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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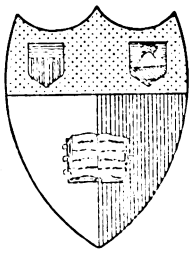
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COLLECTION
CHINA AND THE CHINESE

THE GIFT OF
CHARLES WILLIAM WASON
CLASS OF 1876
1918

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JOURNAL OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

VOLUME LV—1924

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BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY

* * *

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

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

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

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

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

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

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

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

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

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Agents for the Sale of the Society's Publications:—

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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 prseented to the reviewer, the other remaining in the Scoiety's Library. Papers intended for the Journal should be sent to the Editor.

It has been decided by the Council that the Society's publications shall not for the future be issued to any Member whose Subscription is one year in arrear.

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

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JOURNAL

OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

FOR THE YEAR 1924

VOL. LV.

SHANGHAI:
KELLY & WALSH, LIMITED
1924.

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OFFICERS FOR 1924—1925

President	S. BARTON, Esq., C.M.G.
Vice-Presidents	Rev. F. L. HAWKS POTT, D.D.
	ISAAC MASON, Esq.
Curators of Museum	C. NOEL DAVIS, Esq., M.D.
	A. DE C. SOWERBY, Esq.
Librarian	Mrs. ENDERS
Assistant Librarian	Miss HAYS
Honorary Treasurer	A. E. BAKER, Esq.
Editor of Journal	Rev. G. W. SHEPPARD
Councillors	H. A. WILDEN, Esq.
	C. KLIENE, Esq.
	R. D. ABRAHAM, Esq.
	C. HARPUR, Esq.
	Dr. H. CHATLEY
	Rev. EVAN MORGAN
Honorary Secretary	W. STARK TOLLER, Esq.

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VOL. LV.—1924.

EDITED BY REV. G. W. SHEPPARD.

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COMPLETE INDEX

TO THE

JOURNAL

OF THE

NORTH CHINA BRANCH

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.

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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 quesation 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.

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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.

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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

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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 from 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.

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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 collectlon 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.

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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.

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NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

STATEMENT OF ACCOUNTS.

EXPENDITURE.

1923		
1924	*To* Secretary, 1 May, 1923/7 April, 1924 ..	$2,450.00
	„ Journal, per Kelly & Walsh, Ltd. ..	1,548.70
	„ Taxes	645.37
	„ China Journal of Science and Arts ..	25.00
	„ K. M. Bourn (10 vols. China Review) ..	150.00
	„ Interest on Loan	34.89
	„ Refund, Prof. J. Ely	10.00
	„ Presbyterian Mission Press	4.00
	„ Insurance	166.78
	„ Balance at Credit 30th April, 1924 ..	1,342.54
		$6,377.28

Audited and found correct:
F. E. BEATTY
Shanghai, 30th April, 1924.

RECEIPTS.

1923			
1924	*By* Balance at credit 30th April, 1923 ..		$2,230.27
	„ Subscriptions of Members:—		
	Annual	$1,949.74	
	Life	299.50	
			2,249.24
	„ Municipal Grants:—		
	International	$1,386.24	
	French	137.36	
			1,523.60
	„ 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
			$6,377.28

A. E. BAKER,
Hon. Treasurer,
Royal Asiatic Society, North China Branch.

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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.

Balance at Credit 30th April, 1923		$2,230.27
Subscriptions of Members:—		
Annual	$1,949.74	
Life	299.50	
		2,249.24
Municipal Grants:—		
International	$1,386.24	
French	137.36	
		1,523.60
Interest on Debentures:—		
Mackenzie & Co., Ltd.	$58.21	
Shanghai Waterworks Co., Ltd.	88.76	
Shanghai Municipal Council	102.67	
		249.64
Refund for "China Review"		78.31
Sale of Publications		368.90
Rent of Hall		460.00
Taxidermist		265.00
Balance from last Hon. Secretary		200.00
Interest on Current Account		26.62
		$7,651.58

EXPENDITURE.

Journal	$2,578.46
Museum	443.70
Library	242.23
Salaries	1,010.00
Meetings	205.48
Stationery	17.00
Postage	147.55
Building Maintenance	224.86
Taxes	677.63
Repairs and Improvements	208.00
Sundries	78.06
China Journal of Science and Arts	25.00
K. M. Bourn (10 vols. "China Review")	150.00
Interest on Loan	34.89
Refund, Prof. J. Ely	10.00
Insurance	166.78
Hon. Secretary, balance in hand	99.40
Balance in Bank, 30th April, 1924	1,342.54
	$7,651.58

Audited and found correct:
F. E. BEATTY
Shanghai, 30th April, 1924.

A. E. BAKER,
Hon. Treasurer,
Royal Asiatic Society, North China Branch.

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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.

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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.

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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, Rockfeller'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.

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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

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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

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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.

	Ceph. Ind.	*Stature*	*Nas. Ind.*	*Front. Ind.*
Type A	75	175	105	80
Type B	90	160	110	82
Type ⌐	76	159	75	60
Type △	85	169	75	62

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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 Γ, mixed with other types,—A and △; in the province of Chihli can be noted the preponderance of the types △ 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 Palaeo-asiatic 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 Yeso Islands and even some northern Japanese are in some genetic connection with this early population of Asia.

The type △ 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 pentagonial. 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

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territory of Manchuria and Northern China during the Hsia Dynasty, that is in the second millenium B.C., may be, even earlier.

The type ⊓ 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 presence among the Chinese of type ⊓, which was supposed to be characteristic of the Tungus? How can be explained the presence of types B and △?

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

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types Γ, B and △ 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

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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 ⌐ 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 ⌐, 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 aboriginals, lost some anthropological characteristics.

Afterwards the Chinese of Northern China and Manchuria were influenced by the type △ 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.)

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The anthropological evidence concerning the propagation of the type ⌐, 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

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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 △ 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

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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 decidely 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

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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 parallely

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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.

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SOUTHERN MIGRATION OF THE SUNG DYNASTY

JOHN C. FERGUSON, Ph.D.

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

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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-

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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.

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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.

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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

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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

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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 Buddhistic doctrine and ceremonies, all in the hope of discovering some method of curing the civic evils surrounding them. There was also the great historian, Ssŭ-ma Kuang, A.D. 1019–1086, who wrote the famous history of China called *Tz'ŭ 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 Ssŭ-ma Kuang were struggling for supremacy and bitter controversy continued throughout the reign. The Conservative party represented by Ssŭ-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-ssŭ, 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-

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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 Ssŭ-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-yu party and had the names of his opponents, including that of Ssŭ-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 Sungs 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 Sungs 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

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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 synonomous 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.

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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 Ssŭ-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 Kuang-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

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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 solders 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

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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

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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 Sungs" 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.

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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).

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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."

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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.

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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

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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.

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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 xlviith 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

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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.

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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

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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

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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,

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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 xlviith and xlviiith 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

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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 *khi*h 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

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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* (贞), 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

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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 virtures 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'apelle (*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

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Classics, Chu Hsi says 'These passages indicate that there is a man, as it were, ruling in it all.' (這便自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

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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 yesteday? 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

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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.

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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 descendants[1] 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.

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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, coffined, 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.

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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*'s[2]—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	*Shih Tsung T'zu*	— Clan-honorable-shrine
家廟	*Chia Miao*	— Family temple
祠堂	*Tz'u T'ang*	— Shrine hall
祖廟	*Tsu Miao*	— 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

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[2] See Schindler's "The Development of the Chinese Conception of Supreme Beings," Hirth Anniversary Vol., 1922.

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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 sacrifical tools (五公) (censer, two pricket

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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 (禴 *Yueh,* Spring, 祠 *Tz'u,* Summer, 嘗 *Chang,* Autumn and 烝 *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 renowed 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 Coffer" (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.

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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.

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[4] Cf. Roman law "*nulla hereditas sine sacris.*"

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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 headman[7] 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 personation[8] 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.

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[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.

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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 emanicipated 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 赤 in *red* (with a little blood in Szechuen practice) by a literatus is now the magical method of animising the spirit tablet[9] 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 morthwyrthas (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

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[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).

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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 indentified 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.

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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 𠂤) *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.

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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 坵 *Ch'iu* (technically called barrows = beorh = bearuw, synomymous 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 Ti[14] 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

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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

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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.

[15] At least three Ch'in rulers had human beings buried alive with them.

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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* 圜丘 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.

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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 𠀆 "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'IEN."

With respect to *Shang Ti* (上帝), he gives the primitive form as 𠂤 "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

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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.

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THE ORIGIN AND HISTORY OF THE IRRIGATION WORK OF THE CHENGTU 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 artifical 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 Ping[1] 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 (嶓) 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.

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T'o (沱) 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 (湔) 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 Chï" (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' (四瀆) 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.

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The third reference to river works in Szechuan is again in the Shuh-chï when it records that Pieh Ling or Kai Ming (鱉靈 — 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 蜀守冰鑿離碓辟沫水之害).

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-chï 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.

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We learn from the Shuh Chï 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-sï-Hsien (綿虒縣). The present Kwanhsien formed part of that district. The Yuen-Ho-Chï (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 (灌口山). 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 Chï (漢志) and (寰宇記) Huan-U-Chi, says that the Ch'ien water (湔水) 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-Sï-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 (灌記初稿) and in the Kwan-hsien Hsiang-Tu-Chï (灌縣鄉土志) 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 Rï-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 Rï-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

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Min. Could more proof be wanted? If so we have it in the Kwanhsien Hsiang-T'u-Chï 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-Chï 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 Chï. 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 (滿江) 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 contradictorally 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

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U-Shan mountain was hundreds of miles away from Shuh while elsewhere his statements make it unmistakeable that it was Ü-Lui-Shan he cut. The seeming contradiction is clearly due to faulty transcription U (巫) 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-chï 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 ingenuously 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 Ü-Shan that he earned the name of Pieh Ling—a Ch'iang K'o 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.

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THE HISTORY OF SHUH

A FREE TRANSLATION OF THE SHUH CHÏ

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 (李冰) as the Prefect of Shuh (蜀守). Li Ping was versed in astronomy and geography. He styled Wenshan[3] (汶山) as the gate of T'ien P'en[4] (天彭門). On going to Ch'ien-ti-hsien?[5] (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 dredged[6] the courses of the

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[3] 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 (湔山) was a local name for the mountains bordering the Chengtu plain in the North-west. Ü-lui-shan (玉壘山) applied to the mountain and its ridges behind Kwanhsien. Mongchou and district used to be called Wenshan or Wenshan-chüin. According to the old General History of Szechuan a particular mountain 30 *li* north of Kwanhsien was called Wenshan.

[4] The "Szechuan-T'ong-Chï," the "Ming-Shen-Chi," 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.

[5] 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-Chi" 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.

[6] 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.

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P'i and K'ien[7] 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 Rhinoceros[9] 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 men[10] 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.

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[7] 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.

[8] "Land Sea" is a most appropriate name for the vast Chengtu plain when the rice fields are flooded in the summer time.

[9] The stone figures now set up are those of the water buffalo.

[10] 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滿江五石犀以厭水怪

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In Ch'ing-i[11] the Moh[12] (沫) river took its rise in the Mong[13] (蒙) mountains and flowed through the country to Nanan[14] (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 rocks[15] 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 Chih[16] country the ancient Shuh Kings had a fortified barrier at a place on the river where nature had formed a great rapid. A huge cliff[17] 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 Tsoh[18] country and explored the Wen-chin[19] river (文井江) which passes

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[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 (涠崖). 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 (笮 or 筰). 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:— 自松茂沈黎金川徼蕞皆曰筰而言筰者. Tsoh means a plaited bamboo cable or bridge, hence the people who used such were called Tsoh 元和志凡言筰者夷人於江水上置籐橋謂之筰.

[19] Presumably the river that passes Yang-chang 60 *li* East of Ch'iong Cheo.

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through the Lin ch'iong[20] district (臨邛) and the Peh-muh-kiang[21] (白木江) which rises over the divide from the Mong[22] stream (蒙溪) and which unite and flow into the main river at the hill called T'ien-shae-shan[23] (天社山) in the Wuyang[24] 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-chong[25] and empties itself into the Yangtsze at Kiangyang[26]. 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 Sze-chuan.

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 bolow Ü-lui-kuan into K'ai Ming's artifical 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

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[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 (瀘州).

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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 beneficient 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 (沫) 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 unacqainted 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

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[27] The full quotation is:—蜀守冰鑿離碓辟沫水之害穿二江成都中此渠皆可行舟有餘則用溉灌百姓饗其利至於所過往往引其水溉用溉田畤之渠以萬億計然莫足數也.

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Litui. The Moh and the Min are two different rivers. The verdict in the controversy may safely be left to the Shuh-Shui-K'ao[28] 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 conquerers, 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

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[28] 蜀水考一史記稱秦守李冰鑿離堆避沫水之害即今之烏尤正當沫水之衝古又名漏尾或者不察史穿二江之文爲兩事遂並離堆沫水俱移灌縣謬之甚矣

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and Kien rivers and open them for boat traffic. This would increase the rice acreage tremendously and remove all danger of periodic innundation.

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 indictated 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 unfailing 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.

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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

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with solid masonary 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 masonary 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 Chï, 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 indictated 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

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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 Sze-chuanese 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 concientiously 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

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as gold, the Peh-Chang-Yen or thousand feet channel, the Ch'ien yen or Ch'ien channel, (its earlest 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 artifical 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

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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 Rï-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 as 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. (深淘灘低作堰) 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.

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ORIBATOIDEA SINENSIS III

By ARTHUR PAUL JACOT

Shantung Christian University

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.

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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

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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; camerostomal 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

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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

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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 ?

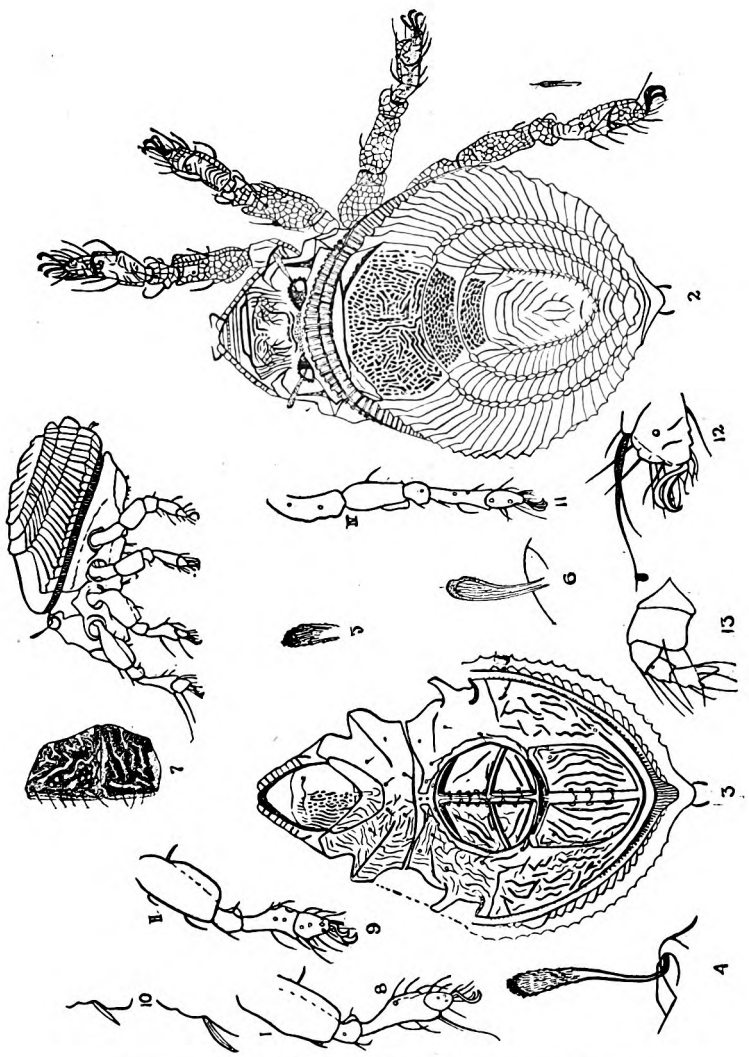
Three specimens from Tsingtao taken with the former are provisionally referred to this species whose status is extremely uncertain due to the fact that it was insufficiently described from an imperfect specimen. Not until fresh material can be secured from the type locality, Hakodate, Yezzo, Japan, and 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

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Figures 1-5, 8-13 Neoliodes vermiculatus Jocot
Figures 6 & 7 Neoliodes concentricus Banks

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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 Alectrionidae (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—

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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

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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. Visvamitra, an Eastern Indian poet, states, in the "Rig-Veda Sanhitra," 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.

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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

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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 patheon 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 contradition; 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

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were undoubtedly Heaven and Earth; they are the two greatest of the three great powers of nature and the progenerators 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.

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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

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WEI T'O—PROTECTOR OF THE BUDDHIST LAW



THE GOD OF FIRE

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,

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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 idolatory. 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

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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 Lhassa.

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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,

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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. Worshippers are supposed to wash their hands before lighting candles or burning incense. This rule is better followed in the breech 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.

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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

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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

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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

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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.

Facing Page 98

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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

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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 positon, 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

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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

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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 reprensent 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

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THE GODDESS OF LIGHTNING



THE GOD OF THUNDER

Facing Page 102

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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.

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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).

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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 scholar[1] 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.

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[1] *Oldenberg*, Die Religion des Veda (the *dîkṣâ* or consecration of a priest before a sacrifice). Having no copy at hand, I have to rely upon my memory.

[2] "Le Tokharien". Indogermanisches Jahrbuch, 1914; unfortunately I know this paper from quotations only.

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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.[3]

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* (Pâli *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 Mahâyâna.[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.

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[3] 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 Pâli Canon, the celebrated Benares Sermon of the Buddha is used nowadays (among other texts) as a spell against devils.

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The word *śramaṇá* 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 Brâhmaṇas.[6]

So the word is prebuddhistic; it is again met with in many Buddhist works written in Sanskrit. But between the Brâhmaṇa 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 Prâkrit language were used both in the sacred lore and in secular documents.

The common form of this word in Pâli 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 IIId Cent., give the forms: *śramaṇa* and *samaṇa* (Girnar), *samana* (Dhauli, 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]

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[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 Brâhmaṇa, Taittirîya Âraṇyaka, cf. *Böhtlingk* and *Roth*, Petersburg Dict., s.v.

[7] Cf. *Frankfurter*, Handbook of Pâli; esp. the Upasampadâ-Kammavâcâ (the formulae of ordination), probably, one of the oldest documents of Buddhism (ib., P. 144—assamaṇo—Skt. aśramaṇaḥ, "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 Dhauli &c.

