ten on the coast. (W).

- 346.—MERGUS MERGANSER ORIENTALIS Gould. H.1736,
D.878, L.303, M.281. DMLWH

Goosander. 拉他鴨子 La t'a ya'tzu

Winter visitor where there is open water, arriving from the north as early as Sept. 2nd in 1897, Sept. 21st, Oct. 10th, etc., in other years. Latest dates in spring before return north are April 4th and 24th. Common, but not so common as the Smew,

- 347.—MERGUS SERRATOR Linnaeus. H.1737, D.879, M.280.
Red-breasted Merganser. DSMW

Have seen it but twice in market Dec. 8th, 1919 and Dec. 27th, 1920. Rare winter visitor.

- [348].—MERGUS SQUAMATUS Gould. H. 1738.
Nests in E. Siberia and winters in S. China.

- 349.—MERGUS ALBELLUS Linnaeus. H.1739, D.881, L.302,
M.279. DSMLWH

Smew.

The most regular duck in the lakes in Peking, always coming in as soon as the ice thaws in the spring and probably staying all winter in other places. Last seen dates are March 22, 30, April 2, 10, 12. It was first seen in autumn Nov. 3, 11, 12 15, in different years. It comes in flocks, of 4 to 40.

ORDER—STEGANOPODES—CORMORANTS,
PELICANS.

FAMILY—PHALACROCORACIDAE—CORMORANTS.

- 350.—PHALACROCORAX CARBO SUBCORMORANUS (Brehm),
H.1742, D.776, L.260, M.302. DSMLW
Cormorant 鸕鶿 lu²-szu¹, 水老鴰 shui¹-lao²-ya¹, P. 黑魚頂
Hei¹ yü¹ lang²

Hartert says *P.c. sinensis* is a doubtful form. La Touche writes "absurd distinction, only a few mm. short in wing," so we adopt the name for the Common Cormorant. It is migrant, often appearing in Peking late in March and April and again in Sept. and October. A few stay around the rocky coast all summer. In our three specimens bill is 7 mm shorter than the minimum of Hartert's description, and some have snowwhite thighs, others not.

- [351.]—PHALACROCORAX CAPILLATUS (Temminck & Schlegel). H.1745, D.777.
Temminck's Cormorant.

Ussuriland and coast of China,—should occur here.

- [352.]—PHALACROCORAX PELAGICUS PELAGICUS, Pallas,
H.1764, D.780.
Pelagic Cormorant. Migrant, (Hartert.).

FAMILY—PELECANIDAE—PELICANS.

- (353.)—PELECANUS ONOCROTALUS ROSEUS Gmelin.
H.1754, M.304.* M

Möllendorff bought two in Peking in 1874 and they were then identified as *Pelecanus rufescens* at Berlin. It is probably a synonym for *P.o. roseus*, though it might be *P. philippensis*, Gmelin. Hartert does not give this form, perhaps because it does not come north into the palaearctic region. We have seen this pelican in the zoological gardens here but do not know its origin. Both it and Möllendorff's may have been brought from the south.

- 354.—PELECANUS CRISPUS Bruch. H.1755, D.787, M.303.

DMW

Dalmatian Pelican. 淘河 T'ao' ho' "River baler", P.

Having been acquainted with flocks of pelicans in South Dakota, I recognized the bird as soon as I saw it soaring in China, but have not the record of date and place. These white pelicans have been reported to me two or three times by friends at Peitaiho and I believe once near Peking.

P.S., June 10, 1924. As we go to press, two Dalmatian Pelicans are brought in to the Peking taxidermist, having been shot at Nanyuan, near Peking.

FAMILY—FREGATTIDAE—FRIGATE BIRDS.

- 355.—FREGATA ARIEL (Gould). Cf. H.p.1408, L.261.
 Lesser Frigate Bird. LWH
 On July 12, 1924, a young male with the white head of immature plumage was shot at Peitaiho by Mr. Hubbard.

ORDER—TUBINARES—PETREL, ALBATROS.

- [356].—OCEANODROMA MONORHIS MONORHIS (Swinhoe).
 H.1761, D.1163, Swinhoe's Petrel. Coasts of China and Japan.
- (357.)—DIOMEDEA ALBATRUS Pallas. H.1786, D.1184, M.316.*
 M (seen only)
 Short-tailed Albatros. 海鷗 Hai' e' according to Möllendorff.

ORDER—PYGOPODES—GREBES, LOONS.

FAMILY—PODICIPIDAE—GREBES.

- 358.—PODICEPS CRISTATUS (Linnaeus). H.1792, D.1213,
 L.307. LWH
 Great Crested Grebe.
 Rare migrant on plain; and at seashore a summer visitor where it was seen on June 3, 1923 (2, one shot) and July 17, 1917 by Mr. Hubbard. Near Peking, Oct. 27, 1897 (4); Oct. 28, 1899 (1) at Ping Ku Hsien; April 16, 1917 in Peking (1); May 8, 1917 (1), May 3, 1921, Nov. 2, 1916, (Peking market) are all my records.
- [359].—PODICEPS GRISEIGENA HOLBOELLII Reinhardt.
 H.1794, D.1214. Red-necked Grebe. Breeds in N.E. Asia, appearing occasionally on migration in China.
- [360].—PODICEPS AURITUS (Linnaeus). H.1795, D.1215.
 Slavonian Grebe. Migrates from the lower Amur south in China to the 24th degree of latitude.
- 361.—PODICEPS NIGRICOLLIS NIGRICOLLIS Brehm. H.1796,
 D.1216, L.306. LW
 Eared Grebe.
 There is one male in spring plumage in the museum of the Peking Academy.
- 362.—PODICEPS RUFICOLLIS POGGEI (Reichenow). H.1797b,
 D.1217, L.305, M.278. DSMLWH
P. philippensis Bonnatere, *P. minor philippensis* (Bonn.)
 Little Grebe. 王八鴨子 wang'-pa'-ya'-tzu, Paot., P.
 This is a permanent resident in the plain as it is to be found all winter in the warm springs at P'ing Ku, Western Tombs, Paotingfu, etc., and it spends the summer in the lakes and canals everywhere. The downy young appeared on the lakes in Peking June 20th. The migrants return soon after the ponds are free from ice and leave just before they freeze.
- (363.)—COLYMBUS STELLATUS Pontoppidan. H.1803, D.1209,
 L.304. L
 Red-throated Diver.

ORDER—COLUMBAE—DOVES.

FAMILY—COLUMBIDAE—DOVES.

- (364.)—COLUMBA LIVIA INTERMEDIA Strickland. H.1811, D.884, L.182, M.198. DSML
Rock Dove. 野鴿子 yeh'-ke'-tze, P., Paot.

- 365.—COLUMBA RUPESTRIS RUPESTRIS Pallas. H.1813, D.885, L.183, M.199. DSMLWH
Hill Rock Dove. 鸚鵡 Lu' lu', (from the noise they make like the lowering of the bucket in a well.)

Permanent resident wherever there are rocky cliffs with suitable caves and crevices for the flocks in which to roost and nest.

- 366.—STREPTOPELIA ORIENTALIS ORIENTALIS (Latham), H.1837, D.898, L.185, M.200. DMLWH
Turtur rupicola, Pallas.
Chinese Turtle Dove. 斑鳩 pan'-chiu', P., Paot. 金背斑鳩 Chin' pei' pan' chiu'.

Permanent resident, as it winters in sheltered cedar groves, and seems also to spend the summer in the same places. But is more common elsewhere on the plain in April and October.

- 367.—STREPTOPELIA CHINENSIS CHINENSIS (Scopuli). H.1839. WH
Spilopelia chinensis Scopuli.
South China Turtle Dove. 花斑鳩 hua' pan' chiu' P.

The name of this turtle dove in English is a misnomer as it is a permanent resident in the north, especially around villages, and is seen lighting on houses as the others do not, so far as I have observed. It seems rather less common than the *S. orientalis*. I have no records of it in the eastern part of the province and La Touche does not note it. This is an extension of its range. Hartert gives it from South China north to the Chin Ling Mts.

- 368.—STREPTOPELIA DECAOCTO DECAOCTO (Frivaldszky). H.1844, D.899, L.184, M.201. DSMLWH
Turtur risorius Linnaeus. *Turtur douraca* Hodgson.
Collared Turtle Dove. 灰斑鳩 hui' pan' chiu' P.

Permanent resident where there are cedars throughout the plain, at least. Fairly common.

- 369.—OENOPELIA TRANQUEBARICA HUMILIS (Temminck). H.1845, D.903. WH
Red Turtle Dove. 火斑鳩 huo'-pan'-chiu', W. Tombs.

Summer resident at the Western Tombs. Probably a late arrival as there were eggs in July in its nest. One was brought to the Peking game market as late as Sept. 26th, 1919. Have had no chance to observe first arrival and departure.

ORDER—PTEROCLETES—SANDGROUSE.

- 370.—SYRRHAPTES PARADOXUS (Pallas). H.1861, D.909,
L.186, M.202. DSMLWH
Pallas' Sandgrouse. 沙鷗 sha'-chi', P., Paot.-鷗 t'o'-chi',
P.Ts.

An erratic winter visitor, sometimes not coming at all to the Peking plain for several years at a time. The only years I have noted it were 1897 when I have the late record of May 3rd, which may be a mistake. 1916, Nov. 11th; 1920 March 4th and 14th market. 1922, Nov. 8 to April 6, 1923, at Peking in enormous flocks. May 6th at Peitaiho two flocks were seen by H. There was an inundation of these birds that swept down to the Yellow River early in November, due to heavy snow storms in Mongolia where they usually winter, and stayed until spring, 1923. A very few were seen on Nov. 27th and in Dec. 1923.

ORDER—LIMICOLAE—SHORE BIRDS.

FAMILY—CURSORIIDAE—PRATINCOLES.

- 371.—GLAREOLA MALDIVARUM Forster. H.1874, D.1017, L.205,
M.219. DSMLWH
Pratincole (Swallow-plover). 土燕子 t'u'-yen'-tze, P.

Recorded in five years on the plain in May, June, August, September and October, at Peitaiho, and Wen An, in wide grassy meadows, flocks of 20 to 200 but occasionally singly.

FAMILY—CHARADRIIDAE—PLOVERS, STINTS,
SANDPIPERS, STILTS, AVOCETS, GODWITS,
CURLEWS, SNIPE, OYSTER-CATCHERS.

- 372.—CHARADRIUS HIATICOLA TUNDRAE (Lowe). H.1877,
D.1029, M.228. DMW
Aegialites hiaticula Linnaeus.
Ringed Plover.

This European Ringed Plover is so easily confused with *C. dubius curonicus* that records in the field doubtless apply to both. The specimens I have secured were all from the coast and were identified by Dr. Weigold, who found the legs to be yellow in this species and more fleshy in *C. dubius curonica*. My dates are July 20 and perhaps August 31st, 1916 and July 31st, 1919. It is also darker and smaller in wing measurements.

- 373.—CHARADRIUS DUBIUS CURONICUS Gmelin. H.1879,
D.1032, L.215, M.229. DSMLWH
Aegialitis curonica (Gmelin) *A. dubius* Scopoli.
Little Ringed Plover.

While most common on the plain in migrations in April, (only one record in fall September 14, 1899) it breeds at Peitaiho in numbers, and is found occasionally all winter around the warm springs. It seems more abundant than the preceding or following but that may be partly due to those very similar species having been overlooked and recorded under the name of Little Ringed Plover for many years.

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- 374.—CHARADRIUS PLACIDUS Gray. H.1881, D.1030, L.214, M.226. DMLW

Aegialitis hartingi Swinhoe.

Long-billed Ring Plover. (Hodgson's Ringed Plover.)

Having overlooked this bird for years my only authentic record is for P'ing Ku Hsien, January 23rd, 1924, but large sized Ring plover have been seen in other winters by warm streams and also at Peitaiho, April 6th, 1916 and October 27, 1897 which were probably this species. La Touche found it breeding in his district.

- 375.—CHARADRIUS ALEXANDRINUS DEALBATUS Swinhoe. H.1883, D.1028, L.216, M.227. DMLWH

Aegialites cantianus Lath.

Kentish Plover.

I have found this bird abundant at Peitaiho on the sand flats from April 6th to September 2nd. On August 4th I found a nest with one egg just hatching and the other spoiled. (W.) Nesting June 23rd, (H.)

- 376.—CHARADRIUS MONGOLUS MONGOLUS Pallas. H.1885, D.1023, L.213, M.225.* MLWH

Greater Sand Plover.

Common in Peking markets and at Peitaiho in April but I have no fall records, probably from lack of opportunity for observation in its habitat. (W). September 10, 1919, Peitaiho, (10). A flock of twenty were seen and two shot in a field miles from any water in the plain March 26, 1923. Secured June 17, 1924, at Peitaiho. (H.)

- 377.—CHARADRIUS LESCHENAULTII Lesson. H.1887, D.1024, L.212. LWH

Ochodromus geoffroyi (Wagler)

Greater Sand Plover.

Have found this bird common in Peitaiho at the sand flats from August 11th to October 8th and it doubtless occurs at other times. La Touche records May 22nd and reports Sowerby as having secured it July 20. I found it in Mongolia, August 3rd (20).

- 378.—CHARADRIUS ASIATICUS VEREDUS Gould. H.1890, D.1027, L.211, M.224. DMLWH

Eudromias veredus Gould. *Ochodromus veredus* (Gould)

Eastern Dotterel. 地鷗鷗 Ti' pu' chi'.

One was shot on the plain near Peking in a snow storm, April 9, from a small flock. It has appeared in the Peking market rarely, being appropriately called the "Bustard chicken." It would appear that what Möllendorff refers to in "this little red-breasted plover occurs near Tientsin in spring, but is not mentioned by David", may well have been the Eastern Dotterel as the description is more appropriate to it than to *Aegialites mongolus*, to which he refers it.

- 379.—*CHARADRIUS DOMINICUS FULVUS* Gmelin. H.1894, D.1021, L.209, M.223. DSMLWH

C. fulvus Gmelin.

Eastern Golden Plover. 金背子 chin'-pei'-tzu, P.

This bird is a fairly common migrant near Peking and on the sand flats at Peitaiho where it is often found during July, August, September and October in company with *Squatarola squatarola*. It does not seem to linger at Peking as dates of four years are all between May 17 and May 22. I have no evidence of its breeding at Peitaiho but have specimens and undoubted records of nine years between July 14th and October 15. It may be that the summer visitors are sexually immature.

- 380.—*SQUATAROLA SQUATAROLA HYPOMELAENA* (Pallas). H.1896, D.1022, L.210, M.222. DMLWH

Squatarola helvetica (Linnaeus)

Grey Plover, (Black-bellied Plover).

My records are all at Peitaiho, August 15th (30) and September 2nd, 1899; August 3rd (10) to August 30th, 1916 and April 21st, 1923, (8). I have seen it however at other times with the Golden Plover when not keeping records. Both birds are fairly common but very difficult to approach and shoot.

- 381.—*VANELLUS VANELLUS* (Linnaeus). H.1897, D.1042, L.207, M.220. DMLWH

Vanellus cristatus, Wolf & Meyer.

The Lapwing. (Peewit) 水鷀 Shui' chi' 啾啾咕子 Ti' ti' ku' tzu.

Common spring and fall migrant. In eleven years it arrived according to my observation, March 13th to April 6th (at Hantan in the south, March 4th). It follows the opening of the water pretty closely. The last seen dates are from April 12th to April 27th. There were thousands on the Mongolian plain, July 28 to 31st, 1917. On the Peking plain in six years the autumn records are between September 4th and November 1st.

- 382.—*MICROSARCOPS CINEREUS* (Blyth). H.1900, D.1041, L.208, M.221. DSMLWH

Chettusia cinerea. Blyth.

Grey-headed Lapwing. (Grey Lapwing.) 麥鷀 Mai' chi'. P.

Spring and fall migrant much less frequent or less noticeable in fall. In ten years the "first seen" records are from April 1, to April 14th and others of March 23rd and 25th (?). August 15th, 1899 (1) is my only fall observation that I have recorded.

- 383.—*ARENARIA INTERPRES INTERPRES* (Linnaeus). H.1904, D.1043, L.206. LWH

Tringa interpres Linnaeus. *Strepsilas interpres*. (L.)

Turnstone.

Common in the summer at the sand flats near Peitaiho. Four years records, 1899, Aug. 15, (30) to Sept. 9, (100); 1916, Aug. 2 to Aug. 30; 1918, Aug. 3rd, (2); 1919, July 31st (30) to Aug. 22nd. On June 3rd 1916 I saw one beautiful male specimen feeding on the shore of one of the lakes in Peking and July 26, 1917, a flock of 10 were seen on the Mongol border. It was not noticed on a visit to Peitaiho beach Oct. 7-9, 1923.

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- 384.—*EROLIA FERRUGINEA* (Brünnich). H.1907, D.1072, L.240, M.255. DSMLWH
Tringa subarquata (Güldenstadt).
 Pigmy Curlew. (Curlew sandpiper).
 This seems to be rare both at the seacoast and in the interior. We have seen it a few times on the sand flats and it has been brought to the taxidermist here in Peking two or three times. Dates are July 3rd (2) Aug. 2, Aug. 22 (1) 1919. Peking market May 22, 1922, in fine breeding plumage. (W). One shot July 18, 1917, and July 7, 1924, at Peitaiho, (H).
- 385.—*EROLIA ALPINA SAKHALINA* (Vieillot). H.1910, D.1066, L.241, M.256. DSMLWH
Tringa cinclus americana Cass. *T.c. var chinensis* Swinhoe, *T. alpina pacifica*.
 American Dunlin.
 Seacoast only. Recorded in eight years April 10th to Oct. 8th.
- 386.—*EROLIA MINUTA* (Leisler). H.1911, D.1067. WH
Tringa minuta Leisler. *Pisobia minuta* (Leisler).
 Little Stint.
 I have specimens shot by Hubbard April 10th, 1915 at Peitaiho, and records of Sept. 9, 1899 (100) and Sept. 6-8 1903, (10).
- 387.—*EROLIA RUFICOLLIS* (Pallas) H.1912, D.1068, L.235, M.254.* MLWH
Tringa minuta ruficollis Pallas. *T. minuta orientalis* Tacz.
 Eastern Little Stint. (Red necked sandpiper.)
 This is very common at Peitaiho all summer and is seen at Peking on migrations though I have no dates. Peitaiho Aug. 2-4, 1916; July 31st (5) to Aug. 22nd (100).
- 388.—*EROLIA SUBMINUTA* (Middendorff). H.1914, D.1069, L.236, M.253. DSMLWH
Tringa damascensis, Horsfield.
 Long-toed Stint.
 On the plain and at coast a migrant, found on Mongol border early in August as though it had bred there but already in flocks of ten or twenty. Aug. 4th, 1919 taken at Peitaiho. The only occurrences noted in Peking were between May 12th and 29th in three years and Sept. 2 one year, 1916, (5). At Peitaiho, July 31st, 1923, (100). (W) and Sept. 9, 1919, (1), (H).
- 389.—*EROLIA TEMMINCKII* (Leisler). H.1915, D.1071, L.237, M.257. DSMLWH
 Temminck's Stint.
 Have had the bird but do not now find the record. (W). One specimen was taken Aug. 9, 1917, at Peitaiho and identified, as I remember, by Mr. La Touche. (H). Also taken Oct. 6, at Peitaiho.
- 390.—*EROLIA ACUMINATA* (Horsfield). H.1919, D.1062. WH
Totanus acuminatus, Horsfield.
 Sharp-tailed Sandpiper.
 Mr. La Touche very kindly identified this bird for me but has not included it in his Notes. My only record for Peking is May 24, 1916. Specimens were shot at Peitaiho July 31st, 1918, and Aug. 20, 1919. (W). Aug. 3. 1923 (12); and Aug. 25, 1917, (3) (H). Two females were shot in a flock in Mongolia Aug. 3rd, 1917. There were flocks of ten or twenty at that time for several days. (W).

- 391.—*EROLIA CANUTUS ROGERSI* (Mathews). H.1920a, D.1073, L.239, M.252. DMLWH
perhaps *EROLIA CANUTUS CANUTUS* (Linnaeus). H.1920. Knot.
One specimen was shot by Hubbard at Peitaiho Sept. 10, 1915, already in winter plumage.
- 392.—*EROLIA TENUIROSTRIS* (Horsfield). H.1921, D.1074, L.238, M.251. DSMLWH
Tringa crassirostris T. & S. *Anteliotringa tenuirostris* (Horsfield)
Eastern Knot.
Fairly common on the sandflats in summer at Peitaiho. Specimens are dated July 24th and Aug. 14th, 1917 and 1919. About ten were seen there Oct. 9, 1923, and one shot Oct. 6, but they might have been *E. canutus rogersi* instead of this. Those taken in July and August were still in summer dress.
- 393.—*CROCETHIA ALBA* (Pallas). H.1929, D.1078, L.234. LWH
Calidris arenaria (L).
Sanderling. 花鵲子 hua'-yao'-tzu.
My only specimen at hand is from Peitaiho Aug. 4, 1916. Records for five years at that place are April 10th, 1916 (1); Sept. 15, 1898; Sept. 9, 1899 (50); Sept. 6, 1903; Aug. 2 to 25, 1916; and Oct. 8th, 1923, (100).
- 394.—*LIMICOLA FALCINELLUS SIBIRICA* Dresser. H.1931, D.1060, L.242. LWH
Tringa platyrhyncha Temminck.
Broad-billed Sandpiper (Eastern). (Broad-billed stint.)
My only record is a specimen collected by Hubbard at Peitaiho Aug. 27th, 1917. It is in winter plumage. One reported by Mr. La Touche as shot by Mr. Sowerby, in summer plumage, was July 14, 1916. (W) July 30, 1923 (20) also at Peitaiho. (H).
- (395.)—*MACRORHAMPHUS SEMIPALMATUS* Blyth. H.1935, D.1098, M.243. SM
Pseudoscolopax semipalmatus, Jerdon.
Semipalmated Snipe. (Snipe-billed Godwit).
- 396.—*TRINGA ERYTHROPUS* (Pallas). H.1936, D.1084, L.231, M.234. DSMLW
Totanus fuscus (L).
Spotted Redshank (Dusky Redshank). (Spotted snipe).
Rare in market in April and May. Occurred in the Peking market once Oct. 2nd, 1919. May 16th, 1916 and May 25th, 1919, market specimens in summer plumage.
- 397.—*TRINGA TOTANUS EURHINUS* (Oberholser). H.1939, D.1083, L.230, M.235. DSMLWH
Totanus calidris (L).
Redshank.
Common migrant on the plain. A young male shot from a flock in Tabul, Mongolia, Aug. 3rd, 1917 had orange yellow legs and bill of 45mm. In three spring seasons records are from May 3rd to 14th. Early in April, 1924. In autumn from Oct. 11 to Nov. 5th.
- 398.—*TRINGA STAGNATILIS* (Bechst). H.1942, D.1087. WH
Marsh Sandpiper.
A single specimen of what seems to be the Marsh Sandpiper was shot at Peitaiho on August 21st, 1923. (H).

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- 399.—*TRINGA NEBULARIA* (Gunnerus). H.1943, D.1085, L.233, M.233. DMLWH

Totanus glottis, (L).
Greenshank.

Summer visitor at Peitaiho and also migrant. April 6-11, 1916, April 20, May 1st, May 20th are dates in Peking for spring occurrence. June 6th, Aug. 13th, Sept. 2 and 13th are dates for Peitaiho. Oct. 25th to Nov. 10th are dates in Peking market on the return migration.

- [400.]—*TRINGA GUTTIFER* (Nordmann). H.1944, D.1086. Nordmann's Greenshank.

Considerable doubt attaches to the identification of a specimen found in the market among specimens of *T. nebularia*. It should pass here in migration.

- 401.—*TRINGA OCHROPUS* Linnaeus. H.1945, D.1089, L.229, M.237. DSMLWH

Green Sandpiper. 啄啄立 Cho' cho' li'

As the Green and the Wood sandpipers are so difficult to distinguish in the field our numerous records may be replete with errors but they seem to migrate together regularly. Their calls are the best field marks, though I have long labored under what may be a delusion, that the darker backs and more fully white tail coverts were marks of the Green sandpiper. It passes north in April, returning on the plain in October, but it summers at Peitaiho and in Mongolia, appearing in large numbers in July and August. A few spend both summer and winter in the foothills.

- 402.—*TRINGA GLAREOLA* Linnaeus. H.1947, D.1091, L.228, M.236. DSMLWH

Wood Sandpiper. 啄啄立 Cho' cho' li'

Abundant migrant in April and May at Peking summering at Peitaiho and in Mongolia and returning across the plain in September and October. I do not have records for the winter but it probably occurs occasionally as does the green sandpiper.

- 403.—*TRINGA INCANA BREVIPES* (Vieillot). H.1948, D.1094, L.232, M.238. DSMLWH

Totanus incanus Vieillot.

Grey-rumped Sandpiper. (Eastern Grey Sandpiper).

This is an uncommon summer resident at the sandflats in Peitaiho, occurring singly or in pairs according to my notes from July 31st to October 8th, when a female in exquisite plumage was shot on a rocky shore.

- 404.—*TRINGA HYPOLEUCOS* Linnaeus. H.1950, D.1092, L.227, M.239. DSMLWH

Tringoides hypoleucus. (L).

Summer Snipe. (Common sandpiper, Spotted sandpiper, Bronze sandpiper).

This bird may be found in proper localities at every season but is not very common except in migrations from April 15th to the end of May passing Peking in night flights from Aug. 21st on through the fall. It was seen in flocks in Mongolia, Aug. 2nd, and is often seen singly.

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- 405.—*TEREKIA CINEREA* (Güldenstadt). H.1952, D.1096, L.226.
M.240. SMLWH

Terek Sandpiper.

All my four specimens of the Terek sandpiper were given me by Mr. D. R. Wickes and Mr. H. W. Hubbard, shot at Peitaiho between July 13th and Sept. 3rd. I have one record of having seen it, Aug. 2nd, 1919. (W). July 12th (18) and Sept. 3rd (2), 1919; July 4th (1), August 7th (7), 1922; July 13th (20), 17th (6), 19th (2), 23rd (20), 1923, (H).

- [406.]—*PHALAROPUS FULCARIUS* (Linnaeus). H.1953, D.1049.

Grey Phalarope.

May occur in Chihli. Recorded by Hartert and Dresser as from the coast of China, by Sowerby (in "Fur & Feather in North China") as from North China.

- [407.]—*PHALAROPUS LOBATUS* (Linnaeus). H.1954, D.1048.
Red-necked Phalarope. Migrates through China.

- 408.—*HIMANTOPUS HIMANTOPUS HIMANTOPUS* (Linnaeus).
H.1955, D.1047, L. 218, M.232. DMLW

Black-winged Stilt.

This bird has appeared in the Peking market a few times. My only specimen is dated May 8, 1920 and seems to be in nearly full summer plumage. (W).

Flock of five seen North of Peitaiho, Aug. 30, 1917, and another of six on Peitaiho sandflats, Aug. 23, 1922. (H).

- 409.—*RECURVIROSTRA AVOSETTA AVOSETTA* Linnaeus.
H.1956, D.1046, L.219, M.231. DMLWH

Avocet.

These birds have been seen as follows:—Near Peking Oct. 3rd (3) and 8th, (1), 1898: at Peitaiho Aug. 2nd, (5), 11th, (3) 15th, (2), 1919; Oct. 6th, (10), 1923; and in Peking market Oct. 21st, 1919.

- 410.—*LIMOSA LIMOSA MELANUROIDES* Gould. H.1958, D.1101, L.225, M.242, DMLWH

Limosa brevipes. G. R. Gray.

Black-tailed Godwit.

At Peitaiho in 1899, Aug. 10th, I saw a flock of ten which I recognized from their resemblance to the Great Marbled Godwit of the United States but they may have been *Limosa lapponica baueri*. The Black-tailed Godwit was seen in the game market April 19th, 1919, May 2nd, 1923, and Sept. 28th 1920. Flocks of five to ten were seen at Peitaiho, Aug. 2nd, 14th, and 22nd, 1919, also July 28th, 1920, about 20.

- 411.—*LIMOSA LAPPONICA BAUERI* Naumann. H.1960, D.1100, M.241. DMWH

Bar-tailed Godwit.

One specimen of the Bar-tailed Godwit was secured at Peitaiho, but is not at hand.

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- 412.—NUMENIUS ARQUATA LINEATUS Cuvier. H.1962, D.1107, L.221. LWH
Common Curlew.

Seen in the game markets April 3rd, 1924: April 20th, 1923: May 2nd, 1916. Fairly common at Peitaiho in July, August and September, perhaps later. Heard migrating over Peking at night several years, late in August. Very numerous in Mongolia, July and August, 1917. It can be distinguished by its large size and white rump in the field from the two following, the smaller one, i.e., the whimbrel having white rump while *N. cyanopus* does not have the white rump but is equal in size.

- 413.—NUMENIUS CYANOPUS Vieillot. H.1963, D.1108, L.222, M.259. DSMLWH
N. tahitiensis D. & O.
Australian Curlew.

According to records not quite so common as the Common Curlew either at the coast or in the interior. Dates are April 11th, 1916; April 21st, 1923; August and September in three years at Peitaiho. One record at Peking May 2nd, 1916. Size like the last without the white rump.

- 414.—NUMENIUS PHAEOPUS VARIEGATUS (Scopuli). H.1966, D.1105, L.223, M.258. DSMLWH
Whimbrel.

Have seen it in market in Peking May 2, 1916; May 3rd 1920; and at Peitaiho, May 7th. (H): Several records during three years in the autumn at Peitaiho range from Aug. 4th to Sept. 2nd. In my experience it is less common than the two larger ones *N. lineatus* and *N. cyanopus*.

- (415).—NUMENIUS MINUTUS Gould. H.1968. L.224. L
Little Whimbrel.

Have looked in vain for this bird.

- 416.—SCOLOPAX RUSTICOLA RUSTICOLA Linnaeus. H.1970, D.1050, L.247, M.244. DSMLWH
Woodcock. 大水鶉 ta'-shui'-cha'. P. 遊鶉 yu'-cha'. P.

Six years records in spring range from April 11th to May 3rd for first appearance with very few second appearances, May 3rd being the latest in the spring. Autumn records in four years are from Sept. 10th to 30th with one seen in market Oct. 11th, with no clue to how long it had been there. These records are all on the plain as we have never seen it at Peitaiho. This may be due to lack of spring and fall study however.

- 417.—GALLINAGO GALLINAGO RADDEI Buturlin. H.1972, D.1053, L.247, M.248. *Gallinago coelestis* Frensz. DSMLWH
Single snipe. 水鶉 shui'-cha', P., Paot.—水鶉兒 shui'-chi', P., Paot.

In 13 years this snipe appeared between March 20th and April 26th, one record being May 5th, probably not the first arrival. The last seen records run from April 23rd to May 25th in spring. They have been seen at the Western Tombs, Peitaiho and in Mongolia before the tenth of July, which would seem to indicate breeding in the vicinity but not necessarily. Many records in Aug., Sept., and Oct., and some in Nov., Dec., and January in sheltered places.

- 418.—GALLINAGO STENURA (Bonaparte). H.1975, D.1054, L.246, M.247? DSMLWH

Pintailed Snipe. Chinese names as for *G. g. raddei*.

Seen at Peking, May 6th, 16th and 22nd in 1919, 1916 and 1920. At Peitaiho several times Aug. 15th to 23rd, 1919. On the Mongol border Aug. 3rd to 7th (5). Not nearly so regularly common as the Common Snipe.

- (419.)—GALLINAGO MEGALA Swinhoe. H.1976, D.1055, L.245, M.246. DSML

Swinhoe's Snipe. (Eastern Great Snipe, Double Snipe) Chinese names as for *G. g. raddei*.

- 420.—GALLINAGO SOLITARIA Hodgson. H.1978, D.1057, L.244, M.245. DMLWH

Solitary Snipe. Chinese names as for *G. g. raddei*.

This bird spends the winter in the mountain streams, the earliest records being Oct. 11th in the Western Hills and Western Tombs. I have shot several in the Eastern Tombs in the coldest winter weather amid ice and snow but where there were warm springs that did not freeze. Latest record happens to be Feb. 20th at the Western Tombs.

- (421.)—LYMNOCRYPTES GALLINULA (Linnaeus). H.1980, D.1058, L.248, M.249. DML

Jack Snipe.

- 422.—ROSTRATULA BENGHALENSIS BENGHALENSIS (Linnaeus). H.1981, D.1051, L.249, M.250. DSMLWH

Rhynchaea bengalensis L.

Painted Snipe.

I am acquainted with this bird only as it appears in the Peking market or is brought to the taxidermist shop. It is not very common, one or two being seen in market at a time, April 27th, 1916; May 9th, 1917; May 3rd, 1920; May 3rd, 1923; Sept. 19th and 21st, 1917.

- 423.—IBIDORHYNCHA STRUTHERSI Vigors. H.1982, D.1109, L.220, M.260. DMLWH

Ibis-bill.

Not very common. Permanent resident in the mountains along pebbly streams. It is found in pairs or single in the summer, July to September and in midwinter in flocks of five to twenty. It seems to come down nearer the plain in winter and retreat to the deeper mountains in the summer, but Mr. La Touche found it breeding in the shingle near Shanhaikuan.

- 424.—HAEMATOPUS OSTRALEGUS OSCULANS Swinhoe. H.1985, D.1044, L.217, M.230. DSMLWH

Haematopus osculans, Swinhoe.

Oyster-catcher.

The only ones I ever saw were two at Peitaiho sand flats, Sept. 2, 1899, one of which I shot. Mr. Hubbard has seen them since. (W). Six were seen and two shot, Aug. 7, 1922. One was shot by Dr. F. E. Dilley, Sept. 1, 1917. (H).

FAMILY—JACANIDAE—JACANAS OR WATER-PHEASANTS.

- 425.—HYDROPHASIANUS CHIRURGUS (Scopuli). W
 Jacana (Water-pheasant. Pheasant-tailed Jacana). 鵞 鴨
 Ti' Ku', P.

The Jacana is a rare summer visitor reported to occur in the Wenan marshes and specimens in the Central Park Museum at Tientsin confirm the report. On June 17th, 1916, Dr. Hugo Weigold and the writer saw three of these birds in the lake in the Northwest part of Peking. The following year two pairs were observed, July 5 to 13, nesting in the bed of the rapidly drying lake. The mud was covered with the dried flat leaves of water plants and the nests were simple depressions in the still moist mud, lined with the same vegetation with which the whole surface of the ground was covered. The four eggs, dark chocolate, very polished, were well advanced in incubation, July 13th. This is a considerable extension of the range of the Jacana towards the north.

ORDER—LARI—TERNS AND GULLS.

FAMILY—LARIDAE—TERNS, GULLS.

- (426)—HYDROCHELIDON NIGRA NIGRA (Linnaeus). H.1988,
 D.1110, M.312 DSM

Black Tern. A male in fresh summer plumage was found in the museum of the Oberlin Academy, Taikuhsien, Shansi. The birds had been collected in the region but no label was attached to this specimen.

- 427.—HYDROCHELIDON LEUCOPTERA (Temminck). H.1989,
 D.1111, L.256, LWH
Chlidonias leucoptera (Temminck)
 White-winged Black Tern.

Records of eight years show it to occur in flocks of 20 to 50 or more at Peitaiho all through July, August and into September at least, September 8th being my last date though it may occur later of course. In 1899, 1917 and 1918 large flocks were passing though the plain at Wen An Hsien, Tientsin and the Paotingfu lakes, in May and June. Beginning to migrate South, June 27, 1924 (H).

- 428.—HYDROCHELIDON LEUCOPAREIA SWINHOEI Mathews.
 H.1990, subsp. 2, D.1112, L.255. LWH
Chlidonias leucopareia swinhoei Mathews
 Whiskered Tern.

The whiskered tern seems to move with the preceding chronologically and may have been confused with it at times in the records. But since they were distinguished, records have been: Peitaiho, Aug. 30 (500), Sept. 2 (20), 1916; Aug. 16, (20) 19th, 1918; Peking, May 27th? (2, white below); June 13th in market? 1917; Sept. 24th (1) 1916.

- 429.—GELOCHELIDON NILOTICA ADDENDA Mathews.
 H.1991. subsp.1, D.1121, L.257. LWH
Gelochelidon anglica Montagu.

Gull-billed Tern. 鵞 鴨子 yü'-ying'-tzu, (general term for Terns)
 A single specimen shot at Peitaiho July 19, 1923. A flock of eight flying over on Aug. 3, 1923, were probably the Gull-billed Tern, (H). Two specimens from Mongolia, July 26, 1917, are

described. The whole bill and head above the lower line of the eye, and the hind neck is black. The whole of the upper parts, including the tail and its coverts are silvery gray. The tail lighter and the hind neck practically white in one specimen, lighter gray in the other. The first five primaries are tipped with dark brown. All the under parts pure white. Wing 295-310mm; culmen from unfeathered part 41-42; tail 122-125; fork of tail 45; tarsus 30-31; middle toe and claw 31-33. Legs and feet in the dry very dark brown, but as I remember they had a dark reddish cast when killed.

- 430.—HYDROPROGNE TSCHEGRAVA TSCHEGRAVA (Lepechin). H.1992, D.1119, M.311. SMW
Hydroprogne caspia caspia (Pallas). *Sylochelidon caspia*, Pallas.
 Caspian Tern.

One was brought to the taxidermist in Peking May 10th, 1917, and July 26th I shot one from a group of three near Anglenor on the Mongol border. Aug. 3, 1924, a pair taken at Pei.

- [431]—STERNA BENGALENSIS ZIMMERMANNI Reichenow. H.1996, D.1117.
Sterna media Horsf.
 Allied Tern. East coast of China.

- 432.—STERNA HIRUNDO HIRUNDO Linnaeus. H.1999, D.1114. M.313. SMWH
Sterna fluviatilis Naumann.
 Common Tern.

Common at the coast in June, July, August and at least to Sept. 15. My only specimen at hand of the medium sized tern agrees with the description of color, being in fresh plumage, just turning to the winter color and is dated Aug. 20th, 1919. The measurements are as follows, Hartert's least dimension being given in parenthesis:—wing, mm 248 (260); Culmen, from bare point to tip, 30 or from forehead 35 (35); tarsus, 21 (19-21); middle toe and nail, 25, (23-25); tail 107 (146); fork in tail 38 (70-90) (W). Five specimens labelled S. h. h. may prove to be S. h. tibetana, (H).

- (433.)—STERNA HIRUNDO TIBETANA Saunders. H.2000, L.258. L
 La Touche reports a single specimen found breeding 20 miles W. S. W. of Chinwangtao.

- 434.—STERNA LONGIPENNIS Nordmann. H.2001, D.1115. WH
 Nordmann's Tern.

At least one specimen (July 17th, 1923) of a tern with black bill was taken at Peitaiho and identified as probably Nordmann's Tern. Another on July 20, male (H). One female shot at P. T. H. Aug. 3, 1924.

- (435.)—STERNA FUSCATA FUSCATA Linnaeus. H.2006, D.1125, M.314. DM
Sterna fuliginosa Gmelin.
 Sooty Tern.

Said not to occur in China, but Richmond suggests that David might have had a new subspecies.

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- 436.—*STERNA ALBIFRONS SINENSIS* Gmelin. H.2009, D.1123,
L.259, M.315. DSM? LWH

Asiatic Little Tern. (Least tern)

My records for six years at Peitaiho are from June to Sept. 15th. Very common breeder. Three were seen in Mongolia, July 26th, 1917. A slender white tern near Peking, May 14th and Aug. 4th, 1896; May 5th, June 6th and June 9th, 1897; June 8th and 21st, 1903 was supposed to be the Least tern, but it always flitted off like a ghost and there was never an opportunity to shoot or study it.

- (437.)—*LARUS ARGENTATUS CACHINNANS* Pallas. H.2016, D.1145, L.253, M.307. DSML

Herring Gull. 魚鷹子 yü'-ying'-tzu, 呵魚狼 tiao'-yü'-lang', Paot. (general terms for gulls).

- 438.—*LARUS ARGENTATUS VEGAE*, Palmén. H.2017, D.1146, L.252, M.308. MLWH

Vega Gull. 魚鷹 yü'ying', P.

This largest of our gulls is always to be seen at Peitaiho but in smaller numbers than the Laughing Gull, from February to November, in my notes. It is occasionally met along the rivers in the interior also at all seasons except midwinter. One young male specimen from near Peking is in winter plumage, Oct. 10, 1915.

- 439.—*LARUS CANUS MAJOR* Middendorff. H.2023, D.1140, L.251, M.305. DMLW

Common Gull.