[9] Ib, v. II, pp. 411-415.

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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.

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[10] This 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 "Ârśi") ; 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".

[11] Journal Asiatique, 1913, XI sér., t. 2, pp. 311 sqq.

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He showed that *ṣamāni* is Nom.-Voc. plur. of *ṣamāne*, believing in the ultimate identity of this word with Prâkrit *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", *ṣukṭ*= "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 Frgg." compiled by Prof. S. Lévi. We find Kapilavâstu—Skt. Kapilavastu; Nânde—Skr. Nanda; Sthulanânda—Skt. Sthûlanandâ[14].

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.

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[12]Journal Asiatique, X ser., t. XVII, p. 445, "Documents Tokhariens de la Mission Pelliot".-Cf. "MSS. Remains", Vocabulary to Kuchean Frgg., s.v.

[13]*S. Lévi* et *A. Meillet* Études linguistques sur les documents de la Mission Pelliot, Fasc. I (Mémoires de la Soc. de Linguistique de Paris, t. XVII), p. 2.

[14]I admit that mostly those syllables are marked as long that are long *by position* in Skt.

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Prof. *S. Lévi* concludes his remark about this word[15] 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 place[16] 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 *çramaṇa, 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]

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[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'ädovanija 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.

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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 *śramaṇa* 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 shaman[19] 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 shown[21] 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.

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as above shown may be observed. M. A. Castren[22] and L. Adam[23] have already established that the alterations *c*→*č*, *k*→*g*, *s*→*š*, *h* (*x*) →*k* and others occur very often. Prof. P. P. Schmidt[24] has also shown that in the Olcha dialect the sounds *k* and *g* alternate into *č* and *dž* and *k* sometimes into *j*. Moreover in the Tungus languages the alterations *s*→*s'*→*h*, *h-k*, *q-k-k'*, *ts-dž-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: $s \nearrow s'\to s''\to \check{s}'\to \check{s}$ $s \searrow s'\to s''\to h\to x$ 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.

[25] Abbreviations: 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."

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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

[26]It 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''*.

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Yakut *udaγan.*[27] The Manchus have the form *sáma* (Olcha—*sama*, Gol.—*sama*), perhaps *sāma* and *sāmăn* (also *sámą*)[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,

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[27] Cf. E. K. Pekarsky, "Kratkij rus.-jak. slovar", Petrograd, 1916.

[28] Prof. Rudneff "Novyja dannyja po živoj Mandž. r'äci". Zap. Imp. Ar. Ob. Vol. *xxi*. S. Petersburg. 1912.

[29] Dr. 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.

[30] In 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.

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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 *n* 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 derivates 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

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[31]Owing to that the accus. is *samanma* and with poss. pronom. suffix *samanman* and not *samava* or *samavan*.

[32]Cf. Man.—*sāmăn, sáma, sama;* Gol.—*s'ama;* Olcha—*sama;* North Tungus—*saman, š'aman, s'aman, haman, xaman*.

[33]The 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.

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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

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[34]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 *sāmăn* 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*.

[35]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+γäli*, *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+γi* (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*.

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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 Golstunsky'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, bȫ*. 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: *bȫ* (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.

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[36] 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.

[37] 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).

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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, Pelliot[39] 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 Dynasty[40] (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 influence[42] 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

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[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.

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ancestoral 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 ugodą́* (*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 *fučihi* (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

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[43] Prof. Vasilieff "Zapiska o nadpis'ah, etc.", in Izv'ästija Imp. Ak. Nauk. Vol. IV, No. 1, S. Petersburg, 1892.

[44] The etymology of this word was already established by Baron von Staël-Holstein (Biblioteca Buddhica, 12, 1910, p. 142 in W. W.

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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 *fučihi*. 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 *bogdokan* (*bogdo*-Chinese and Manchu khan), where *bogdo* and *kan* may also be used separately (*bogdodèt*—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 *èdžèn*). 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 occured 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", Habarovsk, 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 *burxan* (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

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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 eclectism 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

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("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 Buddhic 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 Buddhic 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 *borxan*, *burxan* 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 its 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.

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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

[45] 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 *adžige 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.

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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.

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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 (Khingan, 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 probable[47]. Shamanism among the Nomad Tungus of Transbaikalia[48] 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 Tugus is under the Dahur, Manchu, and Mongol (Buriat)

[47] Cf. my "Social Organization of the Manchus."

[48] They are in the process of losing their language.

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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 perifery 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 Uigurs 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

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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 substututes 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' images[49] 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).

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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 *sāmăn*, 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?

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[50] Cf. Sir Henry Howorth "Buddhism in Pacific," in Journ. of Anthr. Inst. of Great Britain and Ireland, Vol. LI. 1921.

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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 *śramaṇá* (Skt), *samaṇa* (Pâli), *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 language[61]. 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

[61]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.

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from *śramaṇá*→*samaṇa*→*šaman*. 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: *šaman* 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 *sāmăn* 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 *šaman* 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.

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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. Vasilieff[52], 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.

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[52]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 carricature 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 desequilibrium, which took a form of animistic exaggeration and which was tempered by the shamanist practices.

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CULT OF THE CH'ÊNG 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.

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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* 禮紀 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 subtile 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

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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."

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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 *Fêng 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

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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 "Fétes 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 righteouness.
>
> 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

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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'zŭ 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卽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 Chün* 竈君 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.

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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'zŭ 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* 縉雲 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 *Ssŭ 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.

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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'êng 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.

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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* 朱元章 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 definitly 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

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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 *Hangchou* 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* 蘇緘 whose spirit appeared after his death at the head of celestial troops and assisted in the repulse of the barbarous *Man Tzŭ*, 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.

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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:—

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> 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. 萬歷壬寅. 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,

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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 resdience" 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 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.

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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

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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.

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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 conspicous 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'êng 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'êng 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 rythmically 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'êng Huang* temple and make

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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"? 閻王定下三更死，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

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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,

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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 commom. 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 drownded 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 peole 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;

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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 panicled millet for the offerings of sacrifice.
My millet for the wine of sacrifice is vigourous, vigourous;
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.

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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 flay 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 understanding.
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 measured 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, condiments 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;
They 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 announcement.
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 scrupously 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 announcement;
"The Spirits have drunk to the full".

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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 completly 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 drownded, 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 necessaries 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'êng Huang Lao Yeh* is again carried in procession in order that he may inspect the preparations made fort he 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.

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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* tempte 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

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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'êng Huang Lao Yeh's* image with a dreadful crash, and from that day to this the good people of *Yen Ch'êng* 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 their should must travel. The cult of *Ch'êng 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

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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'".

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LIST OF THE BIRDS OF CHIHLI 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 in red ink on our own manuscript the names of such birds as had been recorded by others. We also received so much assistance from a list including the hypothetical occurrences in the province, made by Dr, C. W. Richmond that we have decided to print a check list in the hope that it may be of use to others. We give notes as to the details of occurrence, habitat, and evidence for all the birds the occurrence of which we have ourselves confirmed. Those that have been reported by others only, we indicate by parentheses around the series number, and those that have not been absolutely observed in the area by anyone, are indicated by brackets as hypothetical. We find that of the total number, 474, 442 have been actually reported by ornithological authorities; we ourselves have personally confirmed the occurrence of 371; and the number of purely hypothetical occurrence is only 32.

Nomenclature.—We have followed the order, classification 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

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CORRECTIONS due to identifications courteously made by Pere Courtois, S.J. since we went to press.

No. 34. PYRRHULA PYRRHULA CASSINI Baird, H. 151. One unsexed specimen from the Eastern Tombs. The pair referred to under No. 34 are *P. p. griseiventris*, Lafr.

No. 79. The birds referred to as seen on Hsiao Wu T'ai Shan, prove to be No. 79 A, ANTHUS ROSEATUS Blyth, H. 443. This is an addition to our list, and seemingly an eastward extension of range.

No. 127. LANIUS CRISTATUS LUCIONENSIS is correct for our specimens.

No. 236. Mr. LaTouche calls my attention to the fact that *Yungipicus pygmæus semi-coronatus* (Licht) is not a synonym for *scintilliceps* and should be deleted.

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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 Pen[3] Ts'ao[3] Kang[2] Mu[4]. 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 Paotingfu, 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. LaTouche in *Ibis*, for October 1914, "On the Spring Migration at Chinwangtao"

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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.

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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'ŭ 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

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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'u[2] Chou[1] just north of Chang[1] 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 orithologist'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° 53′ North and longitude 115° 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 Lu[2] 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).)

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"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."

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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°."

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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, Hsiao^{3} Wu^{3} T'ai^{1} Shan^{1} and particularly above Ch'i Chung K'ou^{3}, 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'ing^{2} Ku^{3} 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

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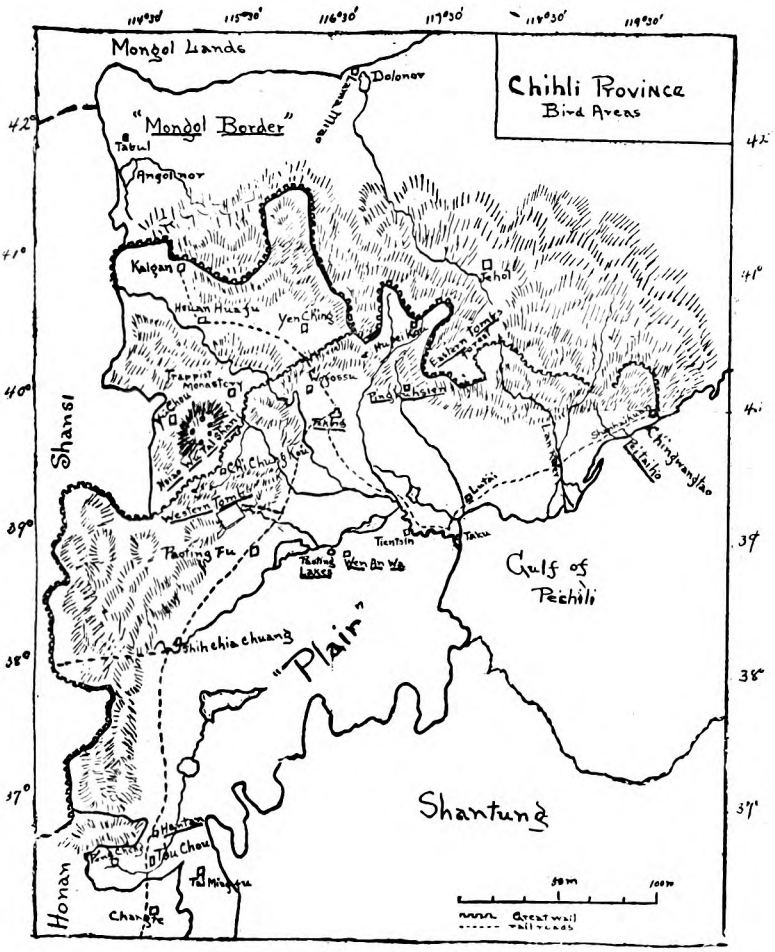
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the Imperial graves, with clear streams among rolling foothills, backed by rugged mountains. These attract many species in numbers rarely found elsewhere. Thirty years ago the Western tombs had also a deciduous forest with deer and the larger pheasants, 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'ai[4] Ch'ang[3], 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 Feng[1] Shui[3] Ti[4] 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.

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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 Palaearctic 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 Asistic 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.
S. = Swinhoe, Robert.
M. = Möllendorff, O. F. von
L. = La Touche, J. D.
We. = Weigold, Dr. Hugo
W. = Wilder, G. D.
H. = Hubbard, H. W.

References to localities in the Province:

P. = Peking
Paot. = Paotingfu,
Pei, or P.T.H. = Peitaiho,
W.T. = Western Tombs, or Hsi Ling
E.T. = Eastern Tombs or Tung Ling
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. 老鴰 lao³-kua¹ (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. 老鴰 lao³-kua¹ (Paot.) (P.)

Uncommon transient at the seashore.

3.—CORVUS CORONOIDES HASSI Reichènow. 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

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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). 白脖老鴰 pai²-po²-lao³-kua¹, 鶗鴂 hsià²-ya¹, P.Ts. 鬼烏 kui³-niao³, 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. 老鴰 lao³-kua¹. 老公 lao³-kung¹, (P.) 山老公 shan¹-lao³-kung¹.

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. 小山老鴰 hsiao³-shan¹-lao³-kua¹, Paot. 寒鴉兒 Han²-ya¹-er² (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 breads 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 hsi³-ch'iao,³ 飛駁鳥 fei¹-po²-niao³ 乾鵲 kan¹-ch'iao³, 神女 shen²-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.

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9.—CYANOPICA CYANUS INTERPOSITA Hartert. H.p. 2026, L.9, M.143. DSMLWH
Cyanopolius cyanus D & O.
North China Azure-winged Magpie. 山喜鵲 shan[1]-hsi[3]-ch'iao[3], 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 ERYTHRORHYNCHA ERYTHRORHYNCHA (Gmelin). H.p.2027, D.595a, L.10, M.140. DSMLWeWH
Urocissa sinensis D. & O.
Chinese Blue Magpie. 長尾巴練 ch'ang[2]-i[3]-pa[1]-lien,[4] P., Paot., 山鵲 shan[1]-ch'iao[3], 山鵲 shan[1]-shu,[4] 赤嘴烏 ch'ih[4]-tsui[3]-niao,[3] P.Ts.
Fairly common in wooded or bushy parts of the mountains everywhere, at all times of the year.

12.—NUCIFRAGA CARYOCATACTES MACHRORHYNCHOS Brehm. H.42, D.583, L.7, M.144. DSMLW
Nutcracker. 燄花兒 Ts'ung[1]-hua[1]-er,[2] P. One specimen from P'ingku[5]. 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[1]-ya,[2] 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[1]-ya,[2] 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. 山烏 shan[1]-wu,[1] P.Ts. 鎑 i,[4] P.Ts. 紅嘴老鴉 hung[2]-tsui[3]-lao[3]-kua,[1] 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. 杜鵑雀 tu[4]-li[4]-ch'iao,[2] 假畫眉 chia[3]-hua[4]-mei,[2] Paot.

Chinese names vary in different places, ma k'a yu[2] 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. 賓灰燕兒 Pin[1]-hui[1]-yen,[4] P. 燕八哥兒 Yen[4]-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).

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20.—DICRURUS ATRA CATHOECA (Swinhoe). H.p.2017, L.47, M.127. DSMLWH
Black Drongo. 笠鳩 li⁴-chiu,¹ 黐 ping,⁴ P.Ts. 黎鶵兒 li²-chi¹-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). M. 1:9. DSMWH
Hair-crested Drongo. 山黎鶵 Shan¹-li²-chi¹¹rh (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.—ORIOLUS INDICUS Jerdon. H.88, D.337, L.55, M.118. DSMLWH
Oriolus diffusus Sharpe. 黃鸝 huang²-li², 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.—COCCOTHRAUSTES COCCOTHRAUSTES JAPONICUS Temminck and Schlegel. H.90, D. 421, L.83, M.159. DSMLWH
Hawfinch. 錫嘴 hsi¹-tsui³, P., Paot.,-老西兒 lao³-hsi¹-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. H.94, D.419, L.85, M.161. DSMLW
Japanese Grosbeak. 蠟嘴 la¹-tsui³, P. Ts., Paot. 梧桐 wu²t'ung², 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. 皂兒 tsao⁴-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 chin¹ ch'ih⁴ 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 huang²-ch'iao³-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 chu⁴-tien³-hung², P., Paot. 貯點兒 chu⁴-tien³-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 Lao⁴-yeh⁴-hung², 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.

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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[3] 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[1]-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[1]-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[2]-mei[2]-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). 靠山紅 K'ao[4]-shan[1]-hung[2], 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[2]-liao[4], (male), Paot., 麻料 ma[2]-liao[4], (female) Paot. P. 紅麻料 hung[2]-ma[2]-liao[4] (male), P. 青麻料 ch'ing[1]-ma[2]-liao[4], (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[1]-tsui[3], Paot. P. 紅交嘴 hung[2] chiao[1] tsui[3] (male), 青交嘴 ch'ing[1] chiao[1] tsui[3] (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 Ssu⁴-k'uai⁴-yü⁴ chiao¹-tsui³

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 hu³-p'i², Paot. 燕雀 Yen⁴-ch'iao³ 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 chia¹-ch'iao³-er, Paot., P. 老家 lao³-chia,¹ Paot., 瓦雀兒 wa³-ch'iao³-er, 老家賊 lao³-chia¹-tsei,² P. P.Ts., 宾雀兒 pin¹-ch'iao³-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 Tao⁴-ch'iao³-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.

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50.—EMBERIZA RUTILA Pallas. H.278, D.505, L.110, M.170. DSMLWH

Chestnut Bunting. (Ruddy Bunting.) 紫背兒 Tzu³-pei⁴-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. 黃鵐 huang²-tan,³ 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 Huang²-mei²-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'ing¹-t'ou²-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 Hui¹ mei² 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 shan¹ tai⁴ tzu, 三道眉子 san¹ tao⁴ mei² 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 Wu² 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 pai²-mei²-er, Paot. 花眉子 Ho²-mei²-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. 蘇雀兒 Ma² ch'iao³ 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 Ta⁴ mei² 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 San¹ tao⁴ mei² tzu³, 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. 蒹容兒 Wei² jung² 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. 蒹容兒 Wei³ jung² 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. 蒹容兒 Wei³ jung² 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. 鐵爪子 T'ieh³ chua³ tzu, P. 雪眉子 Hsüeh³ mei² tzu, P.

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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 pai²-ling², 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 ching¹ shui³ 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 feng¹-t'ou²-e¹-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 e¹-la(n)²-er, Paot. P. 叫天子兒 Chiao⁴-t'ien¹ tzu³-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. LWeWH
Skylark. 叫天子兒 Chiao⁴-t'ien¹ tzu³-rh. P. 阿藍兒 e¹-la'rh.² P.
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 Huang² mei² hu⁴ ching⁴ tei².
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 Hu⁴ ching⁴ tei², 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'ing² Ku³ Hsien.⁴)

76.—ANTHUS RICHARDI STRIOLATUS Blyth. H.431, D.326. Blyth's Pipit. WH
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. 麥如藍兒 Mai⁴ ju² la'rh.²
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. Red-throated Pipit. DSMLWH
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.

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80.—ANTHUS SPINOLETTA BLAKISTONI Swinhoe. H.446, D.318, L.126. LWH

Anthus spinoletta D & O.