This medium sized gull is seen at Peitaiho less often than the others though it may be mistaken for the Laughing gull in winter plumage at a distance. I have one record that may be doubtful at the Western Hills, July 13th, 1898.

- 440.—*LARUS CRASSIROSTRIS* Vieillot. H.2024, D.1143, M.306. DMWH

Black-tailed Gull.
This seems to be one of the rarest of the gulls but has been noted at Peitaiho, from three to six at a time four or five times in August. One shot July 27, 1924.

- (441.)—*LARUS HYPERBOREUS* Gunnerus. H.2026, D.1151, L.254. L

Larus glaucus Brünn.
Glaucous Gull.

- 442.—*LARUS RIDIBUNDUS SIBIRICUS* Buturlin. H.2035, D.1133, L.250. LWH

Chroicocephalus ridibundus, D. & O.
Black-headed Gull.

Occurs in great abundance on coast and at times, anywhere on the Peking plain, from March to November. It was in large numbers in Mongolia in the summer. Measurements of wings and bills vary very widely from those given in the books but we have not been able to distinguish *L.r. ridibundus* and *L.r. sibiricus*.

- 443.—*LARUS BRUNNICEPHALUS* Jerdon. H.2036, D.1134, M.309. DMWH

Brown-headed Gull.

A specimen was taken at Peitaiho, some 15 having been seen, Jan. 18th, 1923. Nearest to Chihli reported by Hartert and Dresser is from Mongolia. (H). April 21st, 1923, one was seen at Peitaiho but with some doubt as to identity.

- (444).—*LARUS SAUNDERSI* (Swinhoe). H.2039, D.1138, M.310. DM
Saunders's Gull.

ORDER—ALECTORIDES—BUSTARDS,
CRANES, RAILS, COOTS.
FAMILY—OTIDIDAE—BUSTARDS.

- 445.—*OTIS TARDA DYBOWSKII* Taczanowski. H.2078, D.1011, L.204, M.213. DMLWH

Siberian Bustard. 地鸕 ti'-pu', P., Paot., 鵞 pao', 鵞 約 tu'-pao', P.Ts. 羊鵞 yang'-pu' (for the largest) P. 鵞 鵞 Chi' pu' (the smallest). P.

Möllerndorff's note "The Great Bustard is getting very rare now in Chihli." (1877), was doubtless true at the time but it must be reversed since 1895 at least. For it is very common in the markets every winter and certain places like the sandy shores of the Hun River south of Peking, and Yen Ch'ing Chou well north, are frequented regularly every year. Large flocks of 50 are often seen in migration time up to April 25. It has been seen as early as Aug. 20 at Peitaiho in 1919 by Mr. D. W. Edwards and Mr. Portway but the earliest dates at Peking are Oct. 10, 18, 27, 30, Nov. 5, etc., in different years.

Chlamydotis undulata macqueenii (Gray) was reported from Urien northeast of Kalgan some 250 miles in Mongolia, by Mr. R. C. Andrews, July, 1923. H.2083, D.1014. It was shot 200 miles further east and sent me for identification.

FAMILY—GRUIDAE—CRANES.

- 446.—*MEGALORNIS GRUS LILFORDI* (Sharpe). H.2086, D.1001, L.200, M.214. DMLW

Common Crane. 灰鵞 hui-ho, P. 呼哈子 Tzu' ling' tzu' Peitaiho.

Specimens in the museum are undated but flocks of three, five, and 20 were seen at Peitaiho, April 6 to 10, in 1916.

- (447).—*MEGALORNIS JAPONENSIS* (Müller). H.2088, D.1003, L.202, M.217. DSML

Manchurian Crane. 仙鵞 hsien'-hé', 白鵞 pai'-hé', P., Paot., P.

- 448.—*MEGALORNIS MONACHUS* (Temminck). H.2089, D.1004, M.215. DMW

Hooded Crane. 玄鵞 hsüan'-hé', P.Ts.

A specimen in the Peking Academy Museum.

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- (449.)—MEGALORNIS VIPIO (Pallas). H.2091, D.1008, L.201, M.216. DML

Grus leucachen, Temminck.
White-headed Crane.

Oct. 8th and 9th, at Peitaiho flocks of from 20 to several hundreds were flying south. On April 21st, 1923 three individuals were plainly seen and studied with opera glasses at the mouth of the Peitaiho. These may have been *M. monachus*.

- 450.—MEGALORNIS LEUCOGERANUS (Pallas). H.2092, D.1009, L.203. LW

Grus leucogeranus Pallas.
Siberian Crane.

On April 6th, 1916 large flocks of from 50 to 300 each were flying northeast over Peitaiho, and again Oct. 6th, 1923 they were flying south. They are distinguished by having black wing tips, the primaries only, whereas the other white crane, *M. japonensis*, has the secondaries black. Mr. La Touche speaks rightly of the "variegated V's" formed by the long lines of these cranes with the gray cranes interspersed here and there.

- 451.—ANTHROPOIDES VIRGO (Linnaeus). H.2094, D.1007, M.218. DMW

Demoiselle Crane.

This crane was very common in Mongolia in July and August, 1917, evidently breeding there and I was able to shoot a pair in full summer plumage. While these and other cranes scatter over Mongolia and migrate south in the autumn, I have never seen or heard them passing over the Peking plain. The coastline at Shanhaikuan seems to be their highway and probably they have another to the west of us, either in Shansi or Shensi. They have not been seen on the ground at Peitaiho, but hunters at Ch'angli report shooting them with rifles on the ground.

FAMILY—RALLIDAE—RAILS, CRAKES, MOORHENS, COOTS.

- 452.—RALLUS AQUATICUS INDICUS Blyth. H.2097, D.985, L.195, M.276. DSMLWH

Water Rail.

Spring and autumn migrant on the plain, but rarely seen. April 27th, 1897 (1); Sept. 19th (5) 26th and Oct. 14th, 1915, are my only records but several have been seen at the taxidermist's not here noted.

- 453.—PORZANA PUSILLA PUSILLA (Pallas). H.3000, D.988, L.196, M.275. DSMLWH

Baillon's Crake. (Little Rail).

Spring and autumn migrant, on the plain, possibly spending the summer in places. My only record in spring is May 18th, 1918 (4); at Peitaiho Aug. 26th, 1916; at Peking Sept. 2nd, 15th, and Oct. 10th, (2). (W). Common at the Summer Palace May 30th and June 1st, 1923. (H).

- [454.]—PORZANA EXQUISITA Swinhoe. H.3003 D.990.

Button Crake.

Described from Chefoo, 1873.

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- 455.—PORZANA FUSCA ERYTHROTHORAX (Temminck & Schlegel). H.3004, D.991, M.274. DMW
Ruddy Crake.
Two or three specimens brought to the taxidermist shop in Peking. (W).
- 456.—PORZANA PAYKULLI (Ljungh). H.3005, D.992, L.195 ff. WH
Amaurornis paykulli (Ljungh).
Siberian Ruddy Crake.
One was shot at Wofossu, May 30, 1923. (H).
- 457.—AMAUORNIS PHOENICURA Pennant. W
White-breasted Water-hen.
On May 5th, 1897 I saw two birds and shot one of them, the skin of which was lost in the Boxer troubles. The name I gave was white breasted gallinule or moorhen. It seems to me it can have been no other than this bird unless it was a common moorhen with the underparts white, as a sport, or albinotic condition.
- 458.—GALLINULA CHLOROPUS PARVIFRONS Blyth. H.3008, D.998, L.197, M.273. DSMLWH
Moorhen. 黑水鷄 hei'-shui'-chi'.
A very common summer breeder on the plains wherever there are ponds and reedbeds. The earliest records in six years are mainly from April 22nd to May 22nd. Eggs have been seen in June and the latest records are Oct. 22, 1917, Sept. 29, 1897, Sept. 28, 1923, Sept. 19, 1915, etc.
- 459.—GALLICREX CINEREA (Gmelin). H.3009, L.198. LW
Water Cock.
A specimen was brought to the taxidermist shop June 4th, 1920, and one or two more in 1922 and 1923. It is a very secretive bird and probably more common than appears from our records. As Mr. La Touche observes, this must be the northern limit of the Water Cock's breeding range.
- 460.—FULICA ATRA ATRA Linnaeus. H.3014, D.999, L.199, M.277. DSMLWH
Coot. 水姑丁 shui'-ku'-ting', P., Paot.
Very common summer visitor, nesting in the marshes on the plain. In eight years the time of arrival, or rather my first opportunity to observe it, has been from April 1st to May 8th, dates later than this could hardly be first arrival. Last dates have been Oct. 27, Nov. 3, etc.

ORDER—HEMIPODII—BUSTARD-QUAILS.

FAMILY—TURNICIDAE—HEMIPODES.

- 461.—TURNIX TANKI BLANFORDI Blyth. H.3017, D.983, L.194, M.212. DMLWH
Burmese Hemipode. 水鵪鶉 shui'-an'-ch'un', P. 黃地鵪子 Huang'-ti'-men' tzu.
My observations of this bird have been confined to Peitaiho, Peking market and once at P'ing Ku' Hsien where I saw two, on Dec. 6th, 1898. It was in Peking market Nov. 1st, 1919 and Nov. 4th, 1922.

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At Peitaiho, I have seen it only early in June and September. It was fairly common there in October, 1923 from the 4th to the 8th. A family of young birds well on the wing were captured in the autumn of 1923 near Peking. They probably were reared not far away.

The Chinese name refers to the peculiar, weird, deep, smothered call which Mr. La Touche describes so well,—Huang ti men tzu.

ORDER—GALLI—FOWL-LIKE BIRDS

FAMILY—TETRAONIDAE—BLACK GROUSE, CAPERCAILLIES,
HAZEL HENS.

- 462.—LYURUS TETRIX USSURIENSIS (Kohts). H.3036,
D.976. W

Black Grouse. 黑野鷲 hei' yeh' chi'.

In the winter of 1921 some eight fine specimens of the Black grouse, three males and five females, were purchased in the Peking game market. They were said to have come from Hupeikou.

- (463).—TETRAO PARVIROSTRIS PARVIROSTRIS Bonaparte.
H.3043, D.974, M.210. DM

Siberian Capercaillie.

Mr. James Hunter, of Tunghsien, described for me two birds that he had seen in the market, April 8th, this year and compared them with a male specimen of this bird which we had in our collection, brought from Siberia. He had noted the size and the feathering of the feet so that there could hardly be any mistake in judging them to be two female Capercaillies.

- (464).—TETRASTES BONASIA AMURENSIS Riley. H.3049,
D.979, M.209. DM

Hazel Hen. 松鷲 sung'-chi'. P.

Hartert questions this sub-species.

FAMILY—PHASIANIDAE—PARTRIDGES,
QUAILS, PHEASANTS.

- 465.—ALECTORIS GRAECA PUBESCENS (Swinhoe). H.3073,
D.947, L.192, M.208. DSMLWH

Caccabis chukar var. *pubescens* Swinhoe.

Chukar Partridge. 石鷲 shih'-chi', P., Paot.

The most common of the order, found all the year, everywhere in the mountains throughout our area. It is easily tamed and makes a friendly and handsome pet.

- 466.—PERDIX BARBATA BARBATA Verreaux & Des Murs.
H.3110, D.955, L.193, M.207. DMLWH

Daurian Partridge. 半翅 pan'-ch'ih', 沙鷲 sha'-chi', P.,—pan'-chi'-er, W. Tombs.

The Bearded Partridge is said to be common in the grassy hills but I have stumbled across it but twice, a single bird once and again a small flock at the Western Tombs. It is always plentiful in the markets all winter. Three eggs were brought me that were found freshly laid at Hsiling, July 26th, 1923. It must have been a very late clutch. The eggs are 37mm by 29mm of a highly polished creamy gray color.

- 467.—COTURNIX COTURNIX JAPONICA Temminck & Schlegel.
H.3117, D.959, L.191, M.211. DSMLWH
Quail. 鶉 an'-ch'un', P., Paot.

The quail is found in the foothills near the Western Tombs all the year but is most common in October. It is met occasionally on the plain and is common in fall at Peitaiho. Found in market all winter. We have specimens that we had supposed to be the migratory quail *C. coturnix* (L.) but we now understand that Dr. Hartert pronounces the North China birds all to be *C. japonica*.

- 468.—CROSSOPTILON MANTCHURICUM Swinhoe. H.3139,
D.938, M.206. DSMWH
Manchurian Snow-pheasant. 鶉 ho'-chi', P., P.Ts.

This pheasant has occurred in the Peking market very rarely. Probably the birds that have been sold there are from Shansi but our hunter friends say that they used to be found at the Western Tombs and are still to be found 200 li from there in the more wooded mountains.

- 469.—PUCRASIA XANTHOSPILA XANTHOSPILA Gray.
H.3150, D.933, L.189, M.205. DMLWH
Mongolian Pucras. 松鶉 Sung' chi.

This bird is found in the markets every winter from early November but is not nearly so common as the Daurian Partridge, Mongolian Pheasant, Chukar, etc. It is said to be found in the Eastern Tombs, but I have never met it. Mr. R. C. Andrews shot it there.

- 470.—PHASIANUS COLCHICUS KIANGSUENSIS Buturlin.
H.3177, D.925, M.203. DSMWH
Ring-necked Pheasant. 野鶉 yeh'-chi', 山鶉 shan'-chi', P., Paot.
Shansi.

This pheasant breeds in the higher mountains and comes down to the lower grassy hills near the plain for the winter.

- (471).—PHASIANUS COLCHICUS KARPOWI Buturlin. H.3180,
L.187. L
Ring-necked Pheasant. Same Chinese names as above.

- (472).—PHASIANUS COLCHICUS PALLASI Rothchild. H.3181,
L.188. L

- 473.—SYRMATICUS REEVESII (Gray). H.3190, M.204.
Reeve's Pheasant. 雉 chih'-chi', P., Paot. DSMWH

Before the game preserves connected with the Eastern Tombs were thrown open to the Manchus for farming and lumbering, in 1915, Reeve's Pheasant was fairly common in those magnificent forested mountains but they are nearly exterminated now. A few fine specimens of the males have been brought in this past year. In January 1903, I had two days fine sport shooting among two or three flocks of males and again in 1908 they were the most common pheasant there.

REVIEWS OF RECENT BOOKS

Hirth Anniversary Volume.—(Introductory volume to "Asia Major," a new journal devoted to the study of the languages, arts and civilizations of the Far East and Central Asia). Probststhai, London, 1923. £3.0.0.

This massive volume of 705 pages comes as a welcome surprise to the student of Chinese matters. It is dedicated to Frederick Hirth on the occasion of his 75th birthday. There are 26 main contributions of which 14 are in English, 11 in German and 1 in French. In addition there is a biography of Hirth and a complete list of his publications, six miscellaneous notes and an elaborate bibliography of Japan for 1914.

Among the names of authors appear those of Ferguson, Hopkins, Karlgren, Parker, Aurel Stein and Waley, while the "higher criticism" of the Chinese classics is well represented by Haloun, Schindler and Wedermeyer.

In such a wealth of matter it is difficult to pick out particular questions for attention, more especially as in the most cases the matter is highly technical. Mr. Hopkins is up to his usual brilliant form and shows how the names of the Shang (or Yin) rulers have been identified on the Honan bones owing to the then practice of consulting them by divination. It is just possible that if this was the only method of determining their true precedence, etc. that there may have been some errors of fact in the records of Yin!

Dr. Karlgren discusses his analysis of the phonetic elements in Chinese characters. He shows how frequent the expanded characters are which apparently consist of a radical and a phonetic but are fundamentally the *same* word as the phonetic itself. Also that it is necessary to be prudent in attributing an exclusively ideographic value to a Chinese character. Very often the study of the ancient phonetic shows it to be a true phonetic, although sometimes it appears that it does simultaneously express the sound and the sense.

Haas has a very interesting study of the famous passage in the Lun Yü

攻乎異端斯害也已

Haloun makes a fascinating study of the Chinese clan Fêng 鳳, and Schindler develops in 68 pages (in English) his ideas on "The Development of the Chinese Conception of Supreme Beings" which

the reviewer has already referred to in his lecture on the "Dead Hand." Sir Aurel Stein shows that the measures used for silk in the Han dynasty can be restored from the fragments recovered, and that very interesting data as to the trade are deducible.

Yen Ying and Mo-ti are the subjects of two other papers by Forke and Z. L. Yih respectively. Erkes gives a translation of the Ta Chao (大招), and Wedermeyer studies the period of remotest antiquity and draws some novel conclusions as to Yao, Shün and Yü.

Art is well represented by Waley, Voretsch, Takaçs, Ferguson and Miss Meyer.

Other papers on Old Turkestan Folk Songs, Parallels between Oriental languages, Nāgarjuna, earliest European Concepts of Chinese writing, Gog and Magog, Fa Hsien, the Bear-cult, Ancient civilizations, the Highlands of Central Asia, etc., cannot be dealt with here but will all repay study.

The book is well printed, but unfortunately is not cloth bound.

H. C.

Two Gentlemen of China.—By Lady Hosie. (Seely Service & Co.)

This is one of the most charming books on Chinese life which have appeared, and one which renders an important service to both East and West.

Academic knowledge of this country—its geography, history, language, literature and art—cannot compare in real value with sympathetic understanding of its people.

Too generally the Western view of Chinese life has focussed on what seem to us its eccentricities—those contrasts to our ways which are so manifest. And in our dealings with Chinese we are apt to be most easily impressed by their delinquencies—though after all these may not be much greater than our own.

More recently the tendency has been for would-be friends of China to exaggerate her virtues and attainments, doing harm by injudicious praise.

Neither of these faults are found in Lady Hosie's book. But she has not sought to avoid them by careful steering in mid-stream. Her course has been the bolder one of frankly telling things as she has seen them in the unusual intimacy she has enjoyed within the Chinese family circle.

So faithful is her record that whereas no Chinese reader will be other than grateful for this revelation of himself in his most intimate relationships, no English reader with fair knowledge of Chinese will complain that the appreciation is overdone. Both will be justly proud of the graceful friendship which has made the production of this picture possible.

The book is frankly an appreciation, not a criticism. Upon the frontal page appears this apt quotation from Sir Walter Scott.

"Something which might introduce her natives to those of the sister kingdoms in a more favourable light than they had been placed hitherto, and tend to procure sympathy for their virtues and indulgence for their foibles."

The story is historical—set in China's recent history—and centres round the Revolution in 1911. The characters are real persons, two high officials in the Empire at the time of the upheaval when China passed from the rule of the Manchu Dynasty. But it is with the family and personal history of these two gentlemen that our author is concerned. Hence the sub-title of the book, which reads:—

"An intimate description of the private life of two patrician Chinese families, their homes, loves, religion, mirth, sorrow, and many other aspects of their family life."

This is a fair summary of the contents, but the word "intimate" might fittingly be underlined.

The author takes us in her company with perfect candour, and lets us share in her unique experience of living with the Chinese family on terms of real friendship and equality. We are welcomed freely into the inner circle of the home; see young and old in their most natural pose; listen to the lively banter between brothers and sisters; look out with them upon their changing world; and all with sympathetic understanding, which between foreigners and Chinese is rare indeed.

The reader's interest in the Chinese subjects of the book, although sustained throughout, is liable to be eclipsed by greater interest in the subject of the *writer* of the book. Lady Hosie's personal gifts are quite remarkable. Her natural heritage is gratefully referred to in her opening pages, and manifest in the introduction contributed by Professor Soothill of Oxford University, her father. Thence has come her fervent interest in China the land of her birth, and her affection for its people. This brought her back after her college years to share an education venture for Chinese young ladies in Peking. Her quick perceptions, shrewd insight, and sensitiveness to human values, are apparent on almost every page. Her sense of humour enlivens every situation. Her easy style and lightness of touch leave the reader unwearied at the end, and longing then for more. But above all she has a wealth of human sympathy—this is the master key which has opened to her doors which mere curiosity would have found locked and barred.

The book abounds in sidelights on familiar things—the style of Chinese houses, the shapes of roofs, the arrangement of furniture, Chinese dress and food—yet we confess we had not seen them thus before. Just as the artist enables ordinary people through his eyes

to see the beauty in the commonplace, so here the common things in China are transfigured, insomuch that many of them which to us had seemed grotesque, ungainly, crude or superfluous, fit in their setting and are recognised as beautiful.

The nobility of the "Two Gentlemen," and the attractiveness of Chinese home life which our author makes us feel, provoke the criticism that these cases are not typical. Lady Hosie has indeed been fortunate in her friends, and of this she is quite conscious. High officials under the Manchu regime were not in general conspicuous for such integrity as we acknowledge in Their Excellencies Lo and Kung, but as we read of them we are afforded glimpses of the prevalent corruption and rapacity with which they were surrounded. Such Chinese ladies as those of their families were evidently rather lonely in their world, and it is not suggested that Chinese families generally, patrician or plebeian, are as harmonious and estimable as these. But that such noble characters have appeared in Chinese public life; that many qualities distinctively Chinese are admirable; that things in family life on which we set the highest store—tender solicitude of parents, loyal affection of children, mutual consideration and respect between the sexes, care for order and for cleanliness, innocent fun and mirth—belong to Chinese homes as well as to our own; are facts of which we need to be reminded.

Lady Hosie shews them to us with such fairness that their reality in life will not be questioned, and with such freshness that many who know China well will be surprised at their own dulness of perception.

"Two Gentlemen of China" will be acclaimed by many general readers as "more interesting than a first class novel." It will be welcomed by many former residents in China as a delightful reminder of things once familiar. And many more now here will read with wonder, and desire for eyes and hearts more open to the good which here abounds.

G. W. S.

Social Organization of the Manchus.—A study of the Manchu Clan organization. S. M. Shirokogoroff. Royal Asiatic Society, North China Branch. Shanghai 1924. \$4.00.

This is a masterly study of a subject which has received but little attention. Amongst Sinologues it is usual to regard as unimportant the sociology of the Manchu people, in the belief that their culture is purely an inferior reflection of that of the Chinese. This is partly due to the fact that only a few persons are

acquainted with the Manchu language and also to the apparent inferiority (culturally speaking) of the tribes which originated the late ruling dynasty, but the true anthropologist knows no such arbitrary grading of peoples.

The author, who is quite familiar with the Manchu tongue and has lived for some time amongst the Manchus and other Tungus peoples, gives special attention to the question of relationship and it will come as a surprise to many to find that the Manchu degrees of affinity are specified in detail to an extent as great as, if not greater than, is the case among the Chinese. The system of clan records and family spirits resembles that of the Chinese in certain respects but it appears that there are very distinct traces of a former matriarchal system as opposed to the purely patriarchal character of Chinese family connections. Since the conquest of China, however, many features of the Chinese system have been absorbed and the author holds that the power of the people has diminished *pari passu* with the loss of their culture. The actual basis of the clan is Shamanism, which the author maintains is a vital feature of Manchu culture. His interesting thesis that the practice of Shamanism serves as a psycho-therapeutic process for the relief of hysterical epidemics has been presented elsewhere and forms an important parallel. He holds that Shamanism is a comparatively late development, a conclusion somewhat disturbing to those anthropologists who regard it as a typically primitive form of religion. In this connection it may be remarked that the practice of self-hypnosis which plays so large a part in Buddhism may well have been borrowed by the Mongolian peoples who have been in contact with Buddhism for nearly two thousand years.

Owing to the military system developed in connection with the control of China by the Manchus and its subsequent disruption by the Chinese revolution of 1911, the clan system which was formerly paramount has been partially disintegrated and the author says of the Manchus that "as an ethnical unit they are in a state of degeneration."

The names of 42 different clans are given, these names having great importance as signs of filiation and in 10 elaborate genealogical tables the full details of family affinity are described. The question of the permissible limits of affinity for marriage is closely analysed, and the ceremonies are fully described. The social duties and general habits are gone into at considerable length and the book closes with a good bibliography.

The author devotes some space to the origin of the name "Manchu" and expresses the opinion that it was "invented by Chinese translators or poorly educated Manchu scholars for the relations of this new power with China" in the time of Nurhachi.

It is a long time since so very intimate a study of an Asiatic people has been published and it is to be hoped that Prof. Shirokogoroff will be able to prosecute further his anthropological researches in Eastern Asia and attain those results which can only be hoped for from men with special training such as his.

H. C.

Mahayana Doctrines of Salvation.—By Dr. Stanislas Schayer. Probsthain and Co., 41 Great Russell Street, London. 4/—

One approaches a book on the subject of the Mahayana Doctrines of salvation with considerable interest. Much has been written on this theme recently and a book in which these doctrines were clearly expounded would be a real boon to many perplexed students. Clarity, however, is the one characteristic most notably absent from Buddhist philosophy. In this respect "East is East and West is West" and it does not seem possible to find a common meetingground. To the downright Anglo-Saxon mind a thing either is or it is not. To the Indian thinker a thing is *and* it is not. It is not and it is *not* is not. The Buddha says:

"The world clings ever to a two-fold aspect, O Kaccana, to '*it is*' and '*it is not*.' For him who contemplates in truth and wisdom how things originate in the world for him, O Kaccana, there is no '*it is not*.' For him who contemplates in truth and wisdom how things in the world pass away, for him, O Kaccana, there is no '*it is*.'"

With this in mind a reviewer must approach cautiously the task of indicating the teaching of a book in which nothing is and everything is not. Roughly, then, we have first the teaching of the pre-Buddhist Vedic theories of salvation. In these hoary documents the one reality that emerges is that to live is to suffer. Liberation from suffering comes through knowledge. To be enlightened, then, to know, is the path of life.

"Liberation thus depends on our reversal of the sequence of emanation by our knowledge of it; or, to put it more plainly, on reducing the multiplicity of isolated differentiations literally back to the primal unity of the One, and, within the frame of this reduction, in giving up even the personal individuality in favour of the all-comprehending cosmic-consciousness. It is quite evident and no further proof is required, etc."

If he were not dealing with a book in which nothing is and nothing is not the reviewer would say that the clauses "to put it more plainly" and "it is quite evident" were, in the words of

another philosopher, "wrote sarkastik." But the wisdom of the Vedas is knowledge of the unknowable; hence the unescapable paradox.

In the Mahayana teaching Buddha is a divine being and he points to the possibility of each attaining to Buddhahood—enlightenment. But Mahayana contradicts the "reality" of the earlier philosophy. There is no reality and therefore no deliverance by knowledge.

"Who says this, O Subbuti, 'the law was made by the Tathagata' he would be saying an untruth. There is no such thing as law teaching. When all is void, without beginning and without end, there is neither a Teaching nor a community. And if all this does not exist, how should a Buddha exist?"

"In this wise the philosophy of Mahayana leads to a teaching of universal seeming; to the conjured up living beings an equally conjured up deliverer appears and delivers them from conjured up suffering by revealing the universal nothingness of the development of being."

"Thus the final problem remains a mystery. For, says the *Sutralamkara* "This lofty and secret teaching is not a tilting ground for logicians."

The Mahayana Doctrine of Salvation according to Dr. Schayer is that there is no doctrine and no salvation because there is no one to save and nothing to be saved from. That this differs profoundly from Buddhism as we know it in China needs no proof. The reason why the barren speculations of India blossomed out into a creed offering eternal hope to its votaries in China is a question that does not come within the purview of this book.

J. D.

Analytic Dictionary of Chinese and Sino-Japanese.—By Bernhard Karlgren, Ph.D., Professor in the University of Goteborg. Imprimerie Adolphe Holtzhausen, Vienne. Librairie Orientaliste, Paul Geuthner. 13 Rue Jacob, Paris.

A Dictionary of Chinese written in English, by a Swedish Professor, but printed in Vienna and published in Paris, is sufficiently uncommon to arrest attention. The work is exceedingly well done for the book fairly bristles with printer's signs and diacritical marks. Roman, Italic and Greek letters are intermittently used and, when one remembers that the printer must have been unfamiliar with the languages—English and Chinese—in which he was working, he certainly deserves great credit for having turned out a book so free from errors as this is.

The author has put a vast amount of painstaking work into his book. There is a preface of 34 pages in which he carefully elaborates the theory of phonetics on which his study is based. The dictionary proper extends to 346 pages; the Chinese character index to 17 pages and the English key, or glossary, to 37. There are two pages of corrigenda which, for a book of this nature, is, as has been said, remarkably few.

The dictionary part of the book resembles Soothill's Pocket Dictionary in that it groups the characters according to their phonetic compounds rather than by the radicals. The pronunciation is given in Mandarin, Cantonese and Japanese, doubtless to facilitate reference to the ancient, or archaic, Chinese sound which is the author's favourite study.

Words of the same phonetic derivation being thus grouped together the student's task is made lighter and he will frequently find it possible to learn several homophonous characters of like construction easier than one isolated ideogram standing by itself.

Welcome light is often thrown on the derivation of the character by an analysis of the components of which it was originally constructed.

The idea lying in the mind of the ancient scribe who devised it is often shewn to have been of such a quaint nature that it serves to imprint the ideogram on the learner's memory which, lacking some stimulus of this kind, so often plays him false. For instance; 死 *sze*, to die, is shown to be derived from 𣦵 *tai*, dead, and 匕 which is 人 *ren*, man, inverted. Therefore, a dead man. 古 *ku*, ancient, is from 十 *shih*, ten, and 口 *kou*, mouth; in this case standing for "a generation." The people of ten (many) generations ago were the ancients. 棄 *ch'i*, to throw away, is composed of 云 the ancient symbol 𠂔 for 子 *tze*, a son inverted, thus 𠂔 and a much altered ideogram for a shovel. Thus indicating that infanticide, like many Chinese customs, is of great antiquity.

This is all plain sailing but the author's chief reason for writing his dictionary was to demonstrate that he had discovered a key to the ancient pronunciation of the Chinese language and that because he has wrenched this secret from the past he is able to elucidate the laws that determine the pronunciation of phonetic compounds. Every student would welcome such a discovery. It would enable him to read Chinese—or, at least, the phonetic compounds in Chinese which Dr. Karlgren states are 90% of the language—phonetically as one reads an alphabetic language. I have read the preface, in which this discovery is set forth, carefully, more than once. I have wondered at its terrifying spellings of Chinese words such as "*nziwai*" 芮 and of alleged English ones such as "monophthongised" and, really, I cannot see that the study has demonstrated anything except that Dr. Karlgren is such an

accomplished linguist that only a graduate in phonetics could understand his explanations. In fairness, however, it must be stated that Dr. Karlgren has set forth his theory at length in another book, his *Études sur la phonologie Chinoise* and had I read that it may be that I should have formed a different opinion. No one at any rate can read this book without realising that it is the work of a careful and well equipped scholar and the reader, whether beginner or sinologue, will find much to learn in it.

J. D.

My Nestorian Adventure.—By Fritz Holm, G.C.G., LL.D., DCL. (Fleming H. Revell & Co.)

The story of Dr. Frits Holm's achievement in having caused to be produced a perfect replica of the famous Nestorian Tablet, and transporting it from Shensi to America and thence to Italy, is here related by himself.

In 1901, the year after the Boxer troubles, Mr. Holm's thirst for adventure in the remote N.W. provinces of China seems to have been aroused by the Edicts issued from the ancient capital, Sianfu, by the famous Empress Dowager, and stimulated further by his travells on the Yangtze in the interests of the British America Tobacco Company. It was six years later however that his ambitions focussed on acquiring for some Western Museum or antiquarian institution "China's foremost Monument," the Nestorian Tablet. Nothing short of actually acquiring the Original itself was his first dream; and the idea of the production of a perfect replica seems to have emerged as an alternative, when the likely obstacles were presented to his mind. His interviews with Museum officials in London failed to enlist the sympathy and support which he expected, and eventually he obtained the necessary initial capital for the enterprise by disposing of his personal belongings. Proceeding to the Far East *via* America, he there received more encouragement, but apparently little financial assistance. However Mr. Holm had resolution, and that proved more important than elaborate equipment. His journey from Tientsin by the Grand Canal into Shantung, and thence across Honan into Shensi, accompanied only by a Chinese interpreter and a "boy" servant, is very interestingly described.

Mr. Holm had worked out a minute plan of procedure for the accomplishment of his ambition, which still was the acquisition of the Original Monument. He does not divulge his plan in detail, but it evidently consisted of secretly ingratiating himself by means of presents with the priest in charge of the temple, in the precincts of which the coveted treasure stood. For a while his hopes of

success ran high, but somehow his devices were frustrated by the suspicions and perversity of Protestant Missionaries, who are alleged to have entertained the delusion that the famous monument was their property! The author's statements in this important part of the narrative are of the nature of vague insinuations, but he leaves the reader in no doubt that he places the discredit for his failure to purloin "China's foremost monument" upon these obdurate Protestant Missionaries, who throughout the narrative are represented as less responsive to the adventurers enthusiasm than the Catholic missionaries.

Strangely enough no question as to the ethics of his design seems to have dawned upon Dr. Holm's own mind, nor does he seem to imagine that such a question may have accounted for the apparent coolness of other people. Be that as it may, in abandoning his main ambition, he fell back upon the "perfect replica" idea with undaunted courage, commissioning his interpreter to obtain a similar slab of stone, and Chinese craftsman to execute the work, while he absented himself on a two or three month's detour back in Honan.

Returning to Sianfu at the appointed time, he was delighted to find that his instructions had been carried out, and that he could now confront the officials of the City with a foreign possession, which his position as a Danish subject under the protecting care of the Russian Legation would defend. That the scheme had been carried out clandestinely, and that the precious replica had become his property before the sleepy Chinese officials had any inkling of the project, is Dr. Holm's distinctive achievement. The transporting of the heavy slab of nearly two tons weight overland to the nearest railroad, and thence to Hankow for shipment, is an interesting part of the narrative, illustrating Dr. Holm's ingenuity in overcoming official obstructions to archeological zeal—or perhaps more the effectiveness of diplomatic aid from Peking in the form of telegraphic enquiry to weak Chinese officials, in the latter days of the Manchu dynasty.

Safely arrived with his treasure in New York, Dr. Holm relates a further story of human lack of appreciation. That which had cost so much to procure, called forth no generous purchaser or donor to present the trophy worthily to the Metropolitan Museum. For eight long years it was allowed to stand in the Museum "as a loan."

Eventually it was purchased by a Roman Catholic Convert for less than one-third of what had been expended on procuring it, and presented by him to Rome. "I myself pocketed the remaining two thirds as dead loss, and let it go at that!"

The book is interesting as an account of travel conditions which still largely persist in the remoter parts of China. It affords

some curious sidelights on Chinese and Western character. But its chief interest for some will consist in its revelation of the mentality of the adventurer.

In summing up the results of his adventure he rightly gives prominence to the fact that no sooner had the work which he had caused to be executed become known, than the original itself was by official orders removed from the exposed position which for centuries it had occupied, and re-erected in the "Peilin" or "Forest of Tablets" in Sianfu, where it will be sheltered from the ravages of the weather and incidentally guarded from such designing plans as Western adventurers might be tempted to repeat.

That undoubtedly is a result over which many will rejoice—though how much credit is due therefore to the adventurer himself may be variously estimated.

G. W. S.

Swinging Lanterns.—By Elizabeth Crump Enders.

China is Fairly-land to those who visit it with eyes open to see its infinitely varied beauties, and minds ready to observe the wonderful things in the life of its people. Most of those who have spent long years in China are so blinded by familiarity with things Chinese that they fail to see much worthy of comment as they pass along the narrow crowded streets in a rickshaw, or journey by boat or chair, or in a Chinese saddle over the country.

The new comer has a distinct advantage, and (if belonging to the "gentler sex") her quick human sympathies and taste for colour may enable her to discover charms in the dingiest of shops, and romance in the dirtiest bundle of rags. Moreover, if the newly arrived lady from the West belong far enough West to share that blessed faculty of enthusiastic appreciation which is one of the characteristics of the great Republic on the opposite side of the Pacific, she will prove a most delightful recorder of the innumerable fascinating sights and strangely weird experiences which are met unsought in China.

"Swinging Lanterns" affords to its readers the advantages just described. Its author brings to bear upon things common and and familiar to dwellers in Shanghai or Peking, the artist's touch, the humourist's good sense, and the sympathetic human understanding which transform unsavoury surroundings, tedious journeys and weary waitings, into hours of joy, days of entertainment, months of merriment.

Even the tangle of Chinese politics, generally so exasperating to those who attempt to unravel it, becomes somehow alluringly amusing in the mood of good humour to which this author seems habituated and so successfully induces in the reader's mind.

"Swinging Lanterns" is a leisurely descriptive narrative, light in tone, entertaining rather than informing. Without pretence of scholarly research it yet abounds in reliable information, often of the kind which more ambitious students of China and the Chinese people have missed.

Here and there are little slips which confirm the genuineness of the author's novitiate—*e.g.*, when she refers to the long white gowns of Chinese house-servants as "Mandarin coats"—but her observation has in general been so careful, and her record is so nearly accurate, that those with fuller knowledge of small points of detail who might wish to make corrections will readily bow to the general truthfulness of this picture.

The criticism that it is too brightly coloured and omits the darker side which every resident in China knows more of, will be readily granted. But that the brighter things are really there and that these are far too generally ignored, is ample justification for the artist. It is this which gives the book its special value not only as for those of the West not privileged to see the land of such enchantments with their own eyes, but more for those who have seen most of the things herein described, but have somehow failed to be so happily impressed.

G. W. S.

The Temples of the Western Hills.—By G. E. Hubbard.

Before the opening up of Peitaiho as the summer resort for North China, the favourite summer retreat for foreigners was the "Western Hills." The beauty of the situation, the charm of the scenery and the fascinating historical associations are skilfully described in this delightful little book. But it is to the Buddhist Temples which in the course of centuries have been erected on the hills that chief attention is directed. They are of great number and variety, and the author has selected those of special interest for detailed study. There is no pretence to great erudition or profound research, but much interesting information is interwoven with the descriptions of temple arrangements and architecture, priests and their worship, the gods and traditions concerning them. Without burdening the reader with details Mr. Hubbard succeeds in giving an excellent idea of the atmosphere of temple life, and much practical aid to the understanding and appreciation of one of China's beauty spots.

Those familiar with the Western Hills will here be pleasantly reminded of impressions of their own, and those who may be fortunate enough to have in prospect a visit thither should avail

themselves of the excellent introduction which this book affords. They will also be grateful for the particulars of the journey from Peking, the list of the principal temples, and the map indicating their locations, which are appended.

G. W. S.

The Ethics of Opium.—By Ellen N. La Motte. (The Century Co., New York.)

Under the title "The Ethics of Opium" this book attempts to give a review of what the writer calls the "world's drug problem," in the space of about 180 pages.

The Opium trade in the Far East is the subject treated, and successive chapters deal with the production, consumption, and revenues derived therefrom, in India, the Malay States, China, and other countries.

To those who have any real acquaintance with the course of events regarding opium in China, the only impression this book will probably make is that wouldbe reformers are liable to be very partial and biased in the statement of their case. The real problem is stated by this writer to be "the psychology of those nations which encourage the use of opium in their Oriental Colonies, and are unmoved by the waste of human life that the policy involves."

It is evident that the British nation is to this writer's mind the chief offender, and therefore that on Britain rests the chief responsibility for the misery and degradation which has befallen China through opium. The writer is American, and in the opening chapter gives some information concerning the prevalence of the drug habit in America, but even here the chief culpability rests with those "European drug manufacturers (chiefly British) who go full steam ahead, subject to the flimsiest restrictions! But it is to America that the world must look for deliverance from the drug bondage."

Perhaps so, but the factors in the situation will need much closer examination, and the national or international questions involved will need much truer and fairer treatment than are apparent in this volume. The immediate end this book may serve is to feed the prejudices of the self-righteous, and encourage those Orientals who believe that they are only the innocent victims of wrongs inflicted by the grasping foreigners whose "more powerful governments have reduced China to her present plight"!!

G. W. S.

Yang Kuei Fei.—By Shu Chiung (Mrs. Wu Lien-teh) Commercial Press, Shanghai.

This is one of the first books written in the English language by a Chinese lady. The author, Mrs. Wu Lien-teh, (wife of the renowned specialist in pneumonic plague) is to be heartily congratulated on the charmingly natural style in which she has narrated the story of China's most famous beauty—a story in itself of fascinating interest.

Yang Kuei Fei was for 20 years the chief favourite of the Emperor Ming Huang. By her subtle art no less than by her captivating beauty she dominated the court life for nearly a generation, at a time when the Tang Dynasty was at the height of its prosperity. That her character is one of intense human interest is evidenced by the fact that besides being a favourite subject in Chinese poetry and art, her story is to this day one of the most popular of China's plays, whether in village or metropolitan theatres.

The narrative as told by Mrs. Wu affords to the English reader an interesting glimpse of Chinese court life twelve hundred years ago, and describes some of the corrupt conditions which preceded the Tartar domination.