Blakiston's Water Pipit. 水雞兒 Ping[1] chi,[1] 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[1] chi,[1] 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 Sepember 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[2] ma[3] lien[2] 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 (Streseman). 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[2] ma[3] lien[2] 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[4] hsiang[1] lu[2] 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.468, D.302, L.120, M.98. DSMLWH
Grey wagtail. 馬 蔺 花 兒 Ma³ lan² hua¹ 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 蔺 花 兒 Ma³ lan² hua¹ rh. P. 點 三 點 兒 tien³ san¹ tien³ 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 蔺 花 兒 Ma³ lan² hua¹ 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 蔺 花 兒 Ma³ lan² hua¹ 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, Seebohm.
Greater pied wagtail.

A specimen in perfect full black plumage was taken Jan. 29th, 1903, in the mountains at the Eastern Tombs.

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94.—DENDRONANTHUS INDICA (Gmelin). H.482, D.312, L. 123, M.99. DSMLWH

Limonidromus indicus D & O.

Forest Wagtail. 刮刮油 kua¹-kua¹-yu², 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 Fen³ yen³ 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 pai²-ye³ (n)-er, Paot. 粉眼兒 Fen³ yen³ rh P. 紅肋粉眼兒 Hung² lei⁴ fen³ yen³ 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 Shih² hua¹ 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).

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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 sung¹ chih¹ 貼樹皮 t'ieh¹ shu⁴ p'i²,. 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. 呀呀黑兒 tzu³ tzu⁴ he¹ (i) er Paot. P. 山呀呀黑 shan¹ tzu³ tzu³ hei¹.

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. wladiwostokensis*, 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 occuring 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.

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104.—PARUS ATER PEKINENSIS David. H.572, D.237, M.87. DSMWeWH

Parus communis hellmayri Bianchi.

Coal Titmouse. 呀呀紅兒 tzu⁴ tzu⁴ hung² 'rh 紅兒 Hung²-'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. LWeW

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 (Bonaparte). H.625, D.246, M.88. DM

Poecile kamtschatkensis, Bonaparte.

Northern Marsh Titmouse. (Eastern Marshtit.)

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 pai² t'ou² yang² hung² 'rh. P.

Mr. La Touche found this bird common in the Liao Tung peninsula in February and his collectors took it near Chinwangtao. 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 Yang² hung² 'rh, P.

Not common but occurs on the plains near and in the foothills 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 Yang²-hung²-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. 呼呼花兒 tzu¹-tzu⁴-hua¹-'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 wen²-hsü¹-niao³, 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 hsiang¹-szu¹-niao³, P., 驢蚤球兒 lü²-fen⁴-ch'iu²-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 pei³-han²-lu⁴-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 han²-lu⁴-er, P. 陽鷹伯勞 yang²-ying¹-po²-lao², 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.)

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123.—LANIUS TIGRINUS Drapiez. H.706, D.364, L.51, M.122. DMLWH
Thick-billed Shrike. 虎伯勞 Hu³-po²-lao² (read hu⁴-pa-la²) 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 hu³-po²-lao² in Chinese.

Another specimen is dated March 2nd, 1917.

124.—LANIUS CRISTATUS ISABELLINUS Hemprich and Ehrenberg. H.708, D.354. WH
Isabelline Shrike. 竇菓青兒 P'ing²-kuo³-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'u³-hu³-po²-lao², 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'ai⁴-p'ing²-niao³., P., Paot., 十二紅 shih²-er⁴-hung². 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 Hsiao³-chu¹-t'ai⁴-p'ing²-niao³ 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 pin¹-hui¹-ye(n)⁴-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 pin¹-hung²-ye (n⁴)-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 tzu³-lien⁴ (young), 白練 pai²-lien⁴ (old), P., Paot. 長尾巴練 Ch'ang²-i³-pa-lien⁴, 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, Erythrosterna albicilla.
Red-breasted Flycatcher. 黃點頦兒 Huang²-tien³-k'(e²)-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 Ya¹ tan⁴ 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
Erythrosterna 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'ing¹.

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 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. H.793, D.148, L.40, M.70. DSMLWH

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. L

Pale-legged Willow Warbler.

146.—PHYLLOSCOPUS BOREALIS BOREALIS (Blasius). H.801, D.143, L.39, M.71. DSMLWH

Eversmann's Warbler. 柳串兒 liu²-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. H.802, D.144, M.69. DSMW

Swinhoe's Willow Warbler.

One specimen Western Hills Sept. 1st, 1920 has the longer 1st primary and brighter coloring of this variety and anothor 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., 桃串兒 huai²-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. 28, Oct. 22, 23, are authentic and the other records may easily be mistaken, as field identifications of willow warblers are apt to be.

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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. 嘎叭嘴 Ka¹ pa¹ tsui³ 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 name 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. Short-tailed Bush Warbler. WeWH

It was taken once by H. W. Hubbard. Dr. Weigold also secured it.

157.—LUSCINIOLA THORACICA (Blyth). H.841, D.183, L.36. Spotted Bush Warbler. LW

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.—PHRAGAMATICOLA AËDON (Pallas). H.854, D.176, L.35, M.59. DSMLWH
Lusciniola aedon Pallas, 樹鶯子 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 (Temminck & 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: 蒹芄兒 wei³-jung²-er, P., 蒹串兒 wei³-ch'ua(n)‘-er, 蒹葭兒 wei³-cha‘-er. Paot. P.
Most abundant summer vsitor. 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. 蒹串兒 wei³-ch'ua(n)‘-rh
My only records are in one year, May 15th to 24th. Probably it is a summer breeder in reed beds on the plain like the last, as Père David says, but much less noticeable.

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(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. *Sylvia affinis* Blyth *Sylvia curruca* L. DMWH
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 occuring 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) 長尾巴狐 Ch'ang² i² pa lang² W.T. Ma² 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 Shan¹ hua⁴ mei², P. 黑老婆兒 Hei¹ lao³ p'o² er P. 鬼雀兒 Kuei³ ch'iao³, 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 Tun⁴ chi¹, 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. 白眉鶇 眉 Pai² mei² hua⁴ mei²
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.
Swinhoe's Thrush. L

(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.
Dusky Thrush. Gray-headed Ousel DSMLWH
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 騾兒鶇 ts'ua⁴ (n)-er-chi¹. 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.

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185.—TURDUS RUFICOLLIS RUFICOLLIS Pallas. H.1009, D.16, L.76, M.104. DSMLWH
Red-throated Thrush. 穿草鶇 Ch'uan¹-ts'ao³-chi, P. 紅脖穿草鶇 hung²-po²-ch'uan¹-ts'ao³-chi¹.
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 hu²-lu²-ts'ui⁴, Paot. 臭皮翠 Ch'ou⁴ p'i² ts'ui⁴, 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. 山鳴鶇 Shan¹ ming² chi¹ 鳴鶇 Ming² chi¹.
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 PLESCHANKA PLESCHANKA (Lepechin). H.1044, D.46, L.66. M.82. DMLWH
S. morio Hempr; *Saxicola leucomela*, Pall.
Eastern Pied Wheatear. 白頭翁 Pai² t'ou² weng¹, 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. 藍點岡兒 lan²-tien³-kang¹-er, Paot. 呼拉子 tzu¹ la¹ tzu, or Chih¹ la¹ tzu, 輕尾兒 Ch'ing¹ yi³ 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 yen⁴-shih²-ch'ing¹-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.

[197.]—PHOENICURUS OCHRUROS RUFIVENTRIS (Viellot). H. 1095, D.77.
Indian Redstart. Mts. of S. Mongolia and N. China.

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198.—PHOENICURUS AUROREA AUROREA (Pallas). H.1097, D.80, L.68, M.75. DSMLWH
Daurian Redstart. 花紅燕兒 hua¹-hung²-ye (n)⁴-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
Güldenstadt'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. 紅點頦兒 hung²-tien³-k'e²-er, (male), 白點頦兒 pai²-tien³-k'e²-er, (female), P., Paot.
Common migrant in May and in September and October on 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 lan²-i³-pa-ken¹-tzu, P., Paot. 黑老婆兒 hei¹ lao³ p'o² 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. 藍點頦兒 lan²-tien³-k'e²-er P., Paot.
Fairly common spring migrant on plain in May. Two records in October 1915 and 1923.

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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. 鈴鐺眉子 Ling^{2} tang^{1} mei^{2} tzu P. 土眉子 T'u^{3} mei^{2} 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. 鷦鷯球兒 lü^{2}-fen^{4}-ch'iu^{2}-er, Paot. 水石花兒 shui^{3} shih^{2} hua^{1} 'rh. 山蝈蝈兒 Shan^{1} kuo^{1} kuo^{1} '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^{3} hei^{1} lao^{3} p'o^{2}. 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* accordinng 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^{1}-ye(n)^{4}-er, P., Paot.

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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
(Tytler'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 hua¹-ye(n)⁴-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 Hsiao³ Wu³ 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 (Lönnberg). H.1236, D.400, L.112, M.44. DSMLWH
Sand Martin. 土燕 T'u³ yen⁴ 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 shih²-yen⁴, P., P. Ts.

Fairly common summer resident around highest peaks and in deep gorges in the mountains everywhere.

PITTA NYMPHA (Temminck and Schlegel). H.p. 2178.

Pitta. W

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 yeh³-yen⁴, 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 Shan¹-yen⁴-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.

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ORDER—CAPRIMULGI—GOATSUCKERS.

FAMILY—CAPRIMULGIDAE—GOATSUCKERS.

221.—CAPRIMULGUS INDICUS JOTAKA (Temminck and Schlegel). H.1267, D.620, L.150, M.37. DSMLWH
Indian Nightjar. 貼樹皮 T'ieh¹-shu⁴-p'i², P., 鬼鳥. Kuei³-niao³ 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 EPOPS SATURATA (Lönnberg). H.1276, D.669, L.146, M.49. DSMLWH
Hoopoe, 呼哄哼 hu¹-po¹--po¹, Paot., 山嗽數 shan¹-ku¹-ku¹, W. Tombs. 山和尙 Shan¹-ho²-shang⁴, 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. 老鵵翠 lao³-kua¹-ts'ui⁴, 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).
水葱花兒 Shui³-ts'ung¹-hua¹-rh. P.
Probably resident on warm streams in the southern part of the province. March 5th 1921, near P'eng Ch'eng, Tz'u² 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'ui⁴-ch'iao³-er, P., Paot., 鵰 li,⁴ 魚狗 yü²-kou³, 天狗 t'ien¹-kou³, 水狗 shui³-kou³, 魚虎 yü²-hu³, 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. 秦椒嘴 ch'in¹-chiao¹-tsui³, P. 喜雀翠 Hsi³-ch'iao³-ts'ui⁴. 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. 香啼打木 hsiang¹-pen¹-ta³-mu⁴. 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. 啼打木 pen¹-ta³-mu⁴, P., Paot., 香啼打木 hsiang¹-pen¹-ta³-mu⁴, 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.

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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. 臭嘴打木 Ch'ou⁴-pen¹-ta³-mu⁴ 花嘴打木 hua¹-pen¹-ta³-mu⁴.

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. 臭嘴打木 ch'ou⁴-pen¹-ta³-mu⁴, P. 花嘴打木 hua¹ pen¹ ta³ mu⁴, 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. *Iyngipicus 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. 黑啼打木 hei¹ pen¹ ta³ mu⁴, 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. 蚍皮鳥 shê²-p'i²-niao³, 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'o³-ku¹, 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'o³-ku¹ ?

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.

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243.—CUCULUS MICROPTERUS MICROPTERUS Gould. H.1394, D.673, M.197. MWH
Indian Cuckoo. 光棍兒好過 kuang¹-ku(n)⁴-er-hao³-kuo⁴. 光棍兒背鉏 kuang¹-ku(n)⁴-er-pei⁴-ch'u⁴, Paot. 花咯咕 hua¹-k'o³-ku¹,
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. sparverioides 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.
Nyctea scandiaca L. 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. 猫頭鷹 mao¹-t'ou²-ying¹, P., Paot., 角鴞 chiao¹-chih², 怪鴞 kuai⁴-chih², 老兔 lao³-t'u⁴, 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 stictonotus, Sharpe.
Scops Owls. 夜猫子 yeh⁴-mao¹-tzu, P., Paot., 聒聒鳥子 kua¹-kua¹-niao³-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.
Otus vulgaris Fleming. *Strix otus* L. DSMLWH
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. 鳥丫環 Niao^3 ya^1 huan^2.
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.
Himalayan Wood Owl. DSMWH
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. DSMLW
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.

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259.—FALCO COLUMBARIUS INSIGNIS (Clark). H.1524, D.768, L.179, M.16. DSMLWH
Merlin. 朶子 to³-tzu, P. 冷朶子 Leng³-to³-tzu.

Common in migrations and a few stay in or near the foothills 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'ing¹-ying¹. P. 青燕子 ch'ing¹-yen⁴-tzu P. 螞蚱鷹 Ma⁴-chê¹-ying¹, 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 CHRYSAETOS DAPHNEA Menzbier. H.1539, D.737, L.161, M.3. DSMLWH
Golden Eagle. 紅頭鵰 Hung²-t'ou²-tiao¹ 潔白鵰 Chieh²-pai²-tiao¹ 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 鳥 鵰 Ta⁴ hua¹ tsao⁴ tiao¹ 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 鳥 鵰 Hsiao³ hua¹ tsao⁴ tiao¹.

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 鳥 鵰 Hsiao³ hua¹ tsao⁴ tiao¹.

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.

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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 hao²-pao⁴, 花 豹 hua¹-pao⁴, 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'u² pao⁴.

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 根 子 Pai² i² pa ken¹ 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 根 子 Pai² i² pa ken¹ 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 Hsi³ ch'iao³ ying¹, 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 鷹 Hui^{1} ying^{1} (male), Pai^{2} 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 (Menzbier). H.1580, D.745, L.172, M.22. DSMLWH

Astur palumbarius, (L)

Goshawk 黃 鷹 huang^{2}-ying^{1} (female), 鷂 鷹 chi^{1}-ying^{1} (male), P. 鷹 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^{4}-tzu (female), 細 胸 hsi^{4}-hsiung^{1} (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^{1}-er, 松 子 鷹 sung^{1}-tzu-ying (male), 擺(?) 胸 pai^{3}-hsiung^{1} (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 鷂 鷹 yao^{4}-ying^{1}, P., Paot., 老 鷂 鷹 lao^{3}-yao^{4}-ying^{1}, 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.

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281.—HALIAEETUS ALBICILLA (Linnaeus). H.1606, D.739, L. 165, M.7. DSMLW
Sea-eagle. 潔白鳴 Chieh²-pai²-tiao¹ 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 elliotti La Touche.
Honey Buzzard. 鳴頭鷹 Tiao¹-t'ou²-ying¹, 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-²ying¹, 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'ing²-Ku³ Hsien.

(288.)—GYPAETUS BARBATUS GRANDIS Storr. H.1617, D. 714, M.1. DM
Bearded Vulture (Lammergeyer).

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289.—AEGYPIUS MONACHUS (Linnaeus). H.1626, D.712, M.2.
Vultur monachus Linnaeus. DMWH
Black Vulture. 狗頭鵰 kou³-t'ou²-tiao¹, P., 座山鵰 tso⁴-shan¹-tiao¹, 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. 白鸛 pai² kuan⁴
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. 黑巨鵐 Hei¹ chü⁴ chi¹. 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.

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295.—PLATALEA MINOR Temminck and Schlegel, H.1633, D.813, Black-faced Spoonbill 勺嘴 Shao²-tsui³, 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'ing¹-chuang,¹ 老等 lao³-teng,² 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. *Pyrrherodia purpurea manillensis*, (Meyen) Purple Heron. (Eastern Purple Heron.) 花筐子 Hua¹ wa¹ 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. 白鷺鷥 pai²-lu⁴-szu¹, Paot., P. Lu⁴ szu¹.

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.—EGRETTA ALBA MODESTA (Gray). H.1645, D.793, M.267. DSMW

Casmerodius alba modesta (Gray).

Japanese Egret. 鷺鷥 lu⁴-szu¹, P., P.Ts., Paot.—鷺 lu,⁴ P.Ts., 春鉏 ch'un¹-ch'u², 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.]—EGRETTA INTERMEDIA INTERMEDIA (Wagler). H.1646, D.792.

Smaller White Egret.

303.—EGRETTA 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.]—EGRETTA EULOPHOTES (Swinhoe). H.1648.

Hartert and Richmond say this form may possibly occur in Chihli.

305.—BUBULCUS IBIS COROMANDUS (Bodd). H.1651, D.796. W

Cattle Egret.

My one record is May 5th, 1921 (1) at Peking.

306.—ARDEOLA BACCHUS (Bonaparte). H.1654, D.799. WH

Chinese Pond Heron. 花 鼨 子 Hua¹ wa¹ 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. 鼨 子 wa¹-tzu, P. 灰 鼨 子 hui¹ wa¹ 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 eurythma 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.

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310.—IXOBRYCHUS SINENSIS (Gmelin). H.1660, D.804, L.273, M.272. DSMLWH

Ardetta sinensis (Gm.)

Chinese Little Bittern. 水 駱 駝 shui³ lo⁴ t'o². P. 小 水 駱 駝 Hsiao³ shui³ lo⁴ t'o,² 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 Hsiao³ shui³ lo⁴ t'o². 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 shui³-lo⁴-t'o², Paot., P.Ts. 竹 雞 Chu² chi¹ 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. *Cygnus musicus* Bechstein. *C. ferus* Leach. DMLWH

Whooper Swan. 天 鵝 t' ien-ê², 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'ien¹-ê².

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 Hung² 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

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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 Tinghsien 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. Möllendroff'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' ou-²-ya¹, P., Paot. P.Ts. 大紅腿鴨 ta⁴ hung² t'ui³ ya¹. 大麻鴨 ta⁴ ma² ya¹ (female), For wild duck in general: 野鴨 yeh²-ya¹, 水鴨子 shui³-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 (?) er⁴-ch'ih⁴-tzu, Paot. 小水鴨 Hsiao³-shui³-ya¹. P. 小麻鴨 Hsiao³-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.

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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 hua¹-lien³-ya¹, 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 pai²-mei²-ya¹, 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 lo²-wen²-ya¹, 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 chien¹-wei³-ya¹, 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-tsui²-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. 鴛鴦 yüan¹-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 excells 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 feng⁴-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

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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 hsi³ ch'iao³ ya¹ 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.—OIDEMIA FUSCA STEJNEGERI Ridgway. H.1719, D.868, L.301. LWH
Kamtchatkan Scoter. 奇嘴鴨子 Ch'i² tsui³ ya¹ 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 ya¹ 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.

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ORDER—STEGANOPODES—CORMORANTS, PELICANS.

FAMILY—PHALACROCORACIDAE—CORMORANTS.