This volume, we believe, is the first of a series on "Women of China," and its readers will not fail to look eagerly for those which are to follow.

G. W. S.

The Twilight Hour of Yang Kuei Fei.—By A. E. Grantham (Messrs. Kelly & Walsh, Ltd.)

This beautiful little booklet, bound in old Chinese style, portrays the tragic end of Yang Kuei Fei, China's most famous beauty. The composition is a dramatic poem in one act. The scene is a Buddhist Temple whither the Emperor Ming Huang had fled with his favourite and their personal attendants, to avert the storm of rebellion which his long continued neglect of the affairs of State had aroused.

News is brought in to the Emperor that the soldiers of his own body-guard have mutined. Weary of defending a monarch who was ruining his kingdom by suffering himself to be controlled by the alluring charms of a favourite concubine, they were clamouring at the gate for her surrender to death.

At first incredulous and defiant, the Emperor's confidence is transformed to fear. Finding that his own life can only be preserved by yielding to the demand, he begs a respite till sundown, promising then to deliver up the one whose brilliance had for twenty years dazzled and dominated him, and on whom he had lavished every luxury.

The speeches in which he discloses to her his promise of surrender, persuading her to suicide before the dread moment for delivery comes; her unavailing pleadings, and final acceptance of her fate, are finely rendered.

Perhaps the most pleasing tones in the background of the tragic scene are the soliloquies of the Buddhist monks, spectators of the drama. Their calm reflections give an effective sense of peace beyond, and soften fate's hard lines with rays of hope belonging to another world.

G. W. S.

The Chinese Idea of a Garden.—By Florence Ayscough. (China Journal of Science and Art.)

In this volume is reprinted a series of articles contributed to the China Journal of Science and Art. (1923.) The characteristic features and arrangement of a Chinese garden are attractively described, and interpreted by their relation to the philosophy, sentiment and culture of those who made them.

Much of the history of some famous Chinese gardens may be gathered from these pages, and the reader is made to realize the wealth of artistic and poetic instinct which the Chinese people possess.

After reading Mrs. Ayscough's sketches we shall see much more of beauty and symbolic meaning in the small picturesque secluded retreats which may be found in almost any Chinese city.

The author's concluding sentence is "the object of the planning is to keep ever in man's heart a realization of his oneness with the Yin and Yang and the great T'ai-ch'i, the Spirit of the Creator through which all things have their being."

The descriptions are enriched by reproductions of many beautiful photos and translations from Chinese poetry.

G. W. S.

Reconstruction of Modern Educational Organizations in China.—By *Chiling Yin*, Ph.D. The Commercial Press, Ltd., Shanghai, 1924. Cloth, pp. 171, \$1.20.

Students of modern Chinese education naturally turn first to the able volume written ten years ago by Dr. P. W. Kuo, *The Chinese System of Public Education*. Until recently, however, no book has been available to acquaint English readers with the developments in education since the inauguration of the Republic. That lack has now been filled by three volumes, *Bulletins on Chinese*

Education, 1923, prepared by the National Association for the Advancement of Education, *Tendencies toward a Democratic System of Education in China* by Chai-Hsuan Chuang, and, most recently, the book under review by Dr. Chiling Yin.

Dr. Yin's book is not so popular as the two others, nor does it cover so wide a field. It describes the organization of the administrative bodies of education in China during the last twelve years. The national, Provincial, and local organizations are criticized for their domination by civil and military officials, and attention is given to the consequent causes of the lack of progress, due to the exploitation of school funds and the interference with the work of professional educators by bureaucrats. The book concludes with a series of constructive suggestions. While admitting the faults of the system which Dr. Yin describes most clearly, one feels that not sufficient consideration has been given to other factors which have been struggling against the evils of an autocratic bureaucracy, and which have been responsible for the remarkable progress that has been achieved in Chinese education. Individual educational leaders, provincial educational associations, and such independent organizations, as the National Association for the Advancement of Education are the real leaders in education in China rather than the National Board of Education and the provincial bureaus of education.

Thanks are due to Dr. Yin and his publishers for this book, which will prove indispensable to students of the administration of education.

E. W. W.

Manuel du Code Chinois.—Par le P. Guy Boulais, S.J. Shanghai, Imprimerie de la Mission Catholique, 1924. 740 pp.

This translation of the Code of the Manchu Dynasty was completed in 1891; its author died in 1894. The work could not be published at that time as it required corrections and additions which Father Boulais was unable to undertake owing to a severe illness; it has since been used in manuscript form in the Law Course of the *Université l'Aurore* and is now published at the request of the professors and students of that institution.

The book under review is a model of clarity. The articles of the Code concerning a given subject are found under one heading together with the regulations and the official commentaries. In addition to these the author gives as a rule one or two imperial decisions on actual cases, with an introduction or explanatory notes where necessary. Other valuable features of the book are the full table of contents, and the alphabetical index.

It is to be regretted that this work is only now available to the public, though it is by no means out of date, even as a code. The Republic has abolished the Penal code and those dispositions of the laws which are contrary to the Constitution of Nanking, but the civil code remains in force to-day.

For the historian this work will be of permanent and inestimable value. As has been said above, specific cases are cited on nearly every point, and these throw a vivid and often a lurid light on life and conditions in China during the last few centuries. One can open the book at almost any page and find—in the code or in the cases given—sketches from actual life showing the common man in his village, hedged in by a thousand laws with as many loopholes; the official on his journeys or in his yamen, a god to the man below and a chattel to the man above; the beggar who steals a child and destroys its eyesight so as to make it more useful as a tool in his trade; the Taoist priest with his immortality pills and his Buddhist colleague who promises heaven in recompense for seven days' fasting; the early Christian converts who were required to trample upon the Cross in presence of the magistrate as a proof that they had forsworn the foreign religion, etc., etc.

No one who wishes to get a true picture of the life and customs of the Chinese under the Manchu can afford to overlook the laws under which they lived, and Father Boulais has given them here in an admirable setting.

U. B.

Modern Chinese History.—Selected Readings. By Harley Farnsworth McNair, Ph.D. (The Commercial Press, Shanghai.)

It would be difficult to name another book so well calculated to furnish a full and fair view of China in her present condition and foreign relationships as the one before us.

It is no impressionist or individual review, but a collection of extracts from well-selected sources chosen to illustrate the chief phases of China's history during the past one hundred years. The extracts are in large part from contemporary writings and the information given is derived in all cases from the best authenticated sources. The book is therefore history in the most exact sense. The reader is furnished with knowledge from which to base his own views and formulate his own conclusions.

The volume is unavoidably somewhat bulky—extending to over 900 closely printed pages—but the material is so well selected and so carefully arranged that the full table of contents shows little that might well have been omitted.

The period covered is from 1793, when Earl McCartney headed the first embassy from England to the Emperor of China, up to the Washington Conference in 1921. Every important crisis through which China passed during that period, every stage in the development of her international relations, is shown with its precursory conditions and resultant issues. Thus does the book tend to produce an adequate understanding of the nation's problems.

The opening chapter presents the text of the Emperor Ch'ien Lung's "Mandates" to King George III (Sir Edmund T. Backhouse's translation) the reading of which reveals more of China as she was at the beginning of the period, her mind and attitude to the outside world, than any mere description could provide. So too with each succeeding section. The incidents of war and the treaties of peace are placed before the reader through selections from contemporary documents, official proclamations, personal correspondence, and accounts by those most intimately concerned or those best able to judge. The reader is thus enabled to visualise the situations and estimate the factors which have contributed to the outcome.

The need for some such compilation was suggested to the author through his lectures to Chinese College Students in St. John's University, and the perusal of this volume may be earnestly commended as of educational value to "Young China."

It will be moreover highly valued by Western students as a compendium of information concerning China in this period, and treasured as a useful book for reference.

The Commercial Press is to be congratulated on the quality of the printing and style of the book. The illustrations, however, are poorly reproduced and scarcely can be said to add to the book's attractiveness.

G. W. S.

Limpricht, W.—*Botanische Reisen in den Hoch gebirgen Chinas und Ost-Tibets*, 1922, 8vo., pp. VIII, 515, figs. 30, maps 9.

This further contribution to our knowledge of the distribution of plants in China has appeared as one of the numbers (volume 12) of the "*Repertorium Specierum novarum regni vegetabilis*" issued by Friedrich Fedde of Berlin.

The entire work is divided into three parts: a review of botanical exploration in China based chiefly on Bretschneider and brought up to date, takes up the first 39 pages. This is followed to page 297 by a detailed account of Limpricht's journeys and observations. The remainder of the text presents a systematic report of the collections by different systematists.

The review is evidently written for German readers who are unable to profit by the researches of Bretschneider.

The observations of the writer are geographically arranged so that with the aid of the outline maps his journeys may be followed in detail and his collections accurately located. Of special value are the lists of plants from the various localities. Although incomplete they form a distinct addition to our knowledge of exact distribution. Economic and habitat notes sprinkled throughout these lists make them not only the more interesting but decidedly instructive. The whole is enhanced by local color touches. No one interested in the botanical provinces and life zones of the country can afford to overlook this survey.

The systematic section being a record of the material collected, shows a minimum of material for so extensive a survey. Most species are recorded from but one or two localities, while some of the commoner ones are entirely omitted. Another regrettable omission is the illustration of new species, the thirty figures consisting entirely of illustrations of the temples and places visited.

One may thus say, in summary, that the author has touched on the high places with no regard for the far vaster lacunae.

Vaidya, P. L.—*Études sur Âryadeva et son Catuḥśataka*, (Chapitres VIII-XVI), 175 pp., Paris, 1923.

Mr. Vaidya, professor of Sanskrit and Pāli at Willingdon College (Sangli, Bombay), a pupil of Prof. L. de la Vallée Poussin (Ghent), has published a very interesting contribution to the history of Indian philosophy, especially to that of Buddhism. He has chosen the work of a philosopher of the Mādhyamika school, Âryadeva (according to the editor, ca. 200 A.D.), whose works are chiefly known in Tibetan and Chinese translations.

The learned editor in the introduction gives a sketch of the development of the Buddhist philosophy, chiefly of the above named school; the main part of the book presents the Tibetan version of Chh. VIII-XVI and then Skt. text of the Catuḥśataka, the greater part (117 stanzas) being reconstructed from the Tibetan. A French translation follows; the book is concluded with a Tibetan-Skt. vocabulary.

The editor's principal aim is to trace the origin of the idea of *māyā* (illusion), the kernel of the Vedānta system, to be found in the older stages of Indian thought, both brahmanical and buddhist.

Mr. Vaidya shows in his introduction a great mastery of the literature (both of the old native and of the modern European). The space of the present review does not allow me to analyze this introduction in detail.

I should lay stress upon the editor's trusting too much the celebrated Tibetan historian Tāranātha (XVI. cent.), whose chronology a modern scholar rightly calls "most confused."¹

Having such epigraphical data as the inscription of the Peshawar stūpa, mentioning the Sarvāstivādin school, we are hardly able to consider the III Council, held under Kanishka, as one of the Mahāyāna Church (rather incorrectly "Northern Buddhist,") though the later tradition (Tāranātha) is inclined to look upon Kanishka as the Constantine of that Church.²

There must be some misunderstanding as to the date of the celebrated churchman Vasubandhu: Mr. Vaidya refers him to the period 350–400 A.D., saying that this date concords with the results of the researches of *N. Péri* (Bullet. Ecole Franç. Extr. Orient, 1911), whereas the French scholar seems to have made out an earlier date (280–360 A.D.).

Unfortunately, I am unable to compare the Tibetan version; the Skt. verses—so far I can judge—read well. There are some obvious misprints that cannot trouble the reader (the book being not intended for beginners). I have noted the following verses:—

185, 212, 233, 251, 262, 269, 277, 279, 280, 286, 310, 311, 352, 361.³

Very few reconstructed stanzas are incorrect, though easily mendable.

Thus v. 378, I: "cūnyasya dosheṇa yadâcūnyam".....,

corr.: "cūnyasya doshato yadâcūnyam.....";

v. 391, I: "sannāmamâtrena yadâ.....",

corr.: "sannāmamâtrato yadâ....." (cf. the last quarter "asannāmamâtrataḥ").

More difficult is v. 398, I: "dṛshto vibandho jñānena";

I venture to suggest: "vibandho dr̥cyate jñānāt".

The French translation seems to be correct in the whole; the present writer knows too well how difficult it is to translate an Indian text into a language that is not the translator's own.

Some slight corrections are at hand:—

"cṛāvaka" is hardly "a kind of Buddha" ("une espèce des Bouddhas," p. 149, v. 288);

"jīva"—"the living" ("le vivant," p. 154, v. 321, rather "the individual");

"prāya"—"much" ("beaucoup," p. 150, v. 295, rather "the most part, chiefly").

N. M.

¹ Sir Charles Eliot, *Buddhism, and Hinduism*, II, p. 71.

² Eliot, *op. cit.*, II, p. 77.

³ Italicised numbers are those of reconstructed verses.

A Practical Sanskrit Dictionary.—By Macdonell, A. A. Boden Professor of Sanskrit, etc., xii+382 pp. (Oxford University Press, London, Humphrey Milford, 1924).

The present volume is a photographic reproduction of the Dictionary published more than thirty years ago (1893, London, Longmans, Green & Co.).

The dictionary being intended "to satisfy. . . . all the practical wants not only of learners of Sanskrit, but also of scholars for purposes of ordinary reading" (Preface, p. V.), can hardly be an object of criticism,—the limits of such a book being too subjective.

Thirty years are a rather long period, a period of a generation. Science has made a great progress since the early nineties, and the wants of a contemporary reader—be he a learner or a scholar—are not more the same. Prof. Macdonell has devoted his work to Classical Sanskrit; even here new discoveries have been made (let us mention the dramas of Bhāsa). Then the immense Buddhist and Jaina literatures deserve a place even in a dictionary whose range is so limited.

I should not insist upon it, if there were other modern dictionaries; unfortunately Skt. lexicography has not gone hand in hand with the progress of science; the latest dictionaries are still those of Böhtlingk (1879–1889)¹ and of Sir Monier Williams.²

If the reader hopes that Prof. Macdonell's book fills this gap, he will be disappointed: technical reasons, evidently, have prevented the author from remodelling his dictionary.

Even the old system of transliteration, adopted in the "Sacred Books of the East," had to be retained, though the inconvenience of representing the palatal and cerebral classes as well as *anusvāra* etc., by italics, is obvious.

The author felt it himself and said in the preface to I edition: "Had I been guided exclusively by my own judgment I should have preferred *c* and *j* to represent the hard and soft palatal" (p. IX, this sentence is omitted from the new edition).

Still the book will be, no doubt, of the greatest use to many English speaking scholars of Sanskrit.

N. M.

¹ Not 1879–1883, as Prof. Macdonell says (p. VIII).

² I do not mention the latest impression of Apte's Dictionary (1920), it being almost exclusively brahmanist.

CRITICAL BIBLIOGRAPHICAL NOTES.

STUDY OF THE TUNGUS LANGUAGES.

The linguistic literature is enriched by two very valuable works "The Language of the Negidals" and "The Language of the Olchas" recently published by Prof. P. P. Schmidt (Smits) of the Riga University, in Publications of the Latvian University, V and VIII, 1923. Riga (Latvia). Prof. Schmidt is the author of many linguistical works the principal of which is his "Essay of the Mandarin Grammar" published in 1915 in Russian (Vladivostok. Published by the Oriental Institute of Vladivostok) and owing to that almost unknown to the scientists who do not read Russian. Though these two new publications are not voluminous, their scientific value is very great what may be better seen, if we consider the history of the study of Tungus languages and the scientific importance of these languages. The Tungus languages, except their literary representative—the Manchu, were not so lucky as other asiatic languages. Though the scientific importance of this linguistic group was already evaluated in the beginning of the XIXth century, its study, owing to the unlucky circumstances, was several times postponed. First attempts of collecting Tungus material may be related to the end of the XVIIIth and beginning of the XIXth centuries, when the greatest discoverers of new people and languages and other investigators gathered some specimens of this linguistic group. The names of Pallas and later of Spassky, Gerstfeld and J. Klaproth are bound with these contributions. J. Klaproth worked out these material and presented them in a more accessible form. But only Castrén, this wonderful traveller and investigator, to whom we are indebted for so many linguistic discoveries and generalizations, composed a Tungus Grammar "Grundzüge einer tungusischen Sprachlehre" (St. Petersburg, 1856.) which, being far from perfect, is one of the most talented works of this period. Castrén having fallen ill at a Tungus village in Transbaikalia stopped there, and to this opportunity is due the appearance of this grammar and vocabulary. The scientific world was very interested in these studies and many materials were gathered by Middendorf (the Yakutsk Gov.), Maak (the Amur Gov.), the Rev. Protodyakonoff (Goldi), Brailovsky (Orochi), Margaritoff (Orochi), Leontovich (Orochi) and Anon. (published by the Holy Synod), also by incidental travellers in the Tungus territory, as for example the geologist Czekanowsky and P. B. Olenin, the collaborator of

Adm. Kolchak during his polar expedition in 1903-1904 in search of baron Toll's party and material. (The material collected by Mr. Olenin are at my disposal). L. Adam in 1873 composed a grammar "Grammaire de la langue Toungouse" which was based on the material previously gathered. This grammar does not differ very much from that of Castrén. The necessity of an investigation more profound and in an exhaustive manner was filled by all linguists and leading scientific institutions. In the fifties of the last century the German circles decided to send a young man to Siberia in order to continue Castrén's work. Such a man was W. W. Radloff. He started the study of the Siberian material in the Academy of Sciences in Petrograd and few years later he left for a long trip in Siberia. During his travel he fell ill and having stopped at Barnaul (the Tomsk Gov.) instead of continuing his travel to the Tungus area he began his marvellous investigation of the Turkic languages. Later he visited some Tungus (Manchus and Solons) living in the Ili Province (Sinkiang), but he did not change his Turkic line. During von Schrenk's expedition in the Amuland organized under the auspices of the Russian Academy of Sciences, there were gathered some linguistical material from the Goldis. These material were worked out and published by Grube in the form of a short dictionary. In the ninties a German linguist, Dr. Hirt, was sent to the Enissy River basin to investigate the Tungus language. His investigation was successfully carried out, but few years after his return, he died, and his material are now in the Asiatic Museum of the Russian Academy of Sciences. Since many attempts of continuing these investigations had failed. In 1912 I started my own investigation and during many a year gathered very large material including Tungus Folk-lore (these material are not yet published). In 1914 Miss Czaplicka connected with British anthropological institutions, after having worked under my direction in Petrograd, started in the Enissy River basin. As far as I know she gathered some Tungus material, but unfortunately she died before finishing the working out of them. Lately Miss Afanassieff, a Tungus herself, began (in 1916) under my direction the linguistic work among her tribe, but her material, except few sheets, which have been among my material abroad, with grammatical data, perished in the Amurland during the political anarchy. There is not to be hoped that in the present conditions of this country she will be able to recommence her valuable work.

As it may be seen from this short enumeration of Tungus studies, which gives rather an impression of a very romantic searching of Golden Fleece, the history of these studies is not a lucky one. The major part of investigators could neither carry out their investigations nor work out their material, some of them even died prematurely. Finally as result of more than one century's

investigations we have now very limited vocabularies (published), including a few thousands words of different dialects gathered and published by the above mentioned investigators and two essays of Tungus grammar, or better speaking, preliminary outlines of Tungus grammar. However these material allow to distinguish several dialects whose number rises up to more than a couple of dozen. Relatively accurate study of the Manchu (Literary) language¹ has facilitated the establishing of relationship between Northern and Southern Branches of Tungus languages. In few words the Tungus languages are composed of two main groups—Northern and Southern Branches. Again both are composed of several dialects. In the first may be included: dialects of the Enissy River, of the Yakutsk and Amur Gov., and those of Transbaikalia. Some of Northern dialects are known in Mongolia (Khingan Tungus), in Manchuria (Solon and Birar with Kumar dialects), in the Maritime Gov. and Sakhalien Island (Oroki, Orochi, Negidal, Reindeer Tungus of Sakhalien and others). The Southern Branch is represented by the Literary Manchu, which originated probably from some south manchurian dialect, Goldi of the Sungari, Ussuri and Amur Riv., Olcha, Udehe of the Maritime Gov. and, maybe, some other dialects, which are not yet investigated.

Prof. P. P. Schmidt has worked out his own material and those gathered by Prof. B. Barátosi-Balogh (a Hungarian), Prof. P. Krastin, of the Far Eastern University in Vladivostok, and Mr. K. Loginovsky, who some ten years ago carried out his investigations under auspices of the local (Vladivostok) branch of the Russian Geographic Society. These material are presented in two vocabularies, that of Negidal dialect including about 1,200 words and that of Olcha² dialect including about 2,000 words. Both are introduced by short notes concerning the classification of these dialects and some deductions. For comparison the author gives also very careful parallels from other Tungus dialects (published), Mongol, Manchu, Chinese and other languages. These vocabularies, as material, are perhaps the richest published till now and at the same time they are better worked out. Moreover Prof. P. P. Schmidt's knowledge of the Chinese, Manchu and Mongol languages and his very broad linguistic standpoint allow him to treat the questions of relationship and origin of these dialects more satisfactorily than any other linguist. Thus this is an exceptionally valuable contribution to the study of Tungus languages. He has established that the Negidal dialect belongs to the Northern Branch and that of Olcha—to the Southern Branch, though he does not accentuate

¹The particulars concerning the study of this language may be seen in my study "Social Organization of the Manchus," published by N.C.B.R.A.S., Shanghai, 1924. *Vide* Supplementary Note 1.

²The Negidals, according to the recent data (about 1910) number about 400-500 souls only; the Olchas are more numerous, about 1,500 souls.

this main division of the Tungus languages. Prof. P. P. Schmidt has also established that the Olchas came into the valley of the Amur River (low course) later than the Negidals, and they divided the Negidals from the Orochi. He also points out that the Tungus migration reached the Pacific Coast not before the Xth century and the Negidals were one of these Tungus advanced into the East groups. Furthermore, the Olchas assimilated some Tungus and Palaeoasiatic groups as Gilyaks and perhaps Ainos. The most interesting statement is that the Negidal words for driving dog, dog harness, sledge and stopper are of Palaeoasiatic origin as well as these objects. Moreover the words for reindeer, elk, squirrel, swan, goose, also anchor, harpoon, spoon, bore and arrow are borrowed from the same source. But there are in this dialect many loan-words from the Goldi, Olcha and Manchu dialects unknown to the other Tungus dialects. Having analyzed some of the loan-words, Prof. P. P. Schmidt concludes that the Negidals came to the lower course of the Amur River later than Goldis, Olchas and other Tungus of Southern Branch. In the second paper Prof. P. P. Schmidt maintains that the Tungus, Turkic and Mongol languages are of common origin. As one of the proofs he gives instances of phonetic closeness of Manchu and Olcha and on the other hand Turkic and Mongol languages in using velar sounds with the deep $\bar{g}$, $\bar{k}$, $\bar{x}$, and absence of initial r and probably l . Moreover he has found 151 words common for Manchu, Tungus and Mongol. There are 570 (or 25%) common words for Olcha and Manchu. The Chinese loan-words denote the phenomena of high culture and are evidently of a recent origin. Prof. P. P. Schmidt asserts that "the relationship between Tungus-Manchu and Mongol languages is proved especially by the morphology and phonetics." We shall detain us longer on these conclusions owing to their importance for further investigations in this line and their recentness.

It is very tempting to adopt the theory of the common origin of the so-called Altaic languages. This opinion was deduced in the XIXth century rather by analogy with the languages of other linguistic families, because the morphological and phonetical closeness of Altaic languages, as well as common words were really striking. There were even some authors who found many pseudo-common (by origin) words with Chinese, some Indo-Iranian languages and so forth. Minute investigations of the Altaic languages undertaken mostly by Russian linguists in the XIXth century have furnished us with such many new evidence of a contradictory character that the famous linguist W. W. Radloff*, one of the most brilliant authorities on the Asiatic languages, came to the conclusion that the Turkic, Tungus and Mongol languages are of

* Member of the Russian Academy of Sciences, died in 1918.

different origin and represent rather independent linguistic families. These investigations, and especially the latest works compel us to recognize that these groups are very old ones and some of them are probably contemporaneous to the man of stone age culture. Moreover a group of languages, formerly, maybe, the most numerous, the so-called palaeoasiatic languages up to the present times is not sufficiently studied⁴ and the relationship of different languages included in it is not at all established,—some of these languages are absolutely independent on each other and the whole classificatory unit seems to be rather a box in which the linguistic enigmas of Asia are put. It may be hoped that sooner or later there will be found relationship between the Turkic, Tungus and Mongol groups, now however it is premature to draw any reliable conclusion whether these groups are of common origin or absolutely independent. We shall here illustrate the above proposition by some instances and considerations which do not allow us to agree with the opinion of Prof. P. P. Schmidt.

We shall start by the examples given in the pamphlets. The assertion of the palaeoasiatic origin of the Negidal words above enumerated seems to be not proved. In fact, the same words can be found in other Northern Tungus dialects of Transbaikalia, Mongolia, Manchuria, Amur Gov. and Lamuts of Yakutsk Gov.⁵ It is quite possible that those words, as well as notions have been borrowed by the Tungus from the Palaeoasiatics, but it might happen in such a remote period that our present state of knowledge (lack of good archaeological and anthropological evidence) does not allow to classify those words as surely palaeoasiatic. They are organically bound with the present Tungus linguistic spirit and are common to several dialects. It may be supposed that Prof. Schmidt's opinion is based on the fact that there are no such words in the Manchu and other Southern dialects. He evidently judges that the Tungus linguistic characters are more developed in the Manchu language. Owing to that he considers the Northern Tungus deviations as due to palaeoasiatic influence. I have already shown that from the anthropological (physical) standpoint the Manchus include some palaeoasiatic elements and the Tungus Proper seem to be more free of this influence. In my other study I have also shown that the Manchus probably adopted some ethnographical characters from some unknown ethnical group and during their ethnical formation were always in close contact with the Koreans, who seem to

⁴ The material concerning these languages are already very numerous and some of them are already analyzed, but there are many languages which are not yet carefully investigated.

⁵ In my Tungus Dictionary, which includes now about 80,000 words of six dialects (Two dialects of Transbaikalia, and four dialects of Mongolia and Manchuria) collected by myself and some unpublished material (of the above mentioned Mr. Olenin and Miss Afanassieff) which are at my disposal, necessary comparative data may be found.

be typical Palaeoasiatics (from ethnological standpoint). The Manchus included also in their ethnical body the Mongols with their physical characteristics, institutions and so forth. The historical records, ethnographical data all furnish us with many facts of a recent infusion, assimilation and amalgamation of the Mongol element. It is obvious that the Manchus as well as all Southern Tungus can never be considered as "standard" Tungus and I have stated that they are an ethnical amalgamation. Therefore, if one takes southern dialects, one has mere opportunity of finding Palaeoasiatic and Mongol loan-words. These are not always borrowed along with the notions and phenomena, but they often substitute some Tungus words. Many instances of this kind may be found in the Northern dialects of Manchuria (Khingan, Kumar and Birar dialects). It is also obvious why in the Olcha and Manchu languages there are so many Mongol loan-words. It ought to be remembered that the Mongols were rulers of Manchuria in the XIIIth and XIVth centuries and left many traces of their rule. In the dialect of Birars, one of the Northern dialects, very well developed in the line of Northern Tungus languages, many words of Mongol origin may be found and some of them are borrowed at the present time directly from the Dahurs, who themselves speak a Mongol dialect, but whose origin is not clear at all. The same phenomenon may be observed in the Khingan Dialect and Solon language. Thus the process of borrowing of Mongol words may now be observed in all its purity. It is, therefore, quite natural that in the other Tungus dialects we do not find any Mongol loan-words of the Olcha dialect quoted by Prof. Schmidt. For instance, in the Transbaikalia dialect: the sand—*sèru-a*, the snake—*kulin*, the fly—*dèl'kan*, blind—*esaka*, long—*gonèm*, white—*bagdarin*, to go (enter)—many words, and so forth. The major part of these words can be found in other Tungus dialects in a purely *Tungus form*. Considering the close relations of the Southern Tungus to the Mongols it is quite natural that Prof. Schmidt has already found 151 (7-8%) loan-words. In the Northern Dialect of Birar there are, I suppose, more than 7-8% of Mongol loan-words, but as we may see their recent origin operating at our eyes, we may not deduce from these facts the common origin of this dialect and Mongol languages. Moreover, it is quite admissible to suppose that some words of Tungus origin may have been borrowed by the Mongols from the Tungus languages. As regards the common words in general, J. Edkins' failure in finding the relationship of the Manchu language with European languages may be remembered though J. Edkins had found many common (phonetically) roots. Also, in the Tungus language, if we omit all the recent borrowings from the Chinese, many words which now sound as common for the Tungus and Chinese languages may be found. It is due, especially

if we take monosyllabic roots, evidently to the probability of a mere coincidence, which is very high owing to the fact that the number of combinations (monosyllabic) is, of course, relatively limited.

As to the morphological closeness of the Tungus and Mongol languages, it cannot be omitted from sight that the Tungus dialects in their main subdivision into the Northern and Southern Branch show also very important peculiarity, i.e., the Northern Dialects have usually more developed system of suffixes and seem to be more developed along the line of morphological complexity, what was already noted by the first authors of the Tungus grammar. My observations maintain fully this generalization and it seems to me that the Northern Tungus dialects in some cases even abuse of this method by agglutination of two and three casual suffixes and sometimes (suffixes of action and time) of six and more suffixes. Meanwhile a kind of morphological simplifying may be observed in the Manchu language more than in the Goldi and Olcha language. These facts seem to prove that the Northern Tungus dialects are even now in the process of an intense development while the Southern dialects, probably under some foreign influence, are in a state of morphological degeneration. According to Prof. Schmidt there is a morphological relationship between the Tungus and Mongol languages. It ought however to be remembered that the Southern Tungus were living in a close vicinity to the Mongols and even borrowed the alphabet from the latter. Moreover, the Northern Tungus are now in the process of borrowing Mongol suffixes. I have observed this process during my investigations among the Birars of the Amur River who borrow the suffixes from the Dahurs and among the Tungus of Transbaikalia who borrow them from the Buriats. In some Tungus dialects very curious phenomenon of using both systems of suffixes Tungus and foreign together may be observed. For instance, the Tungus sometimes use the old form of plural as well as the Mongol and Turkic. These facts call to mind the borrowing by the Japanese of the Chinese numerical names. There may also be easily supposed another origin of the common suffixes, i.e., the borrowing of the whole agglutinative system of one language by another one which had it not before. In particular the Manchu language, as was already noted, cannot be taken as a standard Tungus language owing to the probable strong influence of the Mongols in the past. It seems to me that without knowledge of the palaeontology of these languages it is very hazardous to build any reliable suppositions as to the morphological relationship of the Tungus and Mongol languages.

The same standpoint must be taken for analyzing the problem of phonetic. In fact, the influence of the Mongol phonetics upon the Manchu language is very probable. In the Northern dialects we do not find deep *k*, *g*, *z*, so characteristic of the Manchu, Mongol

and some Turkic dialects. Generally speaking the phonetic differences between the Northern and Southern (especially Manchu Literary) Branches is very striking and seems to show the Mongol influence over the Southern dialects. Moreover the phonetic closeness is a very dangerous way. In an anthropological investigation⁶ by Prof. Arthur Thomson and L. H. Dudley Buxton very interesting analysis of correlation of the nasal index and climate is given. It is very important to know that the climate is one of the causes of the variations of the form of nose, consequently the cause of the structure of the organ of speech in whole or parts. It is obvious that if there is such a variation even of the bones forming the nose, some somatologic correlative variations of the neighbouring parts of the throat, palate parts and so forth are very probable. Is it possible to admit that such variations have no influence upon the character of phonetics? It may also be remembered that the ethnoses of Siberia and generally of Asia migrated from one place to another one, where the climatical conditions might be very different, and these ethnoses might be subjected to the anatomical variations and consequently their phonetics might also have varied. There are known some regions where different languages are subjected to some common alterations. For instance in Transbaikalia the "chuintement" has affected the Tungus language as well as the Russian and Buriat languages. Moreover there are some peculiar phonetic fashions which also affect temporarily different languages. All these peculiarities produce impression of common phonetic origin of languages.

In order to exhaust the problem of linguistic borrowing I shall give one instance more. It is worthy of note that the Tungus living in the basin of Bystraya River in Manchuria (Manchurian Plateau) use many Yakut words, though they are now separated from the Yakuts by hundreds of miles and surrounded by different ethnical groups speaking Mongol, Manchu and Chinese and various Tungus dialects influenced in different degrees by the above languages. This Tungus group came to Manchuria from the North some 70-80 years ago. The Negidals who are living now in the low Amur River basin include some clans known also in Transbaikalia. The clan names Xamajil and Čokčajil are known among the Reindeer Tungus of the Barguzin District. This fact shows that the Negidals formerly were connected with the Tungus of Transbaikalia, but the latter came to Transkaibalia, according to their folk-lore, from the North; the Reindeer Tungus of Manchuria are also connected with the Barguzin Tungus by the common clans.

⁶ "Man's Nasal Index in Relation to certain Climatic Conditions," recently published in *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, Vol. LIII, 1923.

Thus the Negidals, it may be supposed, formerly were connected with the Reindeer Tungus of Manchuria and had perhaps been under some Yakut influence.

Owing to the above criticism of Prof. Schmidt's conclusions and the facts with consequences following from them, I have come to the conclusion that the attempt of drawing some generalizations in regard to the origin of these languages and their relationship with the Mongol and Turkic languages is premature. As it was stated, the study of the Tungus language is far from being an advanced one. The scanty morphological and lexicological material published up to the present time are evidently insufficient for solving such a complicated problem. Prof. Schmidt's careful work, the carrying out of which gives us a very great advantage for our further studies is doubtless one of the most indispensable works along this line. We most especially appreciate that the author has inserted in his condensed work such a careful and good comparative material. We will also hope to see soon further publications of Prof. Schmidt on the Tungus languages, which will be, of course, appreciated by specialists.

S. Shirokogoroff.

ADDITIONS TO THE LIBRARY.

JULY 1923—JUNE 1924.

(P)—Indicates Books presented.

		Authors, etc.	
015.51—H 19	Hankow Club Library, China Class: Appendices IV, V, VI.		(P)
059—Ch 21	The China Journal of Science and Arts. Vol. 1, 1923.		
062—As 1.0	Century Volume of the Royal Asiatic Society of Gt. Britian and Ireland 1823-1923.	Pargiter, F. E.	(P)
178.8—L 19	The Ethics of Opium.	LaMotte, E. N.	(P)
181—F 69	Me Ti des Sozialethikers und Seiner Schuler Philosophische Werke.	Forke, A. Prof.	(P)
232—R 27	A Taoist Story of Christ.	Reichelt, K. L.	(P)
291—H 34	The Chinese Dragon.	Hayes, L. N.	(P)
294.1—St 3	The Thousand Buddhas, accompanied with 48 plates.	Stein, A.	(P)
299—Sh 6	General Theory of Shamanism among the Tungus.	Shirokogoroff, S. M.	(P)
299—Sh 6.1	Shamanism.	Shirokogoroff, S. M.	(P)
299.51—W 37	Myths and Legends of China.	Werner, E.T.C.	
349.51—B 66	Manual du Code Chinois.	Bonlais, G.	(P)
378.51—W 84	The Low Library—A history.	Wong, V. L.	(P)
380.51—T 51	Handbook of Company Law.	Toller, W. S.	(P)
391—G 95	Japanese Costume.	Gunsaulus, H. C.	(P)
394—G 95	The Japanese New Year's Festival, Games and Pastimes.	Gunsaulus, H. C.	(P)
491.2—M 14	A Practical Sanskrit Dictionary.	Macdonell, A. A.	(P)
555.51—N 77	The Late Palaeozoic and Early Mesozoic Sendiments of Central Shansi.	Norin, E.	(P)
572—Sh 6	Ethnological Investigations of Siberia Mongolia and Northern China.	Shirokogoroff, S. M.	(P)
572.11—Sh 6	Anthropology of Northern China.	Shirokogoroff, S. M.	(P)
572.515—L 36	Use of Human Skulls and Bones in Tibet.	Lauffer, B.	(P)

- 572.73—L 65 The Thunder Ceremony of the Pawnee. *Linton, R.* (P)
 572.73—L 65.1 The Sacrifice to the Morning Star by the Skidi Pawnee. *Linton, R.* (P)
 572.9—Sh 6 Ethnos general Principles of the Ethnical and Ethnographical Variation. *Shirokogoroff, S. M.* (P)
 572.914—C 67 The Philippine Forge Group. *Cole, F. C.* (P)
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 633—D 13 Cacao. *Dahlgren, B. E.* (P)
 633—L 58 The Use of Sago in New Guinea. *Lewis, A. B.* (P)
 710—Ay 8 The Chinese Idea of a Garden. *Ayscough, F.* (P)
 720.51—L 36 The Chinese Gateway. *Laufer B.* (P)
 732—In 2 Examples of Indian Sculpture at the British Museum.
 737—In 2 Supplementary Catalogue of the Coins in the Indian Museum, Calcutta. *Bidyabinod, B. B.* (P)
 895.11—F 44 Profiles from China. *Tietjens, E.*
 895.11—W 12.11 The Temple and other Poems. *Waley, A.*
 895.18—B 72 Five hundred Proverbs commonly used in West China. *Brace, A. J.* (P)
 895.4—Ch 37 Die Suparnasage. *Charpentier, J.* (P)
 913.54—M 11.11 Conservation Manual. *Mashall, J.* (P)
 915.1—B 63 Picturesque China. *Boerschmann, E.*
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the Secretary at once.

Name	Address	Year of Election
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HONORARY MEMBERS.

Ayscough, Mrs. F.	St. Andrews, New Brunswick, Canada	1906
Cordier, Prof. Henri	Ecole speciale des Langues orien- tales vivantes, Paris	1886
Ferguson, Dr. John C.	Peking	1896
Forke, Dr. A.	The University, Hamburg	1894
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
Little, Mrs. Archibald	155 St. James' Court, London	1906
Lockhart, Sir J. H. Stewart, K.C.M.G.	England	1885
Morse, H. B. LL.D.	Arden, Camberly, England	1888
Parker, Prof. E. H.	18 Gambier Terrace, Liverpool	1877
Pelliot, Prof. 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
Stanley, Dr. A.	2 Wildwood Road, Hampstead London, N.W. 11	1905

Name	Address	Year of Election
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CORRESPONDING MEMBERS.

Warren, Sir Pelham, K.C.M.G. ...	Woodhead & Co., 44 Charing Cross, London	1904
Williams, E. T.	Washington	1899
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut	1896

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(The asterisk denotes Life Membership).