350.—PHALACROCORAX CARBO SUBCORMORANUS (Brehm), H.1742, D.776, L.260, M.302. DSMLW
Cormorant 鸕鷀 lu²-szu¹, 水老鴉 shui³-lao³-ya¹, P. 黑魚狼 Hei¹ yü² 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. 掏河 T'ao² ho² "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.

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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. 海鵝 Hai³ e² 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. Sclavonian 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 wang²-pa¹-ya¹-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.

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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 yeh³-ke¹-tze, P., Paot.

365.—COLUMBA RUPESTRIS RUPESTRIS Pallas. H.1813, D.885, L.183, M.199. DSMLWH
Hill Rock Dove. 轆轤 Lu⁴ lu², (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. 班鳩 pan¹-chiu¹, P., Paot. 金背班鳩 Chin¹ pei⁴ pan¹ chiu¹.

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 Scopoli.
South China Turtle Dove. 花班鳩 hua¹ pan¹ chiu¹ 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 (Frivalszky). H.1844, D.899, L.184, M.201. DSMLWH
Turtur risorius Linnaeus. *Turtur douraca* Hodgson.
Collared Turtle Dove. 灰班鳩 hui¹ pan¹ chiu¹. P.

Permanent resident where there are cedars throughout the plain, at least. Fairly common.

369.—OENOPOPELIA TRANQUEBARICA HUMILIS (Temminck). H.1845, D.903. WH
Red Turtle Dove. 火班鳩 huo³-pan¹-chiu¹, 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.

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ORDER—PTEROCLETES—SANDGROUSE.

370.—SYRRHAPTES PARADOXUS (Pallas). H.1861, D.909, L.186, M.202. DSMLWH
Pallas' Sandgrouse. 沙鷄 sha¹-chi¹, P., Paot.-鵓鷄 t'o¹-chi¹, 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'u³-yen⁴-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
Octhodromus 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. *Octhodromus veredus* (Gould)
Eastern Dotterel. 地鴱鶉 Ti⁴ pu³ chi¹.

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 *Acgialites mongolus*, to which he refers it.

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379.—CHARADRIUS DOMINICUS FULVUS Gmelin. H.1894, D.1021, L.209, M.223. DSMLWH

C. fulvus Gmelin.

Eastern Golden Plover. 金背子 chin¹-pei⁴-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) 水鴝 Shui³ chi¹ 啾啾咕子 Ti² ti² ku³ 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.) 麥鴝 Mai⁴ chi¹. 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 subarguata (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).

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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. 花鮫子 hua¹-yao¹-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 Cho¹ cho¹ li⁴

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 Cho⁴ cho⁴ li⁴

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 exquiste 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. 大水鷸 ta⁴-shui³-cha⁴. P. 遊鷸 yu² cha⁴. 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* Frenz. DSMLWH
Single snipe. 水鷸 shui³-cha⁴, P., Paot.— 水鷸兒 shui³-chi¹, 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.

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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).

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FAMILY—JACANIDAE—JACANAS OR WATER-PHEASANTS.

425.—HYDROPHASIANUS CHIRURGUS (Scopuli). W
Jacana (Water-pheasant. Pheasant-tailed Jacana). 啄 咕 Ti¹ Ku¹, 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 (Linnaous). 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. LW
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. 魚 燈 子 yü²-ying¹-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

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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 yü²-ying¹-tzu, 叼魚狼 tiao¹-yü²-lang², Paot. (general terms for gulls).

438.—LARUS ARGENTATUS VEGAE, Palmén. H.2017, D.1146, L.252, M.308. MLWH
Vega Gull. 魚鷹 yü ying¹, 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*.

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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.
Saunder's Gull. DM

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. 地鴇 ti⁴-pu³, P., Paot., 鴇 pao³, 獨豹 tu²-pao⁴, P.Ts. 羊鴇 yang²-pu³ (for the largest) P. 鴇鴇 Chi¹ pu³ (the smallest). P.

Möllendorff'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 Urlien 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. 灰鶴 hui-ho, P. 呼哈子 Tzu¹ ling¹ tzu³ 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. 仙鶴 hsien¹-hê², 白鶴 pai²-hê², P., Paot., P.

448.—MEGALORNIS MONACHUS (Temminck). H.2089, D.1004, M.215. DMW
Hooded Crane. 玄鶴 hsüan¹-hê², 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.
Amaurornis paykulli (Ljungh). WH
Siberian Ruddy Crake.
One was shot at Wofossu, May 30, 1923. (H).

457.—AMAURORNIS 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 hei¹-shui³-chi¹.
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 shui³-ku¹-ting¹, 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. 水鶉鶉 shui³-an¹-ch'un¹, P. 黃地悶子 Huang²-ti⁴-men⁴ tzu.
My observations of this bird have been confined to Peitaiho, Peking market and once at P'ing Ku³ 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. 黑野鷄 hei¹ yeh³ chi¹.

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 Capercailly.

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. 松鷄 sung¹-chi¹. P.

Hartert questions this sub-species.

FAMILY—PHASIANIDAE—PARTRIDGES, QUAILS, PHEASANTS.

465.—ALECTORIS GRAECA PUBESCENS (Swinhoe). H.3078, D.947, L.192, M.208. DSMLWH

Caccabis chukar var. pubescens Swinhoe.

Chukar Partridge. 石鷄 shih²-chi¹, 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. 牛翅 pan⁴-ch'ih⁴, 沙鷄 sha¹-chi¹, P.,—pan⁴-chi¹-er, W. Tombs.

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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. 鵪鶉 an¹-ch'un², 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. 鶡鷄 ho²-chi¹, 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. 松鷄 Sung¹ 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. 野鷄 yeh³-chi¹, 山鷄 shan¹-chi¹, 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. 雉鷄 chih⁴-chi¹, 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.

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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). Probtsthain, 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 風, and Schindler develops in 68 pages (in English) his ideas on "The Development of the Chinese Conception of Supreme Beings" which

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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, Takacs, Ferguson and Miss Meyer.

Other papers on Old Turkestan Folk Songs, Parallels between Oriental languages, Nagarjuna, 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.

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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

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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

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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 pariarchal 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-therapic 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.

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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 meeting ground. 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

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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. Libraire 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.

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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 歹 *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 𠫓 for 子 *tze*, a son inverted, thus 𠫔 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

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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 *Etudes 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., LLD., 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

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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

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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 advanturer 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.

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"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

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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 indicationg 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 biassed 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.

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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 poety 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.

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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 decriptions 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*

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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.

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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.

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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 vegetablilis" 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.

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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 sprikled throughout these lists make them not only the more interesting but decidely 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 regretable 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 Pâli 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 Mâdhyamika 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 *mâyâ* (illusion), the kernel of the Vedânta 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.

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I should lay stress upon the editor's trusting too much the celebrated Tibetan historian Târanâtha (XVI. cent.), whose chronology a modern scholar rightly calls "most confused." [1]

Having such epigraphical data as the inscription of the Peshawar stûpa, mentioning the Sarvâstivâdin school, we are hardly able to consider the III Council, held under Kanishka, as one of the Mahâyâna Church (rather incorrectly "Northern Buddhist,") though the later tradition (Târanâtha) 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: "çûnyasya dosheṇa yadâçûnyam".....,
corr.: "çûnyasya doshato yadâçûnyam.....";
v. 391, I: "sannâmamâtreṇa yadâ.....",
corr.: "sannâmamâtrato yadâ....." (cf. the last quarter "asannâmamâtrataḥ").
More difficult is v. 398, I: "dṛshto vibandho jñânena";
I venture to suggest: "vibandho drçyate jñânât".

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:—

"çrâvaka" is hardly "a kind of Buddha" ("une espèce des Bouddhas," p. 149, v. 288);
"jîva"—"the living" ("le vivant," p. 154, v. 321, rather "the individual");
"°prâya"—"much" ("beaucoup," p. 150, v. 295, rather "the most part, chiefly").

N. M.

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[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.

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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 photographical 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 Bhâsa). 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 anusvâra 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.

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[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.

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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 evalued 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 appearence 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

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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 exhausitive manner was filled by all linguists and leading scientifical 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 auspicies 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

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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) language[1] 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 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 auspicies 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 Olcha[2] 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

[1] The 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.

[2] The Negidals, according to the recent data (about 1910) number about 400-500 souls only; the Olchas are more numerous, about 1,500 souls.

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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 [3], one of the most brilliant authorities on the Asiatic languages, came to the conclusion that the Turkic, Tungus and Mongol languages are of

[3] Member of the Russian Academy of Sciences, died in 1918.

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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 studied [4] 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 30,000 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.

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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—*sèruγa*, 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

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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 $\tilde{k}$, $\tilde{g}$, $\tilde{x}$, so characteristic of the Manchu, Mongol

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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 dengerous way. In an anthropological investigation [6] 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 speach 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.

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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 unsufficient 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.

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Burnie, C. M. G.	Yangtsze 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. Hinghwa	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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Name	Address	Year of Election
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 Municipal 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

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Name	Address	Year of Election
Exter, Bertus van, ...		1916
Farby, Prof. M. F.	Fukien Christian University, Foochow	1924
*Fearn, Mrs. J. B.	30 Route Pichon, 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	1894
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.G.	British Legation, Peking	1907
Franck, Rev. G. M.	British & Foreign Bible Society, Chengtu	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, Esson 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.	1918
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

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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, Lungchingtsun, *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	1922
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	1908
Gwynne, T. H.	Directorate General of Posts, Peking	1913
Gyles, H. A., Commr. Capt.	Orchards, Whimple, 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	1922
Harvey, Rev. E. D.	Yale-in-China, Changsha	1924
Hawkings, W. J.	Asia Eng. Corpn., 37B 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	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

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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, Hertford 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 ...	1908
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, Paotingfu	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
Irwine, 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

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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., Zurick, 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	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

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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.	Chengtu, Szechuen	1910
*Little, Edward S.	Hung-jao, Shanghai	1910
Lockwood, W. W.	120 Szechuen Road, Shanghai ...	1913
Lofting, J. H.	Palmer & Turner, Ltd., Shangahi	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.R.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

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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'aian	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 Corporation, 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, Yunnanfu	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 Yangtszepoo Road, Shanghai ...	1924
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow ...	1913
Molines, Edouard	Credit Foncier d'Extreme-Orient, Hankow	1920

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Name	Address	Year of Election
Moninger, Miss M. M.	A.P.M., Kachek, 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
*Morgan, Rev. Evan	143 N. Szechuen Road, Shanghai	1901
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
*Munthe, Mrs.	43 Hsiao T'ien Shui Ching Hutung, 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

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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.R.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 Yangtszepoo 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
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Quigley, Prof. H. S.	Department of Political Sciences, University of Minnesota, Minneapolis, Minn, U.S.A.	1923

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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, Chungking	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.	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, 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

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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, Wanhsien, 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.	155B 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
Tayler, 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
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-hsien		1902
Tirzon, Pablo	*c/o* Intelligence Dept., S.M.C., Police Headquarters, S'hai	1922

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*Tochtermann, Karl		1900
*Torrance, Rev. Thos.	American Bible Society, Chengtu, Sze.	1922
Touche, J. D. la	24 Earlsport 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, Kaifengfu	1913

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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....	Rusholine 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.	Yangtsze 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 1918
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 1921
*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 Yangtszepoo 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

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BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY

* * *

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

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

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

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

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

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

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

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

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

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Agents for the Sale of the Society's Publications:—

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LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
PARIS: ERNEST LEROUX, RUE BONAPARTE, 28.
PEKING: LA LIBRARIE FRANCAISE.

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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.

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JOURNAL

OF THE

NORTH CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

FOR THE YEAR 1925.

VOL. LVI.

SHANGHAI:
KELLY & WALSH, LIMITED
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Vice-President	Rev. F. L. HAWKS POTT, D.D.
	ISAAC MASON, Esq.
Curators of Museum	Dr. C. NOEL DAVIS, M.D.
	A. DE C. SOWERBY, Esq.
Librarian	Mrs. ENDERS
Assistant Librarian	Miss HAYS
Honorary Treasurer	A. E. BAKER, Esq.
Editor of Journal	Rev. G. W. SHEPPARD
Councillors	R. D. ABRAHAM, Esq.
	Dr. H. CHATLEY
	C. KLIENE, Esq.
	Dr. EVAN MORGAN
Honorary Secretary	J. R. JONES, Esq.

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VOL. LVI. 1925.

EDITED BY G. W. SHEPPARD.

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OBITUARY NOTICES

Prof. Henri Cordier.

We have received notice of the death in Paris on March 16th of M. Henri Cordier, a well-known sinologue who was an honorary member of the North China Branch of the Royal Asiatic Society.

He was born at New Orleans, United States of America, on August 8th, 1849, and was educated in Paris. He came to China in 1869 and remained in the country for seven years. In 1881 he received his appointment to the Paris School of Oriental Living Languages (Ecole des Langues Orientales Vivants) and occupied this position until the time of his death. He was an officer of the Legion of Honor, and a member of a large number of scientific and literary societies. He received decorations from the governments of many countries, among them being China. He was a prolific writer on Chinese subjects. Among his most noted books we may mention his *Bibliotheca Sinica* and *Histoire des Relations de la Chine avec les Puissances Occidentales*. He also founded and edited a review known as "T'oung Pao." His work was of great value to those who are interested in the Far East, and our Society with others mourns his loss.

F.L.H.P.

Sir Alexander Hosie.

By the death on March 10th of Sir Alexander Hosie, F.R.G.S., at the age of 72, the Society has lost one of its oldest and most honoured members. Sir A. Hosie came to China in 1876 as a member of the British Consular Service; he retired in 1912 after 36 years of work, but

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subsequently returned to China in an official capacity for a short time. His membership of the Society dated from 1877, and in 1912 he was elected an Honorary Member. Articles from his pen have from time to time appeared in this Journal—"Droughts in China, A.D. 620–1643." "Sun-spots and Sun-shadows observed in China, 28 B.C. —A.D. 1617," and "Trade Routes to Western China."

Sir A. Hosie's bent for travelling and economic research early manifested itself in his extensive journeys in Formosa, Manchuria, and the Western Provinces, which resulted in his books *Three Years in Western China* and *Manchuria* and in a White Paper on Formosa. In 1902 he again found himself in Szechuan as Consul-General for the province, and in addition to preparing an exhaustive report on the commercial resources of the province, he undertook the arduous journey to the Tibetan frontier. His subsequent appointment as Opium Commissioner took him on a further series of extensive journeys, at the end of which he was able to boast that he had travelled through every one of the provinces of China. Others may have done the same, but none with the same minute and scientific observation. Readers of his works will recall many instances of this as well of the sympathy which he always manifested for the Chinese and particularly for the labouring classes, in whose economic condition he took a constant interest.

His work for his country as Consul-General and Commercial Attaché was, in 1907, rewarded with the honour of knighthood. His work as Opium Commissioner has already been mentioned; the opium question was one of his favourite subjects of investigation, and it was a natural sequel of his study of the subject that he was appointed as British delegate at the International Opium Commission at Shanghai in 1909. His Work, *On the Trail of the Opium Poppy,* must be mentioned in this connection.

In the course of his travels he made valuable collections for Kew Gardens, the Board of Agriculture and the British Museum; he was also a contributor to the Royal Geographical Society, and his researches in this branch of the study of China were embodied in his Commercial Map of China, which was published in 1922—the most complete survey of China's economic resources that has yet appeared. Writing shortly after his death Lady Hosie says of this:

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> "The Map was the result of his life's research, took years to compile, and was actually made when the illness and weakness which ended last week were already coming upon him. His right foot had to be amputated the day after the Map was despatched, finished, to the publisher . . . He had been suffering from his right foot ever since, years ago, as Commercial Attaché, he was caught in a blizzard of snow on one of his overland journeys returning to Shanghai. He never mentioned his foot then, or at any other time, lest he should be prevented from carrying out the work to which he was devoted."

By his death not only has this Society lost an honoured member, but the British Empire has lost a valued and self-sacrificing servant and China a true and faithful friend. To Lady Hosie we would tender our respectful sympathy.

Mr. John Prentice, one of the oldest members of the N.C.B.R.A.S., and a very highly respected citizen of Shanghai died on April 30th.

The Hon. Mrs. E. A. Gordon, author of several books on Buddhism, died at Kyoto on June 27th, 1925.

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PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the North China Branch of the Royal Asiatic Society was held in the Society's lecture hall on Thursday, August 20th, under the chairmanship of Dr. F. L. Hawks Pott (Vice-President) in the absence of the President, Mr. S. Barton, through illness.

Reports were presented by the Hon. Librarian, the Hon. Curator of the Museum, the Hon. Treasurer, the Hon. Secretary and the Hon. Editor of the Journal.

The Honorary Librarian's Report

In complying with the custom of writing the Librarian's annual report, I find so uneventful a year to record, that but a very short space will be required.

Finding that the ravages of climate and time had caused so many of the volumes on the Library shelves to fall apart, I have had some 300 books mended or rebound. Wherever possible I have tried to preserve the old leather bindings, so difficult now to obtain, having them carefully patched and glued; and have rebound only when absolutely necessary.

34 new books have been purchased, and 60 presented. Additional periodicals, as well, have been subscribed for, including several on Anthropology.

The interested assistance of Miss Florence Hayes in cataloguing all new books, and in giving her advice as to purchases, has been most valuable; and both Mr. Wu and Mr. Chau have remained in their former capacities.

ELIZABETH CRUMP ENDERS.

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The Honorary Curator's Report

The work of re-sorting and re-arranging the specimens in the museum has continued throughout the past year, while a few good specimens have been added. The most important work that has been undertaken this year has been the numbering and cataloguing of the specimens. For this purpose the valuable services of Dr. S. M. Shirokogoroff have been secured. Working in consultation with Mr. A. de C. Sowerby, he has evolved a scheme of numbering and card-indexing the specimens, and up to the present has completed the mammal, bird, crustacean, and conchological collections. This has meant a great deal of work, but when the whole of the numbering and listing has been completed and the resulting catalogue published, the value of the museum and its contents will have been immeasurably enhanced.

A correction in last year's report has to be made. This is in regard to the string skirt presented by Mr. J. Huston Edgar of Tatsienlu, Szechuan. It was stated to be a skirt "worn by the aboriginal (Lo Lo?) women of West China." Mr. Edgar writes us that "This is quite wrong. It is the only frontal covering of the virgin girls of the Independent States of Badi and Bawang. These states are ethnologically quite distinct, and the dress is associated with a famous mountain not far away." We offer our apologies for issuing the wrong information regarding his interesting donation to the Museum.

The following additions have been made to the Biological Department:

Mammals:

1. A fine skeleton of the Malayan Tapir (*Tapirus malayanus*). Purchased.
2. An adult female of Kopsch's Deer (*Cervus kopschii*). Purchased.
3. A female Muntjac (*Cervulus sclateri*). Donated by the Superintendent of Parks, Municipal Council.
4. A Collie dog. Donated by Mr. C. H. Green, Huangpu Conservancy.
5. Two Monkeys (unidentified). Donated by the Superintendent of Parks, Municipal Council.

Birds:

1. One specimen of the Noddy Tern (*Anous stolidus*). Foochow. Purchased.
2. Kittiwake (*Rissa tridactyla pollicaris*). Purchased.
3. Solitary Snipe (*Gallinago solitaria japonica*). Purchased.
4. Hybrid Swinhoe's Duck and Mallard. This is a very interesting specimen. It was shot by Mr. Wright at Huangpu Ferry, at Woosung, and presented to the Museum.

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5. A large green Parrot, donated by the Superintendent of Parks, Municipal Council.

Reptiles:

1. A giant specimen of the Asiatic Loggerhead Turtle (*Caretta olivacea*). This is by far the best acquisition of the year. It was captured by a Chinese fisherman in the Huangpu above Shanghai, and was purchased for the Museum. The taxidermist has made an excellent job of mounting this fine specimen and it is now on exhibition in the mammal room. The specimen is the first, as far as can be ascertained, to have been taken from the Huangpu, and it is certainly the largest that has found its way into any museum from the China coast.

Amphibians:

1. Two good specimens of the Chinese Giant Salamander (*Megalobatrachus sligoi*, Boulenger) from Canton Province. (Purchased in Shanghai).

Fishes:

A number of fish have been purchased in the local market, but they have not, as yet, been identified.

Invertebrates:

1. A small collection of Marine Mollusk shells from the Foochow District. (Unidentified). Collected.
2. A few Crustaceans from the same area. (Unidentified). Collected.
3. Some local Insects . (Unidentified). Collected.
4. An interesting collection of Land Snails made by Mr. F. Tangier Smith in West China, while on the Trans-Asia Photo-Scientific Expedition last year, and presented by him to the Museum. A duplicate set is being sent to America for identification.

The only other addition to the collections in the Museum worthy of note during the year is a series of human (Chinese) skulls, which have been presented by Dr. Shirokogoroff, and, in view of the paucity of such material, is very acceptable. The Museum could do with much more anthropological material.

On the whole the progress made in extending the Museum's collections is not bad compared with that made during the past few years, but compared with what might be done had the Museum more space and were there more funds available it is utterly inadequate.

It is high time Shanghai as a community began to wake up to its own needs. Recent events have made Shanghai the centre of all eyes; they have also roused in most residents a sense of citizenship and participation, and the fact that the Society's Museum is the only thing of its kind which the public has access to in Shanghai is a standing disgrace that should be felt by all. More and

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more Europeans and Americans are coming to find that Shanghai is their permanent home; that their children must be brought up and educated here; and these people, at least, should realize what a handicap it is to themselves and their children that there are not more and better institutions that cater to the intellectual and æsthetic side of life. The Royal Asiatic Society's Museum has always tried to cope with this need, but it is hampered by lack of space and lack of funds, and it is becoming more and more evident that something has got to be done. A scheme has been drawn up by Mr. A. de C. Sowerby and Dr. Herbert Chatley, as President and Vice-President, respectively, of the China Society of Science and Arts, to be submitted to the Shanghai Municipal Council, for the establishment of a first class institution to contain a Natural History Museum, Art Museum, Art Gallery, Lecture Hall, and Reference Library, to be paid for and maintained by a very small addition to the rates, and later this scheme is going to be put before the members of the Royal Asiatic Society for their approval and support, and it is sincerely hoped that when this is done, the Society will give its whole hearted support to those who are endeavouring to bring about these much needed aids to the intellectual life of Shanghai.

ARTHUR DE C. SOWERBY,

C. NOEL DAVIS.

Curators.

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NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In account with the Honorary Treasurer of the Society.

CASH ACCOUNT, 1ST MAY, 1924 TO 30TH APRIL, 1925.

RECEIPTS.

Balance at credit 30th April, 1924		$1,342.54
Balance in hand per Hon. Secretary		99.40
Subscriptions of Members:—		
Annual	$2,062.47	
Life	350.00	
		2,412.47
Municipal Grants:—		
International	$1,719.44	
French	134.86	
		1,854.30
Interest on Debentures:—		
Mackenzie & Co., Ltd.	$ 57.76	
Shanghai Waterworks Co., Ltd.	88.13	
Shanghai Municipal Council	101.76	
		247.65
Sale of Publications		831.48
Rent for Hall		465.00
Museum		72.27
N.C.U. Language School (index)		3.10
Interest on Current Account		20.45
		$7,348.66

Audited and found correct:
R. BRUCE.
SHANGHAI, 30th April, 1925.

EXPENDITURE.

Journal	$1,678.10
Museum	372.55
Library	370.06
Salaries	1,075.00
Meetings, etc.	156.23
Stationery	31.09
Postage	127.99
Building Maintenance	365.04
Taxes	491.89
Repairs	35.00
Furniture, etc.	158.44
Sundries	143.67
D/D to Kokka Publishing Co.	50.30
„ Miss A. Getty (refund)	4.54
Insurance	146.51
Interest on Loan	34.51
Hon. Secretary, balance in hand	56.50
Balance in Bank 30th April, 1925	2,051.24
	$7,348.66

A. E. BAKER,
Hon. Treasurer,
Royal Asiatic Society, North China Branch.

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The Honorary Secretary's Report.

The Council has met nine times since the date of 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 Chinese Salamanders and their Relations," by A. de C. Sowerby, Esq. (November 27th, 1924).

"The Archæological Exploration of Chinese Turkestan," by Professor Mironoff (December 18th, 1924).

"The Teaching of Micius," by Dr. Hawks Pott (February 19th, 1925).

"The Life and Times of Confucius," by A. Whitsed Dovey, Esq. (March 12th, 1925).

"A Geologic and Geographic Reconnaissance in Kansu, Tibet and Mongolia," by Dr. Geo. B. Cressey (April 9th, 1925).

"Chinese Art Treasure Abroad," by Mrs. H. A. Wilbur (April 30th, 1925).

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:—

Mr. A. J. D. Britland, Lord Addington, The Reverend Elmer W. Galt, Mr. Benjamin Franklin March Jr., Mr. Robert T. Pollard, Mr. A. Horne, Miss Marion H. Chatfield, Miss Lorraine Andrews, Mr. Henry H. Hart, Mr. R. A. Peterson, Mr. Vincent L. D'Alton, the Reverend C. E. Patton, Mr. R. W. Davis, Mr. A. W. L. Oliver, Major F. W. Iles, Mr. J. R. Jones, Mr. Hugh Flint, Mr. Demaree C. Bess, Mr. H. C. Faxon, Mrs. L. von Ungern-Sternberg, Mr. Sohtsu G. King, Mr. Ivor Thomas, Mr. W. E. Souter, Mr. F. W. Ambrose, Mr. Edgar Perry, Dr. Richard H. Meade Jr., Mr. F. H. Canady, Mr. A. C. Mackay, Mrs. Margaret R. Melrose, Mr. Brian Dawson, Mr. Emile Bigel, Captain G. L. Austin Dunphy, The President of the Hangchow Christian College, Mr. Verne Dyson, Mrs. Lansing Hoyt, Dr. C. L. Hsia. Mr. Mansfield Freeman, Miss G. M. Benham, Mr. G. N. Gawler, Miss Edla Anderson, Mr. H. B. Elliston, Miss Laura Gooding and Mrs. A. J. Linge.

Dr. Perceval Yetts, O.B.E., was re-admitted to membership.

There have been fourteen resignations during the year, and I regret to say that the deaths of eight members

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have been reported. These include three of the oldest members of the Society—Professor Cordier, Sir Alexander Hosie, and Mr. John Prentice. This is perhaps not the place for a review of the work for China and sinology that has been done by Professor Cordier and Sir A. Hosie, but I feel that it would not be fitting to pass over the names of such honoured members without an expression of the great loss that this Society especially, and China (and it is not too much to say the world) generally has suffered by their removal.

As was indicated in my last Report it has been found necessary to remove from our list the names of a number of members whose subscriptions have remained unpaid for more than two years. The number of members thus struck off in accordance with Rule 7 is 116, with the result that there are now 543 members on the list, showing a nominal decrease of 95 as compared with last year.

I am pleased to be able to report that the French Municipal Council has increased its Annual Grant to Tls. 200, and that the Shanghai Municipal Council, while it has not promised an annual increase, has this year made a special additional grant of Tls. 250 for the purchase of books for the library.

W. STARK TOLLER,
Honorary Secretary.

The Very Reverend Dean Symons proposed and Mr. E. E. Parsons seconded the following officers for the ensuing year:

President, Mr. Sidney Barton, C.M.G.; Vice-Presidents, Dr. F. L. Hawks Pott and Mr. Isaac Mason; Curators of Museum, Dr. C. Noel Davis and Mr. A. de C. Sowerby; Librarian, Mrs. Enders; Assistant Librarian. Miss Hays; Treasurer, Mr. A. E. Baker; Editor of Journal, the Rev. G. W. Sheppard; Councillors, Mr. R. D. Abraham, Dr. H. Chatley, Mr. C. Kliene, Dr. Evan Morgan; Secretary, Mr. J. R. Jones.

The nominations were unanimously approved by the meeting.

Dr. H. Chatley voiced the thanks of the Society to Mr. Stark Toller for his efficient services as Hon. Secretary to the Society, from which office he is now retiring.

Dr. Evan Morgan proposed the thanks of the members to the Officers and Councillors of the previous year.

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EDITOR'S NOTES

Of the contributions to this issue of the Journal, the lecture by Dr. F. L. Hawks Pott on "The Teaching of Micius," and that by Mr. J. Whitsed Dovey on "The Life and Times of Confucius" were read at Meetings of the Society in Shanghai.

Professor Shirokogoroff's anthropological study "Who are the Northern Chinese?" published in our last year's issue, has been followed by more exhaustive investigation of the peoples of the Eastern Provinces and Kwangtung, the results of which will shortly be published. Professor Shirokogoroff has made special separate study of the student classes and the criminal classes. His suggestions and conclusions will be read with great interest.

Important Addenda and Corrigenda to the "List of Birds of Chihli" published in last year's Journal have been prepared by Dr. G. D. Wilder; limitation of space necessitates their being reserved for the next issue.

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SOME OBSERVATIONS ON CHINA'S INTERNATIONAL RELATIONS

By HARLEY FARNSWORTH MACNAIR, Ph.D.
(Professor of History and Government in St. John's University.)

As a result of the publication by the writer of a volume on modern Chinese History[1] some two years ago, he has been invited by the editor of the *Journal* of the N.C.B.R.A.S. to attempt the formulation of certain conclusions to which one is likely to arrive after a study of the foreign relations of China. The research student of an exact natural science may find little difficulty in enumerating the results of his experiments and in stating his conclusions; not so, however, with the student of the social sciences whose facts change with conditions and whose laboratory is a nation, a race, or—perhaps—the round earth itself. The tourist who puts in at the ports of the Far East, or even spends a few weeks in a rapid tour of China, finds little difficulty in turning out a volume of observations, as any one may testify who meets such travellers or reads publishers' advertisements. The desire to generalize is paralleled only by the dangers of giving way to it. The perils of generalization were clearly realized by George Wingrove Cooke, a correspondent for the London *Times* in 1857–8, when he wrote: "I have, in these letters, introduced no elaborate essay upon Chinese character. It is a great omission. No theme could be more tempting, no subject could afford wider scope for ingenious hypothesis, profound generalization, and triumphant dogmatism. Every small critic will, probably, utterly despise me for not having made something out of such opportunities . . . I may add that I have often talked over this matter with the most eminent and candid sinologues, and have always found them ready to agree with me as to the impossibility of a Western mind forming a conception of Chinese character

[1] *Modern Chinese History — Selected Readings* (Shanghai, 1923).

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as a whole. These difficulties, however, occur only to those who know the Chinese practically: a smart writer, entirely ignorant of the subject, might readily strike off a brilliant and antithetical analysis, which should leave nothing to be desired but Truth."

And yet it may be possible to state certain ideas and general conclusions which may be of interest to students of the Far Eastern Question. It is with no desire to dogmatize, or to enter into polemics, that the following considerations are set forth; should they, however, stimulate inquiry or an expression of a different opinion these will be welcomed.

I.

To understand Far Eastern history and the relations of the nations of eastern Asia with each other as well as with western countries some knowledge of the geographical background is necessary. Asia, the largest of the continents, contains one-third of the world's total land area. This great land mass may be divided into four main spheres of influence. These are (1) Western Asia, whose contributions to the development of Western civilization have within recent years only been fully appreciated; (2) Northern Asia, including Siberia, the exploration and colonization of which by Russia have caused it to be studied from the point of view of that country, a European power; (3) India, a continent and a civilization in itself, the influence of which has been so widespread in all directions as to bring it from an early period into limited contact with (4) China and the lands under its direct influence. China, like India, is in itself to all intents and purposes both a continent and a civilization which is but slowly being welded into a nation. Eastern Siberia and China with its present or former dependencies plus the island groups of Japan and the Philippines constitute the area generally covered by the term " Far East."

The history of China, as well as its relations with foreign nations, has been controlled by its geography. With its dependencies China forms a great triangle, the apex being at the Pamirs in central Asia and the base extending from the Amur-Ussuri rivers on the north-east to the island of Hainan on the south-east. The base of the triangle is the sea while its two sides are marked by mountain ranges. On the north are the Tien Shan or Mountains of Heaven, the Altai, and the Yablonoi; on the south are

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the mighty Himalayas, the rough plateau of the province of Yunnan, and the rugged hills which form the watershed of the Si-kiang. China proper which lies within the eastern part of the triangle has been likened to a fan the handle of which is the long north-western extension of Kansu province. The great triangle of China and its dependencies is on the eastern edge of the continent of Eurasia, and slopes gently to the seas on the east.

Although China is so much larger than Egypt the geographical conditions and the historical beginnings of the two countries are in some ways similar. In the former civilization began at a much later period than in Egypt; the authentic history of China can hardly be considered to antedate the end of the third millenium B.C. Chinese civilization began in a river valley, that of the Hwang-Ho, as did Egypt's in the Nile. The sea in both cases contributed to the growth of empire and of trade although in the case of China not to as great degree comparatively speaking. In both countries early civilization was protected in the river valley in which it developed. Although China is not as completely protected as is Egypt by the Sahara, nevertheless in that part of it in which civilization originated, where the Wei river flows into the Yellow river, the surroundings are semi-desert in their general condition. In China the degree of protection was not too great, nor was the climate so salubrious as to be lacking in stimulation for the early inhabitants.

As the Chinese spread through the Eighteen Provinces in the course of centuries, they overcame the difficulties presented by the highlands not by road-building, as did the Romans, but by making use of rivers, with which the country is rather plentifully provided, and by the construction of canals of all sizes which have turned parts of the country into areas which remind one of the Netherlands. There are three great rivers—the Hwang-Ho, the Yangtse-Kiang, and the Si-Kiang—which, with the canals just mentioned, serve to bind the country together and to produce cultural homogeneity among the people. China's history has been controlled by its waterways, and by the great plateau lands to the north and west. The fact that the country has depended largely on waterways partially explains the lack, until quite recently, of cart and motor roads and railroads throughout the country, and the tardiness with which the leaders of the country have taken up the idea of developing the country along such lines. Such incidents as the taking

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of Chinkiang during the first Anglo-Chinese War, and the holding up by Consul Alcock of the tribute rice junks in the harbor of Shanghai in connection with the Tsingpu incident of 1848, show clearly the significance of China's waterways in its relations with foreign nations. On such highways as do exist carriage costs are ordinarily from twenty to forty times as great as on a river. Roads are spoken of as "dry" ways in contrast to the water way which is *the* way to the historically minded Chinese. The waterways with the mountains also have had a determining influence upon the boundaries of the provinces. And the spirit of provincialism which has played such a part in China's history and international relations is to be traced to these.

During the summer months there is a very low pressure in the interior regions of eastern Asia while in winter the pressure is high. As a consequence during the summer all of south-eastern Asia receives ocean winds from the south, south-east, and south-west. During the winter months there are land winds from the north, north-east and north-west. These winds, known as monsoons, have had an important influence not only upon China's temperature and rainfall, but upon her earlier voyages of exploration and commerce in southern and western Asia, and her later trading relations with other Asiatics and Europeans. The south-west monsoon, blowing during the summer from the sea, brought sailing vessels to Canton, by way of the straits of Malacca, Sunda, and Macassar, before the first of November about which time it changes. These vessels were then carried on their homeward journey down the China Sea by the north-east monsoon during the spring months. American sailing vessels in the eighteenth and nineteenth centuries which did not arrive or depart in time to avail themselves of the monsoons often made use of the Pacific Ocean route.

The Chinese began the exploration of the seas along their coast at least fifteen hundred years ago, although, as far as can be shown at present, the great ocean itself proved a permanent barrier. Despite the fact that the Chinese as a people are not sea-farers they have not been as closely bound by the sea as might be inferred from certain writings. Communication with India was not unknown as early at least as the beginning of the fourth century of the Christian era. Several embassies from India reached China by sea during the sixth century, and

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the Tang dynasty annals of the seventh and eighth centuries describe the sea route of Chinese junks to the Euphrates river from Canton. As late also as the fifteenth century Chinese vessels went to India, Ceylon, the Persian Gulf, Aden, and the Red Sea. The first meeting between the Chinese and the Portuguese occurred at Malacca, while intercourse with the Spanish first took place at Manila. In the modern age, since the sixteenth century, Western influences have largely approached China from the south by way of the sea. Russia has, however, not only threatened the north-western and north-eastern land routes, but the sea route by the Gulf of Pe-chi-li. In the nineteenth century the ports to the south assumed a new strategical, as well as commercial, significance. Clearly then the sea has played a notable part in China's history through the ages.

Passing to the land boundaries of China proper it is to be noted that their effect upon the history and international relations of the Far East has been significant. It has been said that the Roman empire collapsed because of direct and indirect attacks from men of the plains to the north and east. China likewise has suffered time and again from attacks of a similar nature from the men of the semi-arid plateau lands on the north and west. To ward off these Shih Huang Ti built the Great Wall in the early part of the third century B.C. This wall, fifteen hundred miles in length connecting earlier walls and extending from Kansu to the Gulf of Liao-tung, is still the marvel of travellers.