*Abraham, R. D.	23 Peking Road, Shanghai	1914
Adams, Rev. A. S.... ..	American Baptist Mission, Changning, Swatow	1923
Adlam, Miss Edith M.	146 Route Pere Robert, Shanghai	1920
Adolph, W. H., PH.D.	Shantung Christian University, Tsinan	1917
Albertsen, K.	Telegraph Administration, Peking	1920
Allen, E. L.	Revenue Dept., S.M.C., Shanghai	1921
Allen, K. E.	Jardine Matheson & Co., Hankow	1922
Alway, Mrs. C.	c/o Butterfield & Swire, Tsingtao	1917
American Women's Club, Literary Dept.	66 Szechuen Road, Shanghai ...	1922
Ancell, Rev. B. L., D.D.	Am. Church Mission, Yangchow ...	1911
Andersson, Dr. J. G.	Ta Tsao Chang, Peking	1919
Archer, Allan	British Consulate, Chungking	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. Szechuen Road, Shanghai	1909
Bahr, A. W.	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
Baker, A. E.	Hongkong & Shanghai Bank, Shanghai	1924
Baker, D. C.	Methodist Episcopal Mission, Tsinan	1923
Baldwin, Mrs. J. W.	c/o Walkover Shoes Store, S'hai	1920
Barrie, Dr. Howard	Kuling General Hospital, Kuling	1920
Bartlett, W. W.	American School, Shanghai	1921
Barton, S., C.M.G.	British Consulate-General, S'hai...	1906
Bates, J. A. E.... ..	3A Yu Yuen Road, Shanghai...	1919
*Bayne, Parker M.	West China Union University, Chengtu	1911
Beale, Mrs. L.	Wesleyan Methodist Missionary Soc., Liuyang, Hunan	1922

Name	Address	Year of Election
Beaman, W. F.	Missionary Home, Shanghai ...	1921
*Beauvais, J.	Consul-General, Maison Duffan, Place Antoine de Moelhon Ville franche de Rovergue Aveyron, France	1900
Beebe, Dr. R. C.	5 Quinsan Gardens, Shanghai ...	1899
Belcher, H. B.... ..	Foochow	1917
Beltchenko, A. T.	Russian Consulate, Hankow	1918
Bendixsen, N. P.	G. N. Telegraph Co., Shanghai ...	1913
Bersani, O.	486 Rue Lafayette, Shanghai ...	1924
*Beasell, F. L.	Pakhoi, China	1905
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Bierens de Haan, D.	33 Duinweg, The Hogur, Holland	1920
Binet, Marcel	Credit Foncier d'Extreme-Orient, Tientain	1920
Birdwood, Christopher	Ilbert & Co., Shanghai	1921
Black, S.	G. N. Telegraph Co., Peking	1910
Blackburn, A. D.	H.B.M.'s Consulate-Gen., S'hai ...	1917
Blume, W. W.	8 Quinsan Road, Shanghai	1921
Boezi, Dr. Guido	C. M. Customs, Harbin	1920
Bondfield, Rev. Dr. G. H.	B. and F. Bible Society, London	1900
Boode, E. P.	17 Museum Road, Shanghai	1920
Borrett, Mrs.		1921
Bos, W.	c/o Mackenzie & Co., Shanghai ...	1923
Bosworth, Miss S. M.		1919
Botham, Rev. Mark E.... ..	C.I.M., Lanchow, Kansu	1921
Bournonville, C. de		1920
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
*Box, Rev. Ernest	Medhurst College, Shanghai... ..	1897
Brace, Capt. A. J.... ..	Y.M.C.A., Chengtu	1921
Brenan, J. F.	British Legation, Peking	1921
Brennerman, Mrs. J. J.	c/o Wm. Meade, 71 St. and Kinsessing Ave., Philadelphia, Penn., U.S.A.	1922
Brett, Mrs. J. H.	Int. Banking Co., Tientain	1920
Brisker, M. G.... ..	Lever Bros., 7 Hankow Road, Shanghai	1921
Bristow, H. B.	H. H. Bristow, British Consulate Kiungchow	1897
Bristow, H. H.	British Consulate, Kiungchow ...	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.	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.	Lung-Hai, Chengchow, Honan ...	1915

Name	Address	Year of Election
Bugge, Rev. Sten	Norwegian Mission, Yiyang, Hunan	1924
*Bums, C. W. A.	28 Rue Galilée, Paris (16e)	1921
Burdick, Miss S. M.	Baptist Mission, West Gate, S'hai	1909
Burkill, A. W.	2 Canton Road, Shanghai	1912
Burnie, C. M. G.	Yangtze Insurance Assn. Ltd., Shanghai	1923
Burns, Mrs.	c/o Am. Trading Co., Shanghai ...	1916
Butland, C. A.	Asiatic Petroleum Co., Ichang, Hupeh	1920
Caldwell, Rev. H. R.		1920
Campbell, A. S.	Canton Christian College, Canton	1922
Cardeillac, P.	Russo-Asiatic Bank, Shanghai ...	1920
Carl, Francis A.	Peking	1906
*Carpenter, G. B.	Shewan Tomes & Co., Yunnanfu	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. F.		1921
Chang, F.	c/o Russo-Asiatic Bank, Shanghai	1924
Chapin, Miss H. B.	U.S. Consulate-Gen., Shanghai ...	1924
Chase, Dr. Lewis, PH.D.	Government University, Peking...	1923
Chatley, Herbert	8 Route Francis Garnier, Shanghai	1923
Chatley, Herbert, D.Sc.	8 Route Francis Garnier, Shanghai	1916
*Chen, W. Hanming.	c/o North China Daily News, Shanghai	1923
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	1908
Clark, John W.		1921
*Clementi, C.	Colonial Secretary's Office, Colombo, India	1905
Clennell, W. J.	British Consulate, Foochow	1921
Coales, O. R.	British Consulate, Shanghai	1906
Cole, Rev. W. B.	M. E. M. Hingwa	1917
Columbia University Library	New York City, U.S.A.	1921
Cook, Rev. Thos.	Kwan Hsien, Szechuen	1921
Cooper, Miss A. B.	25 Nanking Road, Shanghai	1921
Commijs, A. J.	Custom House, Shanghai	1919
Cornell University Library	Ithaca, New York	1922
Couling, Mrs. S.		1916
Couling, Miss		1922
Cox, Mrs. Charles	c/o Gillespie & Sons, Ichang	1924
*Cousland, Dr. P. B.	33 Scott Road, Shanghai	1908
Craig, A.	The University, Manila	1914
Crofts, Geo.	c/o Geo. Crofts & Co., Tientsin ...	1921
Crow, C.	6 Kiangse Road, Shanghai	1913
Cunningham, E. S.	American Consulate-General, S'hai	1922
Cupeli, M.	C.M.C. Lungchow, Kwangsi	1918

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Currelly, C. T.	Royal Ontario Museum of Archaeology, Toronto, Canada	
Danner, Mrs.		1920
Danton, G. H.	Tsing Hua College, Peking	1918
*Darch, O. W.	c/o A. P. C., Hongkong	1922
Davey, W. J.	Shanghai Mercury, Shanghai	1920
*Davidson, R.	c/o Mrs. Frew, 66 Leamington Terrace, Edinburgh, Scotland	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.	c/o C.P.O., Peking	1919
Dick, L. S.	Collins & Co., Shanghai	1920
Dingle, Edwin J.	Far Eastern Geographical Establishment, Shanghai	1917
Dingle, Dr. Lilian M.	Chao-tung, Yunan	1917
Dodson, Miss S. L.	St. Mary's Hall, Shanghai	1917
Dome, Earl	Room 1007, 347 Madison Avenue, New York City	1920
Donald, William H.	23 Tsungpu Hutung : East, Peking	1911
Donnelly Ivon A.	Mackenzie & Co., Tientsin	1923
Dorsey, W. Roderick	U.S.A. Consular Service, Florence, Italy	1911
Douglas, Miss L.	Shanghai	1921
Dovey, J. W.	c/o Asiatic Petroleum Co., S'hai	1918
Doyle, J. E.	c/o Mr. Smith, American Club, Shanghai	1921
Drago, G. D.	350 Park Avenue, New York	1918
*Drake, Noah F.	Fayetteville, Arkansas	1911
*Drew, E. B.	Cambridge, Massachusetts, U.S.A.	1882
Drury, Rev. C. M.	7 Route Doumer, Shanghai	1924
Du Monceau, Comte L.	186 Avenue Dubail, Shanghai	1909
Dumon, F.	Ecole Municipale Française, S'hai	1910
Duncan, A. McL.	C. M. Customs, Shanghai	1922
Edgar, Rev. J. H.	c/o China Inland Mission, Kwan Hsien, Szechuan	1910
Edmondston, David C.	Hongkong and Shanghai Bank, 9 Gracechurch 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.	52 Edinburgh Road, Shanghai	1922
Engel, Max. M.	89 Kuan Yin Sz. Hutung, Peking	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking	1915
Essex Institute, Librarian	Salem, Massachusetts	1906
Evans, Joseph J.	Evans & Sons, 30 North Szechuen Road, Shanghai	1916

Name	Address	Year of Election
Exter, Bertus van.		1915
Farby, Prof. M. F.	Fukien Christian University, Foo-chow	1924
*Fearn, Mrs. J. B.	30 Route Picbon, Shanghai ...	1911
Ferguson, J. W. H.	Stadhauderslaan 8, Den Haag, Holland	1910
Ferrajolo, Capt. R.	Italian Consulate, Harbin ...	1920
Finch, A. B.	c/o Shanghai Times, Shanghai ...	1922
Fischer, Emil, S.	Tientsin ...	1924
Fisk, G. W.	Kailan Mining Co., Chingwantao...	1919
Fitch, George A.	Y.M.C.A., Shanghai ...	1921
Flemons, Sidney	No. 6 Doumer Terrace, Shanghai	1917
Fletcher, W. J. B.	Nam Wu College, Canton ...	1916
Fox, Harry H., c.m.c.	British Legation, Peking ...	1907
Franck, Rev. G. M.	British & Foreign Bible Society, Chenzu	1922
Fraser, M. F. A.	"Beaufort." Knapp Hill, Surrey	1924
Fredet, J.	Chambre de Commerce Française, Shanghai	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, Eason M.	Chinese Salt Rev. Administration, Hankow	1911
*Gamble, Sidney D.	4 Westmoreland Place, Pasadena, California	1922
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. H.	C.M.S., Hangchow ...	1921
*Gerken, Chas.	c/o Dodwell & Co., Hongkong ...	1922
Getty, Miss Alice	73 Avenue des Champs Elysées, Paris	1921
Gibson, H. E.	12 Weihaiwei Road, Shanghai ...	1915
Gilchrist, Edward	c/o Old Colony Trust Co., 17 Court Street, Boston, Mass., U.S.A.	1913
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
Goldring, P. W.	139 Szechuen Road, Shanghai ...	1919
Goldring, Mrs. P. W.	139 Szechuen Road, Shanghai ...	1920
Gordon, A. Howard	32 Yu Yuen Road, Shanghai ...	1924
Gordon, The Honourable Mrs. E. A.	c/o Kyoto Hotel, Kyoto, Japan...	1923

Name	Address	Year of Election
Gordon, J. M.	Furness (Far East) Ltd., 2 Peking Road, Shanghai	1924
Graham, Rev. David C.	Suifu, Szechuen	1924
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
Green, Paymaster Commr., E. T. M., R.N.	Senior Naval Office, Shanghai	1922
Grierson, R. C.	C. M. Customs, Lungchingsun, via Hunchun, Manchuria	1918
Grimms, A. E. P.	Public Health Dept., S.M.C., S'hai	1924
*Grodtmann, Johans	Shanghai	1898
Groff, G. W.	Canton Christian College, Canton	1923
Grosbois, Ch., M.A.	Ecole Municipale Française, S'hai	1923
Grosse, V.	Shanghai	1912
Grunman, G.	3 Route Dollfus, Shanghai	1923
Gubbay, D. S.	c/o E. D. Sassoon & Co., Hongkong	1924
Gull, E. Manico	British Chamber of Commerce, Shanghai	1915
*Gunzburg, Baron G. de	9 Rue Pommera (XVI), Paris	1906
Gwynne, T. H.	Directorate General of Posts, Peking	1913
Gyles, H. A., Commr. Capt.	Orchards, Whimble, Devon	1919
*Hackmann, H.	...	1903
Hail, Rev. W. J., PH.D.	Yale-in-China, Changsha	1922
Hamilton, A. de C.	c/o The American Consul, Omsk, Siberia	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, Ningpo	1903
*Harding, H. I.	British Consulate-General, Kashgar	1914
Hardy, Dr. W. M.	Batang, via Atentze, West China...	1912
Harpur, C.	Municipal Offices, Shanghai	1901
Harvey, C. W.	20 Museum Road, Shanghai	1923
Harvey, Rev. E. D.	Yale-in-China, Changsha	1924
Hawkings, W. J.	Asia Eng. Corp., 37a Canton Road, Shanghai	1920
Hays, Miss Florence C.	St. Johns University, Shanghai...	1923
Hayes, L. Newton	Y.M.C.A., 20 Museum Road, S'hai	1924
Heacock, Mrs. H. E.	c/o Messrs. Heacock & Cheek, Shanghai	1921
Healey, Leonard C.	S.M.C. Polytechnic School, S'hai	1913
Heaton-Smith, E. B.	Gibb, Livingston & Co., Shanghai	1923
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

Address	Name	Year of Election
Henke, Frederick G., PH.D. ...	643 William Street, Meadville, Pennsylvania, U.S.A.	1912
Henry, J. M.	Canton Christian College, Canton	1922
Hers, Joseph	Lunghai Railway, Peking	1907
Hickling, N. W.	134 Weihaiwei Road, Shanghai ...	1922
Hicks, Dr. E. P.	Health Dept., S.M.C., Shanghai ...	1923
*Hilderbrandt, Adolf	Berlin-Lichterfeld West, Albrechtstr 8A	1907
Hill, Dr. R. A. P.	1 Honan Road, Shanghai	1921
Hiltner, Dr. W. G.	543 Avenue Joffre, Shanghai	1920
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hodges, Mrs. F. E.	69 Route de Say Zoong, Shanghai	1915
*Hodous, Rev. L.	Kennedy School, Hartford Conn., U.S.A.	1913
Hoettler, A.	Shanghai	1910
Holmstrom, J. E.	Peking-Mukden Ry., Chulinho, Fengtien	1922
Houghton, Charles	S.M.C. Health Office, Shanghai ...	1906
Howard, A. E. Neville	c/o W. Steel, Esq., Peking-Mukden Railway, Tientsin	1924
Howell, E. B.	Native Customs, Tientsin	1909
Howes, Mrs. J. M.	Shanghai American School, S'hai	1924
Hubbard, Rev. H. W.	American Board Mission, Pao-tingfu	1924
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
Hunter, Miss	Public School for Girls, Shanghai	1920
Hunter, Rev. James A.	American Board Mission, Peking	1924
Huston, J. C.	American Legation, Hankow ...	1917
Hutson, Rev. J.	c/o China Inland Mission, Chengtu	1914
Hynd, R. R.	Hongkong & Shanghai Bank, Bomaby	1913
India Office Library	Whitehall, London, S.W. 1	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, Sir J. W., K.C.M.G. ...	H.B.M. Consul-General, Canton ...	1853
Jenks, Prof. J. W.	13 Astor Place, New York	1903

Name	Address	Year of Election
Jensen, C. A.	G. N. Telegraph Co., Tientsin ...	1918
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, H. J. S.	Shanghai-Hangchow-Ningpo Rly., 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., Zurich, Switzerland	1912
Justesen, M. L.	c/o L. V. Lang, 8 French Bund, Shanghai	1913
Karlbeck, O.	Peng Pu	1914
Karlgrén, Dr. B.	University of Gothenburg, Sweden	1922
Kashiwada, T.	112 Range Road, Shanghai	1918
Kellogg, C. R.	Fukien Christian University, Foochow	1919
Kennett, W. B.	British Cigarette Co., Shanghai ...	1918
Kent, A. S.	c/o Chinese Post Office, Moukden	1913
*Kern, D. S.	Methodist Mission Rooms, Toronto, Canada	1912
Kiang, Kang-hu, Dr.	Southern University, 44 Markham Road, Shanghai	1923
Kilner, E.	Municipal Offices, Shanghai	1909
King, Dr. G. E.	Lanchow, Kansu	1919
*King, Louis M.	3 Fang Chia Yuan, Nei Wu Pu Chieh, Peking	1911
*Klantke, Paul	Tungchi University, Woosung ...	1924
*Kliene, Charles, F.R.G.S.	C. M. Customs, Shanghai	1916
Klubien, J.	Inspectorate General of Customs, Peking	1913
Kopp, E. C.	Shanghai	1919
Kotenev, A. M.	International Mixed Court, S'hai	1924
*Krebs, E.	...	1895
Krisel, A.	25 Jinkee Road, Shanghai	1914
Kuhn, Mrs. I. C.	c/o China Press, Shanghai	1924
Kulp, D. H.	...	1915
*Kunisawa Shimbei	270 Hyakunin-cho, Ohkubo, Tokyo	1917
Lacy, Rev. Dr. W. H.	23 Yuen-ming-yuen Road, S'hai	1909
Lachlan, Miss A.	Victoria Nursing Home, Shanghai	1923
Laforest, L.	Peking Tramway Co., Peking ...	1917
Lang, Robert	14 Rue Moliere, Shanghai	1924
Lanning, V. H.	c/o Jardine, Matheson & Co., S'hai	1916

Name	Address	Year of Election
*Latourette, K. S.	1126 Yale Station, New Heaven, Conn., U.S.A.	1912
*Laufer, Dr. Berthold	Field Museum of National History, Chicago	1901
Laurence, L.	c/o Jardine, Matheson & Co., Shanghai	1923
*Laver, Capt. H. E.	Head Street, Colchester, Essex ...	1912
Leach, W. A. B.	Municipal Offices, Shanghai ...	1914
Leavens, D. H.	Yale-in-China, Changsha ...	1917
*Leavenworth, Chas. S.	79 Howe St., New Haven, Conn. U.S.A.	1901
Lee, A. W. Simms	St. James' High School, Wuhu...	1923
Leete, Rev. Wm.	7 Kang Wei Lu, Hopei, Tientsin...	1918
Lefever, R. H.	American Presbyterian Mission, Peking	1924
*Leslie, C. T.	Elmers Glen, Salfords, Horley,	1914
Lester, Miss E. S.	McTyeire School, 1 Edinburgh Road, Shanghai	1919
Levine, C. O.	Canton Christian College, Canton	1923
Levisson, W.	Shanghai Mutual Tel. Co., S'hai	1923
Lewis, D. J.	American Chamber of Commerce, Shanghai	1920
Lewis, Mrs. D. J.	American Chamber of Commerce, Shanghai	1920
Lewis, S. H.	15 Peking Road, Shanghai ...	1921
Liddell, C. Oswald	Shirenewton Hall, near Chepstow, Monmouthshire	1908
Light, S. F.	University of Amoy, Amoy ...	1922
Linde, Mrs. H. de,	c/o Frithjof Hoehuke, 17 Museum Road, Shanghai	1922
*Lindsay, Dr. A. W.	Chengtui, Szechuen	1910
*Little, Edward S.	Hung-jao, Shanghai	1910
Lockwood, W. W.	120 Szechuen Road, Shanghai ...	1913
Lofting, J. H.	Palmer & Turner, Ltd., Shanghai	1922
Lord, Rev. R. D.	c/o S.P.G. 15 Tufton Street, Westminster, London S.W. 1.	1918
Lord, Samuel		1921
Lucas, S. E.	Chartered Bank, Peking	1906
Lumsden, Miss. F.B.G.S.	c/o British Consulate, Yunnanfu	1922
Luthy, Charles	1c Kiukiang Road, Shanghai...	1910
*Luthy, Emil	1c Kiukiang Road, Shanghai...	1917
*Lyall, Leonard A.	C. M. Customs, Shanghai	1892
Mabee, Fred C.	Shanghai College, Shanghai ...	1912
Macbeth, Miss A.	9 Wang Ka Shaw Gardens, S'hai	1915
MacDonell, A. M.		1918
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
MacLeod, R. A.	c/o N.C.M.O. 425 De Baliviere Avenue, St. Louis, Mo., U.S.A.	1924
MacNair, H. F. M.A.	St. John's University, Shanghai ...	1920
Macoun, J. H.	C. M. Customs, Amoy	1894
Maguire, Mrs. C. E.	413 Avenue Joffre, Shanghai ...	1921

Name	Address	Year of Election
Main, Dr. Duncan	Hangchow	1900
*Mamet, O.	Engineer-in-Chief, Mentowkow Mines Mentowkow, Chihli	1922
Margoliouth, Miss. E. R.	Anglican Mission, T'ai'an	1924
*Marsh, Dr. E. L.	14 Kiukiang Road, Shanghai	1908
Marshall, R. Calder	2 Peking Road, Shanghai	1908
Marsoulies, A. du Pac de	67 Route Vallon, Shanghai	1917
Martin, C. H.	Russo-Asiatic Bank, Chefoo	1918
Mathieson, N.	Butterfield & Swire, Shanghai	1915
Martin Miss J. M.	Victoria Nursing Home, Shanghai	1924
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		1917
Maybon, Charles B.		1911
*Mayers, Frederick J., F.R.G.S.	C. M. Customs, Chinkiang	1917
Mayers, Sidney F.	The British and Chinese Corpora- tion, Ltd., Peking	1907
McCabe, P. J.	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.	Hongkong & Shanghai Bank, London	1913
McMillen, O. W.	Union Middle School, Canton	1923
McNeill, Mrs. Duncan	The Chestnut, Tangbourne, England	1915
McNulty, Rev. Henry A.	A. C. Mission, Soochow	1918
McRae, J. D.	Shantung Christian University, Tsinanfu, Shantung	1910
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.	P.O. Box No. 1024, Shanghai	1884
Mengel, E.	Supt. Chinese Telegraphs, Yun- nanfu	1913
Mennie, D.	A. S. Watson & Co., Shanghai	1916
Menzies, Rev. J. M.	Changte, Ho	1914
*Merian, J.	1c Kiukiang Road, Shanghai	1921
Merriman, Mrs. W. L.	38 Connaught Road, Shanghai	1910
Merrins, Dr. E. M.	P.O. Box No. 1121, Shanghai	1916
Mesny, H. P.	Jacques Azadian, 4 The French Bund Shanghai	1911
Meyer, H. Fuge	Whangpoo Conservancy, Shanghai	1920
Mills, E. W.	H.B.M. Consulate, Ichang	1920
Mironoff, Prof. N. D.	14 Yangtzepoo Road, Shanghai	1924
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow	1913
Molines, Edouard	Credit Foncier d'Extreme-Orient, Hankow	1920