On the west China is guarded by the militarily impassible land of Tibet, and the difficult land of Sinkiang. The former is a plateau from two to three miles high; the latter while lower is half desert and for the most part arid and stony. Lhasa, the capital of Tibet, is approached by important trade routes from both China and India. Its position has made it an object of interest to Russia and Great Britain as well as to China. No army has ever crossed Tibet into either India or China. Down the Wei and the Hwang-Ho valleys, however, pressed the plateau landsmen. Deciding to defend themselves by attacking their enemies, the Han dynasty rulers in the last two centuries B.C. and the first century A.D., sent armies to conquer the men of the central Asian plateau; this was the brilliant period during which Chang Kien, Pan Ch'ao and Kan Ying immortalized themselves as travellers and news bearers of China's power and culture.

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Because of the great distances involved and the difficulties of the desert, China found it as difficult to maintain control of its central and western Asiatic territories as did later travellers to cross them in seeking the imperial court of China. The invasions of the Mongols and the Tatars in the mediæval period are later aspects of influences upon China from the north. Although the Yueh Chi, the Hiung Nu, the Tatars, and the Mongols have all pressed in at times and ruled part, or all, of China and, although the Chinese themselves have spread their power far in all directions, it yet remains true that the country is surrounded by land barriers which have largely cut it off until recently from any considerable intellectual and cultural intercourse with most of the world's other great civilizations. The result has been the development over a period of more than four thousand years of a civilization of a distinct type which, passing through many vicissitudes, has lasted to the present day. Tibet, Mongolia, Manchuria, Korea, Japan, the Philippines, the East Indies, Malaya, Indo-China, Siam, and Burma—all have felt the influence of this civilization. Much of the best in the culture of these lands is to be traced directly to the civilization of the Middle Kingdom.

A country as well supplied with minerals and other raw materials as is China must long play a distinguished part in international relations. Of coal there is enough, according to the estimate of Baron von Richthofen, to supply the whole world for several thousands of years. Iron too is to be found in quantities almost as great. Copper, tin, antimony, and salt are of importance. The manufactures of the country have been in demand for more than twenty centuries. In the Ming period, for example, Chinese and foreign ships carried overseas great cargoes of raw silk, rolls of finished silks, brocades, and satins of divers kinds and colors, porcelains, musk, rhubarb, iron, saltpetre, silver, pearls large and small, chests and carved woods, and fans which are valued to the present day. The Chinese mariners who traded to the east coast of Africa did not circumnavigate that continent as did the Portuguese for the reason chiefly that they had not the motive for discovery and exploration which encouraged the latter.

Cut off from ease of intercourse with other great centers of civilization, the originator of the one culture in the sphere of the Far East, its moral and material support sought by all other lands of the Orient,—little

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wonder is it that China should have looked upon the Europeans as inferiors and barbarians when they, at a comparatively late date, began to appear on the China coast in large numbers to seek intercourse with China by way of the sea. Protected in the past by their geographical situation the Chinese in the modern age failed to realize the signficance of the means by which the west has conquered nature and overcome adverse geographical conditions, by the conquest of which China in the modern age has been brought into close touch with peoples who only a few years ago were far, far away.

II.

An understanding of the geographical background of China's international relations must lead inevitably to a comprehension of the fact that many of the misunderstandings which have arisen between China and other countries from the earliest period to the present time have an almost purely psychological basis. The fact that China was powerful and surrounded by a group of satellite states, and that there was no civilization to compete with her's nearer than that of India, separated from her by thousands of miles, resulted in an assumption of superiority which was no mere conceit on a grandiose scale, as it appeared to Westerners in the nineteenth century, but an altogether natural and sincere—albeit mistaken—belief that China among all the nations on earth was supreme in culture and in power. Nearer than India there were no palaces temples and other monuments to equal those of Peking. To China for hundreds of years came tribute-bearing embassies; the fact that these embassies actually came quite as much to trade as to pay respect to the rulers of China detracted no whit from the respect required and received by these same rulers, from the members of the embassies.

The attitude of superiority assumed by China was caused by the backwardness in civilization of the tribes by which the country was surrounded. It is to be traced as far back, apparently, as the period of the emperors Shun and Yu in the twenty-third century B.C. when the term *Yu* or barbarian was applied to foreigners. Various references to the barbarians on the mainland and the islands of the sea are to be found in the *Shoo King* or Historical Classic. In the Canon of Shun of the Book of Yu, (Translation of W. H. Medhurst, Sen.) the emperor

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comments upon the fact that "the barbarians disturb the Summer region," by which designation China is meant. In the Tribute of Yu of the Book of Hea it is stated that "The island foreigners brought furs in token of subjection: and turning to the right at Kee-shih, (or the stone tablet), they entered into the Yellow river." In the Book of Chow, Section V—Military Completion, there is this statement, "Therefore I, the insignificant one, having obtained virtuous advisers, presume respectfully to receive the commission of the Supreme Ruler, in order to suppress confused counsels; let then the flowery nation, and the surrounding barbarians, invariably follow and comply." And there are references to the Meaou and other barbarians who are inferior to the Chinese. The rulers of the later Chow dynasty developed a policy of treating barbarians in a manner different from that by which they treated their own subjects. Confucius remarks in the *Spring and Autumn Annals*. "It is advisable to treat in a barbarous way those feudal lords who performed barbarous rites and ceremonies; and to treat in a Chinese way those barbarians who have become Chinese."

Quoting from the *Hou Han Su* or *History of the Later Han,* and distinguishing between the attitudes taken by the Chinese toward barbarous tribes and towards cultured empires such as Rome and India, a Chinese student of the present time comments.[2] "From this Chinese description of the Romans, we find that the Hans, when they had any clear idea of the Roman Empire, were not only friendly, but also respectful to it. The very name Ta Chih (大秦) used by the Han people to call the Roman Empire, implies a certain amount of respect. The Chinese Ta means great; and the word *Chin* was the reign Title of the Chinese dynasty immediately before the Han dynasty. The people of *Ta China* were described as 'tall, well-proportioned and like Chinese.' As they were 'like Chinese,' they no longer were barbarians. It was a usual Chinese way to regard foreign envoys as tribute bearers, and foreign presents as tribute. But here we find an exception. The envoys sent by the king of Ta Chin are described as composing an embassy, not as tribute bearers; and the presents

[2] Wu Hung-chu—*China's Attitude Toward The Outside World Historically Considered.* (MSS. of Thesis in Honors Course in Government St. John's University, 1925, p. 10).

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thereof as *offering*, not as tribute. All these facts convey to us a feeling of friendliness and respect with which the Hans looked upon the Romans."

Into the manifold aspects of the age-long period of intercourse between China and foreign countries which preceded that of the modern period we cannot enter here, but whatever discrimination may have been shown in dividing foreigners into barbarians and civilized peoples in an earlier age appears largely to have been forgotten by the sixteenth century. As already mentioned the first contact of the Europeans and Chinese in the modern era took place in the islands south of China. The treatment meted out to the Chinese by the natives and Spaniards in the Philippine Islands, and by the natives and the Dutch in the East Indies while slightly irritating to the Manchu rulers of China were not regarded by them as serious, inasmuch as the Chinese massacred in those islands were of little importance in the eyes of their Manchu rulers; nevertheless the co-operation of the Europeans with the natives of these barbarous places in persecuting the Chinese lowered the Europeans in the estimation of the haughty Manchu and the cultured Chinese officials. The precedent for the treatment of the Europeans at Canton and the restrictions placed upon them prior to the middle of the nineteenth century are supposed largely to have had their origin in the treatment of the Chinese in Manila by the Spaniards. A writer in the *Chinese Repository* in 1834 says, "Pwankequa, the father of the late well-known senior *Hong* merchant and grandfather of him who bears the same name now, saw there the harsh treatment inflicted on the Chinese in order to keep them in subjection, and marked it as a 'model and motive' to be acted upon, after his return to China."

The greater number of the merchants and sailors of Portugal, Spain, Holland and England who appeared on the coast of China itself during the course of the sixteenth and seventeenth centuries were of an aggressive type little likely to raise the Europeans to the rank of the highly civilized and cultured in the mind of the Chinese. Before reaching China these hardy explorers and traders had come into touch with less able or less civilized peoples than the Chinese. The Europeans expected to be treated with at least the respect due an equal, if not with the humility displayed by an inferior before a superior. Consider the shock to their self-esteem when they were met with demands for tribute for the Son of Heaven, and

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given instructions to prepare to perform the *Kotow*—to prostrate themselves thrice and touch the head to the ground nine times, not alone to the emperor himself but even to the symbols of his rank. To the Manchus and Chinese this was not too much to demand from the crude Europeans whose rough conduct along the coast reminded the Chinese but too vividly of the piratical attacks of the Japanese during the Ming period. Occasionally, though rarely, European representatives humored the imperial officials by performing the *Kotow*. But the English, French, and Americans never gave way on this point.

Nowadays we smile at the tone of superiority to be found in the nineteenth century state papers of China when references to foreign countries and peoples are made. Sometimes it is friendly, if conscious, superiority which is to be found as in the case of Ch'ien Lung's "mandates" to King George III. For example: "You, O King, live beyond the confines of many seas, nevertheless, impelled by your humble desire to partake of the benefits of our civilisation, you have despatched a mission respectfully bearing your memorial . . . I have perused your memorial: the earnest terms in which it is couched reveal a respectful humility on your part, which is highly praiseworthy. In consideration of the fact that your Ambassador and his deputy have come a long way with your memorial and tribute, I have shown them high favour and have allowed them to be introduced into my presence. To manifest my indulgence, I have entertained them at a banquet and made them numerous gifts . . . " Or it might be condescending and chiding as in the "Imperial mandate to the King of England" of Chia Ch'ing in which the imperial person expressed his indignation at the action of Lord Amherst in refusing to perform the *Kotow:* "Such gross discourtesy is utterly unprecedented; nevertheless, I administered no severe reproof, but confined myself to ordering their immediate departure from Peking. As the mission was not received in audience, your memorial, strictly speaking, should not have been presented, but I remembered that your country is afar off, and that the feelings were praiseworthy which led you to memorialise Us and send tribute. Your envoys are alone to blame for their gross breach of respect; I fully recognize the spirit of reverent submission which animated you . . . You live at such a great distance from the Middle Kingdom that these embassies must cause you considerable inconvenience. Your Envoys,

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moreover, are wholly ignorant of Chinese ceremonial procedure, and the bickering which follows their arrival is highly displeasing to my ears. My dynasty attaches no value to products from abroad; your nation's cunningly wrought and strange wares do not appeal to me in the least, nor do they interest me. For the future, O King, if you will keep your subjects in order and strengthen your national defences, I shall hold you in high esteem, notwithstanding your remoteness. Henceforward, pray do not trouble to dispatch missions all this distance; they are merely a waste of time and have their journey for nothing. If you loyally accept our sovereignty and show dutiful submission, there is really no need for these yearly appearances at our Court to prove that you are indeed our vassal. We issue this mandate to the end that you may perpetually comply therewith."[3] In Kiying's *Supplementary Memorial, detailing the peculiarities of the Receptions of the barbarian Envoys of different nations*, composed about the year 1850, the tone is that of one consciously superior but kindly withal. The "barbarian" envoys are spoken of as inferior in a manner quite unself-conscious; the term used for "managing" them means "riding and reining"; they were to be "conciliated and held within range," but *conciliation* meant literally to *pacify* as of a person or an animal that is wild and must be comforted—or tethered. "Bred and born in the foreign regions beyond, there is much in the administration of the Celestial dynasty that is not perfectly comprehensible to the barbarians, and they are continually putting forced constructions on things, of which it is difficult to explain to them the real nature." In the orders and manifestos of Governor Loo in connection with the unhappy Napier affair of 1834 the tone assumed toward the "barbarian *eye, lut Laepi* (*i.e.*, the headman, lord Napier)" was insultingly patronizing: "The great ministers of the celestial empire, are not permitted to have private intercourse by letters with outside barbarians. If the said barbarian eye *throws in* private letters, I, the governor, will not at all receive or look at them . . . To sum up the whole matter; the nation has its laws; it is so everywhere. Even England has its laws. How much more the celestial empire! How flaming bright are its great laws and ordinances. More

[3] Quoted from Messrs. Backhouse and Bland's *Annals and Memoirs of the Court of Peking* (London, 1914) pp. 322–25, 382–85.

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terrible than the awful thunderbolt! Under this whole bright heaven, none dares to disobey them. Under its shelter are the four seas. Subject to its soothing care are ten thousand kindgoms . . . "[4]

The point to be noted, however, is that regardless of the varying tones to be found in these documents there is no doubt of the sincerity of the belief in the minds of China's rulers that China *is* superior to all other nations on earth. Hence the statement that the psychological is second only to the geographical explanation of the underlying difficulties between China and foreign nations.

III.

The difference in the viewpoints of the Europeans in general and of the Americans in approaching the Chinese, and of their respective attitudes toward the government of the country, are worthy of careful study. Disregarding exceptions on the part of individuals on both sides, it may be mentioned that the attitude of superiority assumed by China in dealing with Westerners was met by one of equal pride on the part of the Europeans in dealing with China. The Portuguese reached China after touching Africa and India; the Spanish after reaching Mexico and the Philippine Islands; the Dutch after touching the East Indies; and the English after seeking and obtaining a foothold in India. In the days of the Polos there had been, apparently, not the slightest assumption of superiority on the part of the few Europeans who were in Cathay. Marco Polo himself evinced the most respectful, not to say enthusiastic, admiration for the civilization of the land. The early missionaries—Franciscans, Dominicans, and Jesuits—were most circumspect toward the emperor and his court in their comparisons of the civilizations of China and Europe. Pere Ricci drew a map of the "Ten Thousand Kingdoms," *i.e.*, the world, to show the imperial court that the earth was greater than they had been led to believe—but, for the sake of courtesy, the great missionary placed the Middle Kingdom in the center of the map. In this way the winds of Western knowledge were tempered to the imperial shorn lamb.

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[4] Quoted from *Modern Chinese History — Selected Readings* (Shanghai, 1923), pp. 198–201, 73–4.

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In the later period, however, contact with or conquest of uncultured or effete peoples on the fringe of Asia created among Europeans a quite different attitude toward the Chinese. That which had fostered an assumption of superiority in the minds of the Chinese developed a like attitude in the minds of the Europeans; and, mixed with the belief in their inherent superiority, there came to be an element of fear in the minds of the Chinese and of their rulers, when it became common knowledge that the Europeans were pursuing a policy of conquest and absorption of territory in the Orient such as China itself had pursued from the period of the Han dynasty onward both by land and sea—and was still pursuing in the vast stretches of central Asia.

The Americans, however, did not approach China after conquering lands or peoples in the East. Having more land at home than they needed during the early part of the nineteenth century they abstained from the joys of extra-continental conquest; consequently Americans did not approach China by the route of India and may be said to have been almost completely lacking in an Indian "complex." This fact is clear from the beginning and accounts largely for the attitude assumed by the Americans and the Chinese in their dealings with each other. The American Government has at no time shown even the suspicion of a desire for Chinese territory, and alone among the nations has pursued a policy of supporting China in defending its sovereignty and territorial integrity. As Mr. Tyler Dennett has clearly shown in his recent studies[5] of American policy in the Far East, for more than three-quarters of a century the American policy has been to aid the nations of the Far East to maintain their sovereignty and territorial integrity so that all nations may have an equal opportunity in the eastern marts of trade. Whenever it has been possible for the American Government to co-operate with the other powers in carrying out a constructive policy by which the integrity of the eastern nations might be maintained it has so acted; at other times it has withdrawn in order to act independently.

In connection with the question of co-operation on the part of the powers, it is scarcely necessary to remark that the developments in Russia in recent years with the

[5] *Americans in Eastern Asia* (New York, 1922).
Roosevelt and the Russo-Japanese War (New York, 1925).

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resultant elevation of the Russian diplomatic representative in Peking to the rank of ambassador, and the divergent policies of the powers in relation to Soviet Russia have largely done away with the co-operative policy which has, with certain exceptions, been maintained in appearance at Peking since 1860. The ultimate effect of this upon China one can not presume to predict. It may be remarked, however, that one of the steps in the program pursued by Japan during the later years of the last century for ridding herself of extraterritoriality and a Conventional tariff was the complete breaking down of the co-operative policy of the western powers. It is interesting to note, moreover, that the part played by the American minister, Judge Bingham, has been in some ways—though for quite different reasons—paralleled by that of Ambassador Karakhan in Peking during the past year.

IV.

Among casual students of the Eastern Question, both occidental and oriental, there has been observable a tendency to consider the East as a unit against the West, and to think of the Chinese as a group facing Westerners as a group. No idea could be more erroneous. To the rulers of China in the early days all Westerners were the same; they appeared on the China coast from countries "far to the west" or "across the sea," and they were supposed to be similar physically and mentally. Little or no distinction was perceived as far as their intentions were concerned. Years passed before it became in any way clear that foreigners should be divided geographically and occupationally. To the present time many ill-informed Chinese still believe and act upon the supposition that all missionaries are in reality agents of their respective governments, and that they are little better than spies seeking out the weakness of the land. Unhappily there is just enough occasional connection between missionaries and their home governments to lend color to an otherwise baseless charge which constitutes a source of grave misunderstanding. Calls made by consuls upon their nationals indiscriminately in various parts of the country for information as to business or military conditions around them give cause for suspicion in the minds of the Chinese of political affiliation of missionaries

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with recognized agents of foreign governments. It is, too, somewhat difficult for an instructor in the subject of China's international relations to explain to a Chinese student just why the French government should show such zeal in protecting Roman Catholic missions in both the Near East and the Far East while pursuing an anti-Catholic policy at home. Taking such factors as these into consideration it is not surprising that it should have taken some time for the officials and rulers of China to descriminate between the various western nationals, and the foreign diplomats, merchants, and missionaries —not to mention the numerous subdivisions of the latter.

Nor is it more surprising to find these rulers applying to foreign nations in the modern era the principle of "divide and rule" which they have applied among their barbarous neighbors for more than two thousand years. Since the days of Chang Kien and Pan Chao, the Chinese version of this principle—that is, Play One Barbarian Against Another—has been applied: in earlier times among the Yueh Chi and the Hiung Nu, in later days among the various nations of Europe, and Japan and the United States. The significance of China's application of an ages-old, and many times successful, diplomatic tactic upon her position in the modern world can scarcely be over-estimated. It constitutes one of the most important reasons for China's tardiness in taking a place in the family of nations commensurate with its size, wealth, age and culture. No thoughtful person can fail to be impressed with the difference in the ways in which China and Japan set about dealing with the Westerners after the middle of the nineteenth century. While Japan began at once to study the secrets of the strength of the West in order to apply the knowledge gained so that she might treat with the nations of the West on a plane of material equality, China serene in her position of assumed superiority committed the fatal error of assuming that the foreigners, including the Japanese, were barbarians who needed not to be feared and who could be bitted and bridled by the methods evolved in dealing with the Hiung Nu. In other words China conserved its own weakness and gambled on jealousy among foreign nations. The description in *Uncle Tom's Cabin* of Eliza crossing the river on floating cakes of ice well portrays an important aspect of China's attempted solution of her foreign problems in the modern period. Such a method of crossing may work once; but a settled policy of skipping from

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ice-block to ice-block is hardly to be commended as a steady method of travel; and the continuance of a policy of avoiding internal reform while depending on lack of agreement among the foreign governments cannot fail to end disastrously. Here we find a difference between Japan of 1894 and China of 1925.

The assumption of superiority by China in her dealings with the European governments and their representatives resulted in the attempt on the part of the Westerners, under the lead of Great Britain, to assert equality with China in all relations between themselves and the Chinese and their rulers. The causes of the Anglo-Chinese wars of the nineteenth century must be divided almost equally between the Opium Question and the Struggle for Equality. It was for long the fashion to speak of these conflicts as the "Opium Wars," but no well informed and impartial student of this period of history could so designate them to-day. Great responsibility must be placed upon England, the United States, and several other countries, including China itself, for the part played by their governments and their nationals in the opium question. Nevertheless it is more than likely that had no such problem ever arisen wars between China and the West would have occurred. China's officials, both Chinese and Manchu, for long years had no thought of accepting the foreigners on a basis of equality. This becomes crystal clear as one studies the questions connected with imperial audiences, the *kotow*, the attempts to place the names of foreign countries and foreign rulers one or more spaces below those of China and its rulers, the refusal to carry on direct intercourse with foreign representatives or to permit them to reside in Peking, the refusal to receive sealed letters the "battle of the chairs" during the Napier episode in 1834, and the terms applied in official documents to foreigners of all classes. On the occasion of the marriage of His Majesty Tung Chih in 1872, the foreign ministers in Peking far from being invited to participate in the festivities were requested to remain within doors, and to require their respective nationals to do likewise, on the occasion of the procession of the empress-elect from her home to the palace within the Forbidden City. Any who may be inclined to question the significance of the equalitarian problem of the nineteenth century international relations of China will do well to study the negotiations of the foreign treaties in the years 1842, 1843, 1844, 1858, 1860,

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as well as review the details of the problems and incidents just mentioned.

Turning to another aspect of the problem of racial groupings, that of the tendency of the foreigner to think of China as a unit, we find that the failure of the Westerner to understand the divisions among the Chinese themselves, and between them and their rulers, constituted another serious obstruction to the smooth working of China's foreign relations during the nineteenth century. First of all, of course, the fact must not be overlooked that the Manchus were foreigners, and quite as heartily disliked by many of the Chinese as either the Japanese or the Westerners. On at least three significant occasions the modern history of China's foreign relations was seriously affected by the fact that the country was ruled by an alien dynasty. In the years immediately preceding the outbreak of the first Anglo-Chinese War the Manchus encouraged the people to form anti-foreign societies and arm themselves against the outside barbarians. At the close of the war the rulers were unable to suppress the societies which they had previously encouraged, and the latter, turning their activities against their foreign rulers, played an important role prior to and during the period of the Taiping Rebellion. In the course of the Anglo-Chinese Wars the Chinese more than once aided the English against the imperial government; and the attempts of the Taipings to obtain foreign aid are too well known to require comment. Reference may, however, be made to the unique and anomolous situation in the year 1860, when certain English and French forces took Peking and punished the worthless Manchu emperor Hien Feng by burning his beautiful Summer Palace known as the Yuen Ming Yuen, while other foreign forces supported the claims of the Ch'ing dynasty by fighting the Taipings in the lower Yangtse valley.

A second occasion on which the relations of the Manchus and the Chinese to each other played an important part was in connection with the Ili affair between Russia and China in 1880. "Chinese" Gordon, invited to Peking to advise in this matter, acted upon the invitation and in no long time indicated the weak spot in China's armor—the alien Manchu dynasty. Said Gordon: "If you will make war, burn the suburbs of Peking, remove the archives and the emperor from Peking, put them in the centre of the country, and fight [a guerilla war] for five years. Russia will not be able to hurt you." But he

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added that "if the emperor left Peking for the centre of China, there would be an end of the Manchu dynasty."— And the rulers of the country decided not to seek the arbitrament of war.

In connection with this particular affair there was another important lesson which China has been slow to learn and, to the present at least, has found it impossible to apply. This is that it pays a country in every way to be ready ultimately to fight in defense of its rights, and that being prepared to defend itself it may retain what rightfully belongs to it, and at the same time avoid war. In 1880 China had an excellently trained, disciplined, and experienced army under the control of the great General Tso Tsung-tang. The outcome of the extremely difficult situation was, on the whole, favorable to China. This lesson China will do well not to forget.

The third occasion on which the presence of an alien dynasty in China played a conspicuous part in the international relations of the country was that of the Boxer movement in 1900. One need not go as far as to claim that the Boxer movement was directed primarily against the dynasty in order to make it clear that there was deep dissatisfaction with the Manchus among the masses of China, as well as with the foreigners and their policy of "carving the melon." The old policy of curing division at home by an aggressive foreign policy was cleverly carried out by the Empress Dowager who decided to ride the tiger and to direct the course of the storm away from her kinsmen. This she did with sufficient success to enable the Manchus to rule the empire for more than a decade longer.

Another aspect of the relations between Westerners and Manchus and Chinese is to be found in the writings of several keen-minded foreign students and writers in the field of China's foreign relations, including Michie and Morse. These have drawn attention to what appeared to them as an important difference in the attitudes of the Chinese and the Manchus toward foreigners. The Manchus Kishen, and Kiying have been cited as models of liberal statesmanship because of their assumed friendliness toward the foreigners with whom they dealt. The Chinese commissioners Lin Tse-su and Yeh Ming-chen, on the other hand, are generally cited as horrible examples of illiberal, stiff-necked and perversely stupid officials who blocked the pathway of reform laid out by the foreigners. Careful study and consideration

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of this matter is calculated to unsettle such conclusions. From the point of view of national policy there is little to choose between Manchus and Chinese officials; like those of any other country, the officials of China, both Chinese and Manchu, pursued at any given time that policy which seemed best for the dynasty which they were serving, and for the country as a whole. Any differences to be noted between the Manchus and the Chinese must be attributed rather to *individual* or personal qualifications, and to the exigencies of the occasion than to racial characteristics. It is to be noted, furthermore, that *all* commissioners were called upon to carry out a policy determined upon by the imperial court at Peking. Wingrove Cooke, who has been quoted previously, characterized Commissioner Yeh as "the despair of all diplomacy"; "one of those things to which nature has given great inert force, and no other power"; "like a landslip or a fallen avalanche, blocking up a pass. You must tunnel through it, or you must wait till it melts away; push it from your path you cannot." These personal characteristics of Yeh are no doubt fairly enough portrayed, but they do not necessarily hold true of the Chinese to a greater degree than of the Manchus or, it might be added, of certain Englishmen or Americans. Furthermore Messrs. Bland and Backhouse in their biography of the Empress Dowager state that to Yehonala "was ascribed the Emperor's refusal to permit the High Commissioner Yeh at Canton to negotiate with the British on trade questions, a decision which led directly to the capture of that city by the foreign barbarian in the following year," and that her "advice at this period was generally of an aggressive character . . ."

Comparing further the merits of Lin and Yeh with those of Kishen and Kiying it should be borne in mind that Lin was sent before the outbreak of the first war, when China had not as yet been humbled, while Yeh was sent more than a decade after the signing of the treaty of Nanking when the Manchus had had time largely to forget their earlier misfortune, and when the anti-foreign party was again in control.[6] Kishen and Kiying on the other hand were sent to deal with the proud foreigners when the memories of defeat were still fresh and the wounds unhealed. It may be added also that the Manchus lived far away from the points of foreign contact—

[6] Wu Hung-chu, *op. cit.*

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Kwangtung, Fukien, Chekiang, and Kiangsu. It was not until 1858-60 that the Manchus received sharp first-hand knowledge of the dangerous Europeans; Lin on the other hand was a native of Fukien, and on his arrival in Canton lost no time in informing the foreigners that having his home "in the maritime province of Fukien" he had as a consequence an "intimate acquaintance with all the arts and shifts of the outer foreigners."

Finally, the dealings of Li Hung-chang with foreigners for more than a third of a century may be mentioned to show that there was nothing in the constitution of the nineteenth century Chinese which rendered them by nature less friendly than the Manchus in dealing with the foreigners. For example Li wrote in 1868, in the matter of treaty revision, "It is often said that foreigners are crafty and malign and full of unexpected ruses; but is it not the fact . . . that the outrageous craft and malignity of the Chinese exceeds even that of the foreigners . . . Memorialist has had several years' experience in conducting business with foreigners, and is thoroughly familiar with their character; he has found that, no matter what they are engaged in, they act honorably without deceit or falsehood." It would seem evident from these considerations that while the fact that an alien dynasty occupied the throne of China was of great significance on more than one occasion in the carrying on of China's relations with foreigners, there was after all no great difference in the attitude toward them of the two peoples.

From the statements and illustrations just made it becomes fairly clear that there has been no more unity or "maintenance of an unbroken front" on the part of China in its international relations than there has been on the part of the West in its dealings with China. On the part of the West there have been numerous nations pursuing strongly divergent national policies, and among the nationals of any one country there have been generally the threee main divisions of officials, missionaries, and traders. On the side of China there were until 1911 the two main divisions of Manchus and Chinese, and besides these the official and the commercial classes which classes have pursued at times policies and practices diametrically opposed to each other. Evidences of this may be found in such sources of information as the *Chinese Repository* and Hunter's *The "Fan Kwae" at Canton.* Often the relations between the merchants, foreigners and Chinese,

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in old Canton were most friendly while the official documents exchanged by the representatives of their respective countries were far from conciliatory in tone. "In the year 1837," says Hunter in his valuable book just mentioned, "a few of us younger members of the community established the 'Canton Regatta Club,' for boat-pulling and sailing on the river, our chief amusements and mode of taking the air. Nothing like a club had yet existed. Presently the Hong merchants, in virtue of their office as 'guardians' of our persons . . . wrote this letter to one of the members:—

> 'Ham Tak, venerable old gentlemen,—We beg respectfully to inform you that we have heard of the intention of our respected elder brother and other chin-te-le-mun (Pigeon English for 'Gentleman') to race boats on the river. We know not if this is true, but heretofore it has not been custom. Should the authorities hear of this, we your younger brothers would be reproved, not mildly, for permitting you to act so indiscreetly. On the river, boats are mysteriously abundant; everywhere they congregate in vast numbers, like a stream they advance and retire unceasingly. Thus the chances of contact are many, so are accidents, even to the breaking of one another's boats, to the injury of men's bodies, while more serious consequences might ensue.
>
> 'We therefore beseech our worthy senior to make known to the other chin-te-le-mun that they would do well to refrain from contesting the speed of their boats on the river, so that after troubles may not accumulate. Then all will be well. Daily may your prosperity increase, without difference.
>
> '(Signed)
>
> 'Houqua, Mouqua, Pwankeiqua, and Others.'"

In contrast to the above are the following selections from a *Proclamation against the hong merchants conniving at and abetting vice in foreigners. Issued by the governor and hoppo, November 15th, 1834.*[1]

"Loo, governor of the provinces Kwangtung and Kwangse, and Pang, superintendent of customs of Canton, etc., hereby issue a severe interdict.

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[1] *The Chinese Repository*, vol. III, pp. 391, 392.

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"The barbarians of outside nations who trade within the central territories, are all in their spoken language unintelligible to, and in their written language different from (the Chinese). It is therefore very difficult for them to understand clearly the proprieties, the laws, and the prohibitory orders of the celestial empire; and on this account hong security merchants and linguists, have been appointed to rule and control commercial transactions. These persons ought, doubtless to instruct and guide (the barbarians); to repress their pride and profligacy; and to insist on causing them to turn with all their hearts toward renovation; that both parties may enjoy the repose of gladness and gain,—every one keeping in his own sphere and minding his proper business. . . .

"Now we find on inquiry, that formerly there was a set of lawless, shameless hong merchants, who, whenever the barbarians entered the port and took lodgings, endeavored to make gain of them. For this purpose they adopted a hundred schemes to meet their wishes; bought young boys for them, to act as servants and attendants, or procured boat prostitutes for them to gratify their libidinous dispositions; by so doing, not only ruining the morals and manners of the public, but also, it is to be apprehended, creating disturbances . . . If any presume to continue to hire Chinese and young boys for them as servants; or, forming unlawful connections with barbarians, lead them clandestinely to the tanka boats, to drink wine and sleep with courtezans; or, under the darkness of night, secretly take shore-prostitutes into the factories . . . the lawless barbarians, together with the security merchants and linguists, shall assuredly be sent to the local officers, to be tried and punished according to law, with severity . . . Let every one obey with trembling fear. Be careful not lightly to make experiment. A special proclamation."

While trade was carried on more or less smoothly at Canton between native and foreign merchants, the officials of Kwangtung and of Peking pursued what may be termed a "football" policy with the representatives of the foreign powers by referring them from Canton to Peking, for the settlement of outstanding questions, on the plea that the imperial government alone could deal with them, while at Peking the imperial officials referred the foreign representatives back to Canton with the assurance that the great emperor had delegated full powers to the viceroy or high commissioner at Canton, and that no

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settlement could be negotiated in the north. This policy contributed largely to the second Anglo-Chinese War.

V.

A study of China's international relations cannot fail to impress one with the fact that the struggle incidental to the entrance of China into the family of nations has been complicated in almost equal degrees by the relations which have existed between the European Foreign Offices and China—as one writer has expressed it, "China is the backyard of Europe"—and by the proud indifference of China itself to the rest of the world, which latter fact is to be accounted for no doubt by the geographical isolation previously discussed.

The first embassy sent by a king of England to an emperor of China was that headed by Earl Macartney in 1793. The desire of Great Britain that China should enter the family of nations is to be seen in the desire of the English to establish a diplomatic representative in Peking and their willingness to reciprocate the favor by permitting a representative of China to reside in London. Ch'ien Lung's magnificant condescension was shown in his "mandates" to King George III quoted above. The obvious sincerity of the Manchu emperor must not blind us to the fact that in his attitude we find one of the sources of the unilateral treaties which were later fastened upon China.

Two years after the reception of the Macartney mission a Dutch embassy arrived under the leadership of Isaac Titsingh and A. E. van Braam. The English ambassador had refused to perform the *kotow* required by the imperial officials, but had nevertheless been received in audience by the emperor; the Dutch more complaisant in their attitude, and willing to sacrifice much in their desire for trade, gave way on this matter—but gained nothing thereby. Wells Williams commenting on the Dutch embassy says: "They were brought to the capital like malefactors, treated when there like beggars, and then sent back to Canton like mountebanks to perform the three-times-three prostration at all times and before everything their conductors saw fit." Van Braam, who acted as historian of the mission, sadly remarked that "something like a miracle" must occur before the wisdom of dispatching ambassadors to foreign countries would dawn upon the minds of the rulers of China.

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In 1858 it was suggested by American representatives that the numbers and the wealth of Chinese nationals in the United States rendered it desirable that China should establish consulates in that country. To this Viceroy and High Commissioner Tan of Chihli replied: "It is not our custom to send officials beyond our own borders . . . When the emperor rules over so many millions, what does he care for the few waifs that have drifted away to a foreign land? . . . The emperor's wealth is beyond computation; why should he care for those of his subjects who have left their home, or for the sands (of gold) they have scraped together?"

In 1860 a Conciliation Bureau was established to handle negotiations with foreign governments. Prior to this there was in China nothing corresponding to a Foreign Office; consequently there was no official channel through which diplomatic communications might pass from the foreign representatives to the emperor. This, it is scarcely necessary to point out, partially—but by no means wholly—accounts for the "football" policy just mentioned. The Tsung-li Yamen took the place of the Conciliation Bureau in 1861. Hitherto most of the foreign embassies had been presented through the medium of the Board of Rites, although it appears that on one occasion at least a Russian envoy was presented through the Superintendency of Dependencies. The early Jesuits refer often to the Board of Rites; it was this Board, for example, which expressed concern over the state of Pere Ricci's health, suggesting that the climate of Kiangsi was more suitable than that of Peking inasmuch as "the people there were said to attain to long life."

Ch'ien Lung in 1793 replied to King George III, "Besides, supposing I sent an Ambassador to reside in your country, how could you possibly make for him the requisite arrangements?" And it was not until 1877, sixteen years after the establishment of the Tsung-li Yamen, that China's first permanent legations were opened in London, Washington, and Berlin.

VI.

In a study of the Chinese communities outside of China, published recently by the present writer, the principles involved in immigration exclusion legislation in western lands are briefly discussed. Referring to

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the differences between the settlements overseas of the peoples of Europe and those of China these statements are made:[8] "The white man's genius in the tropics is not physically but politically economic and governmental. The genius of the Chinese is not in government and politics, but in economics by means of physical contact with natural resources. The Chinese does not supplant the Englishman, he supplements him. Therefore the British administrator in the tropics is the friend and protector of the Chinese merchant and laborer." And, "The Chinese are only in a minor, though since 1850 to a more considerable, degree, an emigrating people. As such, their genius lies not in the founding and governing of political colonies, but in the formation and long maintenance of economic communities." It is a well known fact that the colonies established by any people reflect the life and institutions of the mother country. The characteristics of overseas Chinese communities, therefore, far from constituting phenomena without relation to China proper, and forming an exception to the rule, may be considered to reflect an extremely interesting characteristic of China, and one which has played no mean part in the evolution of this country's dealings with foreign countries.

From the sixteenth to the twentieth century inclusive, most Westerners have failed to grasp the fact that while the Chinese people have an ability amounting to genius for social, economic, and moral organization they are largely lacking in the ability to organize in a political and governmental sense such as is understood in the West. Failure to comprehend this condition has constituted one of the great obstacles in the path of smooth relations between China and the Western nations. The Hellenic, Italic, and Teutonic peoples developed to a high degree political sense, and ability to organize along military, legal, and governmental lines. This has had a profound influence on the history of these peoples and their offspring. In China, on the other hand, while a few scholars have from time to time evolved interesting and valuable political ideas in a philosophical sense, the nation, prior to 1911, never went beyond the almost primitive government of the village and the paternal form of priest-king administration of a theoretically absolute emperor ruling at the capital as father of his people

[8] *Cf. The Chinese Abroad* (Shanghai, 1924), pp. 207, 312.