Name	Address	Year of Election
Moninger, Miss M. M.	A.P.M., Kachék, Hainan	1916
*Moore, Dr. A.	...	1913
Morris, Dr. H. H.	St. Luke's Hospital, Shanghai ...	1909
Morriss, H. E.	118 Route Père Robert, Shanghai	1914
*Morse, C. J.	1825 Asbury Avenue, Evanston, Illinois	1919 1901
*Morgan, Rev. Evan	143 N. Szechuen Road, Shanghai	...
Mortimore, Mrs. W.	Canadian Methodist Mission, Chengtu, W. China	1922
Mortensen, Rev. Ralph	Kikungshan, Honan	1920
Mostaert, E.	Lung Hai Railway, Chengchow, Honan	1922
Moule, Rev. A. C.	Trumpington Vicarage, Cambridge	1902
Mullett, Dr. H. J.	Dental Hospital, Chengtu	1921
Mulock, Capt. G., R.N.	15 Route Pottier, Shanghai	1922
Munn, Rev. Wm.	...	1922
Munro-Faure, P. H.	c/o A. P. C., Hangchow	1921
Münter, L. S.	G. N. Telegraph Co., Peking ...	1910
*Muntho, Mrs.	43 Hsiao T'ien Shui Ching Hu- tung, Peking	1921
Murphine, Shepley	2 Canton 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.	3 Peking Road, Shanghai	1916
Newcomb, Capt. Frank	8 Billiters Square, London, E.C. ...	1917
Newman, Kenneth	15 Peking Road, Shanghai	1921
Nicholson, William	Craighouse, Jura, Argyllshire, Scotland	1919
*Nielsen, Albert	c/o De-No-Fa, Christiania, Norway	1894
Nordquist, O.	Directorate-General of Posts, Peking	1920
Norman, H. C.	The China Press, Shanghai	1912
Nystrom, E. T.	Shansi University, Taiyuanfu ...	1920
*Oakes, W. L.	c/o W. M. M. S. 24 Bishapsgate, London E.C. 2.	1919
*O'Brien-Butler, P. E.	c/o Westminster Bank, St. Helier, Jersey, C.I.	1886
*Ohlmer, E.	...	1885
Olesen, O. F.	G. N. Telegraph Co., Peking ...	1924
Ollerton, J. E.	Shanghai	1916
O'Neill-Lane, Mrs.	Shanghai	1920
*Othmer, Prof. Dr. W.	Tung Chi University, Woosung ...	1924
Ottewill, H. A.	c/o Hongkong & Shanghai Bank, London, E.C. 3.	1913
Ouskouli, M. H. A.	Shanghai	1917

Name	Address	Year of Election
Paddock, Rev. B. H.	28 Cornelia Ave., Mill Valley, Cal. U.S.A.	1916
Pade, K. F.	G. N. Telegraph Co., Shanghai ...	1920
Pagh, E. K.	G. N. Telegraph Co., Shanghai ...	1908
*Palmer, W. M.	Salt Gabelle, Peking	1914
Parker, Rev. Dr. A. P.	6 Young Allen Terrace, Shanghai	1901
Parsons, E. E.	28 Kiangse Road, Shanghai	1916
Pasquier, G. A.	North China Daily News, S'hai...	1922
*Paterson, J. J.	Jardine Mathieson & Co., Shanghai	1922
Patrick, Dr. H. C.	22 Whangpoo Road, Shanghai ...	1912
Pearce, Sir Ed.	46 Hart Road, Shanghai... ..	1923
Pearce, H. L.	North China Daily News	1923
Pearson, C. Dearne	69 Kiangse Road, Shanghai	1908
Peet, Gilbert E.	72 Szechuen Road, Shanghai ...	1918
Peffer, Nathaniel	c/o Pacific Bank, 57th St. and Madison Avenue, New York	1918
*Peiyang University Librarian ...	Tientsin	1911
Penfold, F. G.	2 Peking Road, Shanghai	1916
Perkins, M. F.	c/o Dept. of State, Consular Bureau, Washington D.C.	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.	North China Union Language School, Peking	1915
Pfister, Dr. M., M.B.C.S., L.R.C.P.	Peking Union Medical College, Peking	1922
Phillips, H., O.B.E.	British Consulate, Harbin	1912
Platt, Robert	Chicago University, Chicago, Ill.	1917
Polevoy, S. A.	20 Wogack Road, Tientsin	1917
Polk, Dr. Margaret. H.	110 Range Road, Shanghai	1915
Pomeroy, E. C.	500 Route de Zikawei, Shanghai ...	1924
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 China Weekly Review, 4 Ave. Edward VII, Shanghai	1918
Pratt, J. T., C.M.G.	British Consulate-Gen., Nanking...	1909
Pratt, R. S.	H.M.B.'s Consulate, Tientsin ...	1921
Prentice, John	47 Yangtsepoo Road, Shanghai ...	1885
Price, Mrs. Maurice	c/o Prof. M. Price, University of Chicago, Ill., U.S.A.	1919
Public Library of Newark, The...	New Jersey, U.S.A.	1924
*Pye, Rev. Watts O.	Fenchow, Shansi	1917
Pyke, Rev. Frederick M.	M.E. Mission, Taianfu	1924
Quien, F. C.	Netherlands Harbor Works, Peking	1913
Quigley, Prof. H. S.	Department of Political Sciences, University of Minnesota, Minneapolis, Minn., U.S.A.	1923

Name	Address	Year of Election
Raaschou, T.	Danish Consul-General, Shanghai	1912
Raeburn, P. D.	118 Boone Road, Shanghai	1916
Ramondino, F.	Italian Legation, Peking	1922
Rankin, C. W.	18 Quinsan Road, Shanghai	1915
Rees, Rev. Dr. W. Hopkyn ...	48 Broadway, Westminster, London, S.W. I.	1914
Reiss, Mrs. A.		1921
Reiss, Dr. F.	14 Kiukiang Road, Shanghai	1923
Richert, G.	c/o A. B. Vattenbyggnadsbyran, Stockholm Sweden	1920
Ritchie, W. W.	Postal Commissioner, Harbin	1907
Roberts, D.	St. John's University, Shanghai	1916
Roberts, W. J.	H.M.B. Office of Works, S'hai	1924
Rodgers, J. M.	179 North Szechuen Road, S'hai	1924
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.	Peking	1920
Rowe, E. S. B.	Municipal Offices, Shanghai	1907
Sadoine, Baron A.	C.M. Customs, Hankow	1922
*Sahara, T.	24 Baikal 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, Chung- king	1922
Sargent, G. T.		1917
*Sarkar, Prof. B. K.	c/o Bangiya Sahitya Parishat, 2431, Upper Circular Road, Calcutta	1915
Sawdon, E. W.	West China Union University, Chengtu	1916
Sawyer, J. B.	U.S. Consulate-Gen., Shanghai	1920
*Schoch, E.	c/o Sulzer Rudolph & Co., S'hai	1924
Senger, Miss Nettie M.	Liao Chow, Shansi	1923
Service, R. Roy	Y.M.C.A., 20 Museum Road, S'hai	1924
Shantung Christian University...	Tsinan, Shantung	1922
*Shaw, Norman	C. M. Customs, Canton	1912
Shearstone, T. W.	176 Szechuen Road, Shanghai	1913
Shengle, J. C.	23 Ferry Road, Shanghai	1905
Sheppard, Rev. G. W.	British & Foreign Bible Society, Shanghai	1923
Shioya, T.	Bank of Chosen, 3 Kiukiang Road, Shanghai	1922
Shipley, J. A. G.	10 Woosung Road, Shanghai	1911
Shipway, G. W.	P.O. Box No. 1220, Shanghai	1924
Shu, Dr. H. J.	Chinese Customs, Hankow	1921
Silsby, Rev. J. A.	Presbyterian Mission, South Gate, Shanghai	1911
Simpson, B. Lenox	Peking	1907

Name	Address	Year of Election
*Sirén, Prof. O.	The Homestead, Point Lorna, California, U.S.A.	1922
Sites, F. R.	71 Broadway, New York, U.S.A.	1916
Six, Rev. Ray L.	Central China Mission, Luchowfu, An.	1924
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, Dr. H....	c/o Rev. J. H. Edgar, Wanhaiien, Szechuen	1922
Smith, J. Langford	British Consulate, Chefoo	1908
Spiker, Clarence J.	American Legation, Peking	1918
Southcott, Mrs.	Foo-Wei Co., Wei-hai-wei	1919
Sokolsky, Geo. E.	40 Route de Grouchy, Shanghai ...	1924
Sowerby, Arthur de C., F.Z.S.	102 The Ben Building, Shanghai...	1923
Staheyeff, Miss T.		1921
Stanford University Library	Stanford University California, U.S.A.	1922
Stapleton-Cotton, W. V. ...	Directorate General of Posts, Peking	1916
Starling, S. B.	Mackenzie & Co., Ltd., Chungking	1923
*Stedeford, Dr. E. T. A. ...	Blyth Hospital, Wenchow	1919
Stephenson, Lieut. Chas. U.S.N.	U.S.A. "Isabelle," Hankow	1922
Steptoe, H. N.	H.B.M. Consulate-Gen., Shanghai	1920
*Stewart, Rev. J. L.	Union University, Chengtu	1916
Stocker, E. C.	64 Avenue Dubail, Shanghai	1921
Stockton, G. C.	155a Dixwell Road, Shanghai	1914
Strauss, Samuel W.	301 Avenue Joffre, Shanghai	1923
Strehlneek, 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. Tokyo, Japan	1919
Summerskill, Miss E. R. ...	Victoria Nursing Home, Shanghai	1921
Sykes, E. A.	Shanghai	1909
Symons, C. J. F. Dean	The Deanery, Shanghai	1921
Tachibana, M.	Customs, Darien	1881
Talbot, R. M.	C. M. Customs, Swatow... ..	1915
Tanner, Paul de	16 Poststrasse, Liban, Lettland ...	1885
Taylor, A. Ll.	Arts & Crafts, Shanghai... ..	1915
*Taylor, C. H. Brewitt	Cathay, Earlsferry, Scotland ...	1885
Taylor, W. H....	St. John's University, Shanghai...	1922
Teesdale, J. H.	15 Peking Road, Shanghai	1916
Tennay, Dr. C. D.	American Legation, Peking	1913
Tellefsen, E. S.	G. N. Telegraph Co., Shanghai	1913
Thomas, J. A. T.		1890
Throop, M. H.	St. John's University, Shanghai...	1912
Ting I-haiien		1902
Tirzon, Pablo	c/o Intelligence Dept., S.M.C., Police Headquarters, S'hai	1922

Name	Address	Year of Election
Toller, W. Stark	British Consulate-Gen., Shanghai	1907
*Tochtermann, Karl		1900
*Torrance, Rev. Thos.	American Bible Society, Chengtu, Sze.	1922
Touche, J. D. la	24 Earslport Terrace, Dublin, Ireland	1911
*Trollope, Rt. Rev. Bishop M.N.	Seoul, Korea	1911
Tucker, G. E.	c/o Shanghai Club, Shanghai ...	1915
Tucker, Mrs. G. E.	c/o Shanghai Club, Shanghai ...	1915
Turner, Sir Skinner,	British Supreme Court for China, Shanghai	1916
Twentyman, J. R.	c/o Hanson, McNeill Jones & Wright, Shanghai	1894
Tyler, W. F.	Peking	1915
University Library, The	University of Nanking, Nanking...	1923
Unwin, F. S.	The Angela, Victoria B. C. Canada	1914
Van Corback, T. B.	13 Canton Road, Shanghai	1913
Van der Woude, R.		1915
Vauthier, Georges		1921
Verbert, L.		1913
Veryard, Robert K.	Y.M.C.A., Changsha	1917
*Vizenzinovitch, Mrs. V.	18 Yu Yuen Road, Shanghai ...	1914
Wade, R. H. R.	C. M. Customs, Tientsin... ..	1918
Wagstaff, W. W.	c/o Arts & Crafts, Ltd., S'hai ...	1922
Waller, A. J.	Kelly & Walsh, Ltd., Shanghai ...	1916
Wang Chung-hui, Dr.	Peking	1913
Wang, Chung-Yu	21 Rue de Paris Exteusion, Hanchow	1924
Ware, Miss Alice	58 Edinburgh 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. H.	Ginling College, Nanking	1922
*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	Mayfield House, Melbourne, Derby England	1911
Werner, E. T. C.	3 Yang I-Pa Hutung, An-ting Mên Ta Chieh, Peking	1915
Westbrook, E. J.	Asiatic Petroleum Co., Shanghai	1916
West China Union University Library, The	Chengtu, Szechuen	1924
Wheeler, Rev. W. R.	A.P.M., Hangchow	1920
White, Miss Laura M.	143 North Szechuen Road, S'hai	1916
White, Rt. Rev. Wm. C.	Anglican Bishop of Honan, Kai-fengfu	1913

Name	Address	Year of Election
Whitehead, Miss Edith... ..	"Bickerton," Bubbling Well Road, Shanghai	1921
Wickes, Dr. Dean R.	American Board Mission, Peking	1924
Widler, E.	c/o 39 Peking Road, Shanghai ...	1923
Wilden, H. A.	French Consulate-Gen., Shanghai	1917
Wilder, Dr. Geo D.	American Board Mission, Peking	1924
Wilhelm, Rev. Dr. Richard ...	Tsingtau	1910
*Wilhelm, P.	c/o Volkart Bros. Agency, 4 Ave. Edward VII, Shanghai	1924
Wilkinson, Rev. A. H.... ..	Rusholme Rectory Manchester ...	1922
Wilkinson, E. S.	2 Canton Road, Shanghai	1911
Wilkinson, F. E., C.M.G.	British Consulate-Gen., Mukden...	1909
Wilkinson, H. P.	2 Love Lane, Shanghai	1909
*Williams, C. A. S.	C. M. Customs, Wenchow, Chekiang	1919
Williams, Capt. C. C.	c/o Butterfield & Swire, Shanghai	1918
Wilbur, Mrs. H. A.		1920
Wilson, A. R. D.	Yangtze Insurance Assn., S'hai	1921
Wilson, G. L.	Palmer & Turner, Shanghai	1921
Wilson, R. E.	16 Jinkee Road, Shanghai	
Witt, Miss E. N.	16 Queensborough Terr., Hyde Park, London, W.	1921
Woets, J.	Credit foncier d'Extreme-Orient, Peking	1912
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1919
Wood, Mrs. Edwin	Shanghai	
*Woodward, A. M. Tracy, F.R.G.S., F.R.N.S.	P. O. Box No. 1044, Shanghai ...	1879
*Wright, S. F.	c/o C. M. Customs, Peking	1921
*Wu Lien-teh, Dr.	Plague Prevention Service, Harbin	1916
		1913
Yada, S.	H.I.J.M. Consul-General, S'hai	
Yates, Smith	18 Yangtzepoo Road, Shanghai ...	1924
York Club, The	Toronto, Canada	1920
Young, R. C.	Municipal Offices, Shanghai	1924
		1912
Zwemer, Rev. Samuel M., D.D., F.R.G.S.	37 Sh. Manakh, Cairo	1917

TOTALS :

CLASSIFIED AS :—

Honorary Members	19	Residing at Shanghai	278
Corresponding Members	2	Residing elsewhere in China... ..	247
Life Members	88	Residing in other countries	113
Ordinary Members	529		
Total	638	Total	638

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FOREWORD

This Index was prepared by my son under my direction. It gives a list of articles, names of authors and book reviews found in the Journal from Volume I to Volume LIV. The method followed in this Index differs from that on which I had been working at intervals for several years and was adopted on the suggestion of my son. Great care has been taken in checking the numbers and it is hoped that few mistakes will be found.

JOHN C. FERGUSON.

PREFACE.

In making an index one has the choice either of using a standard method or of creating a system suited to the material. Mrs. F. W. Ayscough in Volume XLIII of the Journal arranged a classified index of the material which had theretofore appeared in the Journal according to the Dewey Decimal System, in use in The Library of the North China Branch of the Royal Asiatic Society. The valuable articles in the last eleven volumes of this Journal 1913-1923 are a sufficient excuse for the making of a new index. For the adoption of a new method of classifying the articles, departing from that of the Library, I can simply make the apology that the Dewey Decimal system seemed too rigid, that it did not allow for the most helpful sort of cross-indexing, and that on the whole a system devolved especially to meet the peculiar needs of the Journal would be more satisfactory. At best such an index must be faulty, for scarcely any index can be arranged which will meet the desires of everyone. I have attempted to follow the guidance of common sense, abandoning arbitrary rules, and so to place the articles that they could most easily be found both by the general reader and by the student.

As regards the classified index of articles, a glance at the summary of the headings will give one the outline of the system. Although a slight usage of the index itself will acquaint one with what quirks there may be in it, perhaps a few pointers will help, for in some cases the line is hard to draw and I may appear arbitrary. What there is about the early history of China has been placed under HISTORY, not under MYTHOLOGY, nor under the legend of LITERATURE. Special sub-divisions have not been made under HISTORY, ART, etc., for the few articles which take one out of China proper into Japan, Indo-China, etc. Confucius I have kept under the heading RELIGION—CONFUCIANISM, not under PHILOSOPHY, TRAVEL; GENERAL DESCRIPTIONS includes general observations made from travels; where any subject is gone into in any detail it is cross-indexed under its own heading, but the student of some specific subject may perhaps be able to find under a general article about some one part of the country which he is studying slight details which may help him. It would be impossible without enlarging and perhaps encumbering this

index to cross index all such small though possibly valuable statements. Those articles which deal only with routes and distances and, treating them specifically, leave out any descriptive matter, are classified under COMMUNICATIONS. The heading GEOGRAPHY, on the other hand, is in this case useful rather for the student of mediaeval and modern geography than the general reader or traveller. Perhaps SOCIAL CUSTOMS may seem to some to steal away some of the thunder which rightfully belongs to ETHNOLOGY AND ANTHROPOLOGY; under this latter are included the racial and social characteristics of the primitive tribes or some custom of the Chinese when it is viewed purely from the limited light of one of these two sciences. Public finance is a part of GOVERNMENT, etc., private, of ECONOMICS. The economic side of money is under ECONOMICS, while its other aspects are under COINAGE, a word perhaps little more inclusive than "numismatics." What distinction I have made between AGRICULTURE, an industry or trade, and BOTANY, a science, will, I hope, be apparent. Cross-indexing has been less necessary than under an alphabetical index, but I have done it whenever the matter of an article could really be divided into different headings, or if it would be of interest to students of various subjects.

A few of the items under Notes and Queries, Literary Notes, Correspondence, etc., which would be of almost no use to the student, I have omitted. The proceedings of the Society have also not been included, though extremely interesting especially for one who wants to know about the growth and accomplishments of the Society. The Reports of The Curator of the Museum, which are included for most of the years, valuable in showing the development of the Museum, could be omitted, since the latest catalogue of the Museum could furnish the information which anyone desired on the Collections of the Society. For the same reason I have left out the "Additions to the Library."

I have followed exactly in each case the particular Romanization of Chinese names which each author has used without any attempt at standardization. The classification by authors may help many, for the time has come when scholars of things Chinese are earning the fame which their work deserves, and when a name will mean authority in a specific field of Chinese research. I have included here the obituary notices, which have appeared in the Journal, of the famous scholars, even though they are not actually authors of articles.

The list of Book Reviews is an innovation, but one which I hope may be of service since the number of books on China is so fast increasing that one often would like for reference a resumé or criticism of a certain book before turning to it or buying it. A classification of these books by material, that is a small bibliography, would have been a great task in itself, and really beyond the purpose of this index.

Attention should be called to the irregular paging in the following volumes:

O S II

N S I, II, VII, XIX, XXVII

The method whereby the four numbers of the Old Series are arranged into volumes is not regular, and therefore it seemed best to refer to them by their original numbering rather than by the arbitrary way in which any one set of these early issues happened to be bound.

The following abbreviations are used:

O S—Old Series.

N S—New Series (volumes without OS are all NS whether so specified or not.)

Trans.—Translation.

Obit.—Obituary.

*—Illustrations or maps.

N.Q.—Notes and Queries.

B.R.—Book Review.

P.B.F.

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