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and acting as medium between heaven and earth. The irregularity in the method of intercourse between China and foreign nations, the tardiness with which the rulers provided means for diplomatic intercourse by the organization of the Tsung-li Yamen and, later, the Wai-chiao-pu, and the establishment of legations and consulates abroad; the bewildering and irritating—to the foreigners—check and balance maintained between the central government and the provinces with accompanying evasion of responsibility; the apparently half-hearted, dilatory, and unavailing attempts to organize a responsible and effective central government—all these would appear to constitute clear evidence of the correctness of the writer's statement that the outstanding ability of the Chinese people is along social and economic rather than political lines.

Throughout the Western world in the modern era supreme authority has manifested itself through channels which are essentially political. This has not always been the case, as witness the authority of such religious rulers as the Roman Popes and the Tibetan Lamas, and that of such military despots as Genghis Khan. Nor is it to be assumed because the control of a large part of the civilized world is manifested through political channels at present that such a state of affairs will forever be maintained. The growth of socialism, the development of the guilds, the co-operative movement, and the incidents of the Russian revolution of November 1917, with the soviet system of control which has resulted therefrom, imply the development of new means of exerting authority over the various branches of the human race. Should a re-formation of the means of control be brought about along social and economic lines to the corresponding limitation of the significance of political control, it is probable that the position of China among the nations would be quite different from what it has been during the past century and a quarter. To assert that the Chinese are not politically capable is not therefore to insinuate that they are racially inferior to the peoples of the West.

Those who are inclined to believe that the Chinese are peculiarly obstructive in their dealings with foreigners feel this because they have not studied the dealings of the Chinese among themselves. "China has always been the despair of her friends"—largely because her "friends" have not taken time to study her history and

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inform themselves of the customs of the country. The equalitarian problem of the nineteenth century relations between the West and China is presenting itself in reversed form at the end of the first quarter of the twentieth century. It is unnecessary to review the conditions which gave rise to the negotiation and signing of the treaties between China and the outside world. No impartial student can deny that, however necessary it may have been to formulate these treaties or however desirable it may appear to some to maintain them in an unchanged state at the present day, the treaties themselves are largely unilateral and place China at a disadvantage in its dealings with the nations of the world.

Proud and self-satisfied in her isolated culture, China denied equality to foreign nations practically throughout the past century. But arrested development in her culture, and a forging ahead on the part of the West—and of Japan following in the footsteps of the West—as a result of the discovery of the new world, and of changes brought about by the mechanical, commercial, and industrial revolutions placed the nations of the West, and also Japan, in the dominant position in reference to China. And then, unhappily, the nations of the West, for the most part,—and Japan—became as arbitrary as China had earlier been. They treated China as China had previously treated those whom she had considered her inferiors.

Japan and China were treated in much the same way by the nations of Europe; but Japan, by demonstrating evidence of both military and political competence in the setting of her house in order, was able in less than half a century to revise unequal treaties. At the opening of the twentieth century she met the West on a basis of equality—having a few years earlier demonstrated her ability by assuming superiority over her neighbor China. The latter country, however, laboring under a burden of vast territories and population, a decaying though rich culture, and almost inexhaustible but undeveloped natural wealth, gave evidence of small ability to govern and put its house in order in spite of the fact that noteworthy progress had been made along religious, educational, economic and social lines.

In 1925 the conditions in China are, from a legal and governmental point of view, as well as from that of the attitude of the people and of their rulers toward foreigners in general, not greatly dissimilar from those which

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prevailed in the middle of the past century and which led to the introduction of extraterritoriality, and other limitations upon China's sovereignty. One would have to be unduly optimistic to declare that foreign rights, property and interests are in any considerable degree safer than they were in 1834, 1842, 1858, or 1900. To be sure the innate conservatism of the Chinese is almost, if not fully, equalled by that of most of the foreigners in China of all divisions, as well as of most of the foreign governments in dealing with China. The position of foreigners in China, and the prestige of Western nations and occidental culture, were deplorably weakened by the World War and have been further weakened by the events of the post-war period. Although China has done little to prepare herself governmentally for the responsibilities which accompany complete sovereignty, she demands full equality with the Western powers even as these powers with better reason demanded of her during the last three quarters of the nineteenth century. Japan, as just stated, prepared herself to carry out the duties incidental to complete sovereignty and full equality with the West. China has not: but in demanding the abolition of unequal treaties, and all that that magic phrase signifies, she is aided by a rapidly growing spirit of pan-Asianism which accompanied Japan's emergence as a world power, and by new theories of government which have come out of the revolution in Russia.

What is the outcome to be? Few students of history would be rash enough to prophesy. It would seem that conciliation on the part of foreign governments and especially of foreigners in China must be a *sine qua non* of any peaceful and constructive settlement, but conciliation on the part of foreign governments has generally been attributed by the Chinese people and rulers either to fear or to inability on the part of these governments to carry out their policies without conciliation, which robs conciliation of its true meaning. But conciliation alone is the medium between force and sentimentality, and without conciliation it is difficult to see where the solution of the problems connected with China's international relations lies. It is at present a case, as it has been more than once before, of the main factors in the solution of these problems being external and not internal: China instead of being the controlling factor in the solution of her problems, domestic and foreign, is controlled. In the

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modern era she has been the creature and not the creator of circumstances—and however interesting and instructive a study of the international relations of China may in this age be it is not one calculated to stimulate a spirit of undue optimism.

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AN EDICT OF CH'IN SHIH HUANG

(秦始皇)



Through the kindness of Mr. Sih Tshoo-su, recently a student in St. John's University, Shanghai, we have been supplied with the above picture of a small stone tablet of great antiquity and unusual interest. The original is in the possession of Mr. Sih's father. It is a tablet of fine black granite about three-sixteenths of an inch in thickness and has holes in the corners, the lower right hand one being broken as shown in the picture.

The inscription in antique Chinese characters reads:—

"In the 26th year (of his reign) the Emperor Ch'in having subdued all the Dukes in the world, bestowed peaceful conditions of life upon all the Black Heads (the common people), and firmly established his title to dominion as Emperor, hereby gives orders to the Minister

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of State . . . (name obliterated) to standardize all weights and measures . . . Let the law be known and obeyed by all."

From Chinese historical records (資治通, Vol. I, Part 1, page 7) it appears that the 26th year of Ch'in Shih Huang was precisely the date of the completion of the conquest of the country. In that year the last of the Dukes, Chi Wang (齊王) was vanquished, and died—starved to death—in the Pine Forest. Then the triumphant Emperor devoted his genius to internal reform, and one of his achievements was this, the standardization of weights and measures.

The real antiquity of the tablet is unquestionable. Some of the characters have become obscured and almost lost through age, and the name of the Minister who was commissioned to carry out the reform (the second and third characters in the fourth column from the right) is not clear. It certainly does not seem to be "Li Ssu" (李斯), who was the most famous and able of Ch'in's Prime Ministers. The second of the two characters may be 綰 which was the name of a Minister whose policy is recorded to have been rejected by the Emperor in this very year, the 26th, of his reign. If 綰 were the personal name of the Minister then the character above it would be the surname. But the surname of this Minister is recorded to have been 王 which is not at all suggested by the almost obliterated character.

The second and third characters of the fifth column are also almost lost. The learning of Chinese scholars may possibly supply the missing lines needed to complete this highly interesting relic.

G. W. S.

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THE TEACHING OF MICIUS

By THE REV. F. L. HAWKS POTT, D.D.

The philosopher Moh-Tih (墨翟) or Moh-Tzŭ (墨子) is now generally referred to as Micius, a word recently coined to correspond with Confucius and Mencius. In accordance with the usage of other writers, I have adopted that name, and will refer to the school founded by him as Mohism, and to his disciples as Mohists.

My reasons for making this study are as follows:

First, there has been a great revival of interest in his philosophical, ethical and social theories. Many of you will remember, as I do, when in your study of Chinese literature, your teacher dismissed the consideration of Micius with the one word "heretical." You were told that he did not belong to the orthodox Confucian School, and therefore was unworthy of attention.

Modern scholars like Hu Shih (胡適) and Liang Chi-tsao (梁啟超) have been pioneers in a movement to resurrect him from oblivion, and now this teacher who lived over 2,000 years ago is held up as one of China's most important philosophers and most original thinkers.

Western sinologues have also turned their attention to him, and a very extensive study has been made by A. Focke in his "Mê Ti des Sozialthikers und Seiner Schüler Philosophische Werke."

Secondly, in looking over the annals of our Society, I find that my subject has only been treated once, and that was in a short monograph written many years ago by the late eminent scholar, Dr. Joseph Edkins.

And *thirdly,* my own very inadequate research has convinced me that Micius is well worthy of study, especially as in many ways his thought is similar to that of Western philosophers of a much later date.

Note:—For the most part the translations of the text of Micius have been taken from *The Development of the Logical Method in Ancient China* by Hu Shih and from *A Comparative Study of Life Ideals* by Yu-lan Fung.

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As to the man himself, we know him only through the books that bear his name. Sze-ma Chien (司馬遷) the great historian, refers to him very briefly in his "Historical Records," and he never had a biographer in the full sense of the word until the twentieth century.

There even seems to be some uncertainty as to the exact dates of his birth and death. According to Liang Chi-tsao, he was a native of the State of Lu (魯國), a compatriot of Confucius, and was born somewhere between 468 and 459 B.C., about ten years after the death of Confucius (478 B.C.); and died between 390 and 382 B.C., about ten years before the birth of Mencius. Thus chronologically he would come between China's two great sages. According to Hu Shih, he lived a little earlier than this, and may have come into very close connection with the disciples of Confucius.

There is a collection of fifty-three books under the title of Moh-Tzŭ (墨子), the best edition available being the one published with notes and commentaries by Sun I-jang (孫詒讓) in 1907. None of these books were written by Micius himself. Books 8–26 and 28–30 consist of records written by his early disciples, and give his essential doctrines. Books 38, 39 and 40 contain his occasional sayings, reports of his conversations and anecdotes about him. Books 32–37 are in all likelihood works of the later Neo-Mohist School.

He lived in the latter part of the Chow (周) Dynasty in the period known as that of the Contending States (戰國). Originally there were some eight hundred small vassal principalities, but at the close of the fifth century B.C. these had been reduced by constant fighting to Seven Kingdoms and a few buffer states. War was waged among them until finally the State of Chin (秦國) gained the mastery, and a new dynasty was established. Thus it was a time of great political confusion.

Confucius, living in the latter part of the Chow Dynasty, was a transmitter and not an originator, and thus did not aim at abolishing the feudal system but at reforming its abuses, by re-establishing the moral teaching of the ancients. Micius desired to do away with the old feudal regime and to set up a new political, social and economic system. He was radical where Confucius and his School were conservative.

In the review of his teaching I shall observe the following order:

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(1) Method of reasoning
(2) Economic theory
(3) Political and social theories
(4) Religious ideas.

As these overlap one another, it will be difficult to make clear-cut divisions.

(1) *Method of reasoning.*—The importance of this lies in the fact that he was not as subservient to authority as the teachers of the Confucian School. To Micius a thing was not necessarily good because it was endorsed by the ancients.

We are familiar at the present day with the philosophy of Pragmatism. William James, one of the leading exponents of this School, when asked to explain what was meant by Pragmatism, replied that it was "the cash value of ideas." One of the chief tests of truth, according to Pragmatists, is the practical or working value of an idea.

Now Micius seems to have grasped this thought.

Confucius, like Socrates, taught that the most important thing was the rectification of names, that is a clear conception of what was meant by abstract general terms or universals, especially in the field of ethics, and he wanted to establish a system of li (禮), or a code of ideal relations for regulating individual conduct and social intercourse.

Micius in true pragmatic fashion held that in regard to everything we must apply three tests: we must *trace it, examine it,* and *use it,* and thus will discover its real value.

By tracing it, he meant that we should not disregard the principle of authority altogether, but must see what sanction it has from the teaching of ancient philosopher kings. By examining it, he meant we must see whether it is in accord with facts or experience. By using it, he meant putting it to the test to see whether it served a practical purpose.

In Book XLVII we read—

言足以遷行者常之下足以遷行者勿常
不足以遷行而常之是荡口也

(*Yen chü i ch'ien hsing chê ch'ang chih, Pu chü i ch'ien hsing chê wu ch'ang, Pu chü i ch'ien hsing êrh ch'ang chih shih t'ang k'ou yeh.*)

"Any principle which can elevate conduct should be perpetuated. That which can not elevate conduct should not be perpetuated. To perpetuate anything that can not elevate conduct is nothing but waste of speech."

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All through his teaching he applies this method of reasoning. Let us take one or two concrete examples.

He is strongly adverse to music. It would seem that his own aesthetic nature was not highly developed, and that he had small regard for the fine arts. In regard to music he argues as follows:

> "I asked the Confucians wherefore they should have music, and they answered: 'Music is an amusement.' I said to them: 'You have not answered my question. If I asked you why you should build a house and you said it was built for protection against cold in winter, and heat in summer, and for the separate dwelling of persons of different sexes, you would then tell me why you built the house. Now I asked why you should have music, and you said, 'Music is an amusement.' That is equivalent to saying that a house is a house."—Book XLVIII.

The second illustration is his argument for the existence of spirits and ghosts. Here he appeals to the three tests. Beginning with the second, experience, he holds that many have seen and heard spirits, and have had the evidence of their own eyes and ears. Then he employs the first test. "If you think the facts of the ears and eyes of the masses are not sufficient evidence, why not search the records of the wisest men of the past?" He quotes from ancient decrees, ordinances, laws, institutes, and hymns to show that they assumed the existence of spirits. Finally he applies the third test. The belief in spirits is a good and useful one. If the spirits exist, they will be pleased with our offerings. If they do not exist, the gathering together of relatives and neighbors in the sacrificial feast is nevertheless pleasurable and beneficial.

(2) Let us pass on now to a consideration of his *economic and social theories.*

It is a complicated subject, and one that has often been treated in a superficial manner. The emphasis has been placed on the fact that he taught universal benevolence or love, but the main emphasis, it seems to me, should be placed on the fact that he was a utilitarian and that his humanitarianism is based on utilitarian principles. Micius wished to bring about a new social order characterized by strength and prosperity, and the aim of his teaching is to show how a strong and prosperous people may be developed.

He held that the strength of a people depends largely on the size of the population. He lived of course long before the Malthusian theory had been propounded and

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as the population of his country had been much depleted by numerous wars, there was no danger of over population, but a real need for an increase.

Consequently he was a believer in early marriage, and thought a man should marry at twenty and a woman at fifteen, for if there is early marriage, the population could be doubled. He was opposed to concubinage, inasmuch as it resulted in increasing the number of unmarried men. He objected to the long period of mourning partly for the same reason, as during this period marriage is not allowable, and thus the growth of population is retarded. This again would partially explain his attitude toward war. Families are broken up for men cannot live with their wives and thus the increase of the population is hindered.

But a large population without prosperity would be a doubtful benefit and hence there arose the question as to how wealth was to be created and distributed.

As to the creation of wealth, he was an earnest apostle of labor. Life should be strenuous, and all should work to their utmost capacity. War was injurious not only because it diminished the population but because it interfered with industry and with the production of wealth.

He was strictly practical in regard to the sort of wealth to be produced, and in addition to being an apostle of labor, was an advocate of the simple life.

> "All the artisans in the world . . . should manufacture articles according to their respective arts. These articles should not be for the purpose of luxury, but only for the use of the people. . . The law in regard to manufacturing clothes says: In winter people wear silk, because it is light and warm. In summer people wear refined grass cloth, because it is light and cool. This is enough. What increases expenditure, but not the benefit of the people, must not be tolerated by the philosopher kings."—Book XXI.

He himself avoided luxury and lived as an ascetic.

He argues against music as a useless luxury.

> "If the men like music, they must lose their time for planting and plowing. If the women like music, they must lose their time for spinning and sewing. If the governors like music, they must play music at the expense of the wealth which should be used for the food and clothes of the people." —Book XXXII.

Again his criticism of the long period of mourning and elaborate funeral ceremonies is also based on the fact that it hinders industry. He said,

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> "I calculate the result of the long period of mourning and therefore the long period of the interruption in the people's work as follows: The wealth that people had in the past was buried with the dead. The wealth that they might have in the future is rendered impossible because of their inability to work. To expect an increase of wealth during such a period is like asking one to seek a harvest, and at the same time forbidding him to plow. . . Therefore, if those who hold the theory of the luxurious way of burying the dead and of a long period of mourning should govern the country, the country will become poor, the population small, and politics corrupt."—Book XXV.

He regarded the fasting and lamentation connected with funeral ceremonies as injurious to physical vitality, and he computed the waste of time connected with all the periods of mourning as a considerable portion of a man's life.

His practical turn of mind was so strong that it overcome entirely the natural love of his countrymen for ceremonialism.

Turning now to the distribution of wealth, Micius is often referred to as a socialist. In a sense this is true, as he wanted to bring about a more equal distribution of wealth, so that there would be no poverty and so that all the people would be able to take part in industry and become creators of wealth. He did not rely on force to bring this about, but on his great principle of benevolence (兼相愛) (*chien hsiang ai*), which we must now consider.

The greatest harm to the increase of wealth and population is hatred and variance. Men do not regard others as of equal value with themselves and hence come wars, oppressions, violence, and theft. If we hold the welfare of others as of equal importance with our own, these things would cease.

This principle of love or benevolence will remove distinctions, according to the saying:

兼以易別 (*chien i i pieh*) "By loving, remove distinctions."

The Confucian School begins with love of self and extends in wider and wider concentric circles to the love of one's family, the love of one's country, and so on, and benevolence becomes attenuated as it spreads. Micius would abolish distinctions between different classes of people so that there should be no conflict of duties as to what is due to those who are closely related to us and to those who are more distantly related. In Book XVI we find the following passage in regard to universal benevolence.

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> "Again, the fact that the prince is not benevolent, that the minister is not loyal, that the father has no parental love, that the son has no filial piety, is also the harm of the world. Again, the fact that the common people rob and injure each other with the sword, poison, water and fire is also a harm of the world. Let us ask whence all these harmful things arise. Is it from loving others and benefiting others? It must be replied 'No'; and it must likewise be said: 'They arise clearly from hating others and doing harm to others.' Do those who hate and do harm to others hold the principle of loving all, or that of distinctions between man and man? It must be replied: 'They make distinctions.' So then it is the principle of making distinctions between man and man which gives rise to all things that are most harmful to the world. On this account we conclude that the principle is wrong. There is a principle of loving all, which is able to change that which makes distinctions. It is the principle of universal love which gives rise to all that is beneficial to the world. On this account we may conclude that that principle is right."

In the last sentences you will see that he connects "mutual benevolence" with "mutual benefit." This is expressed in the phrase 兼相愛交相利 (*chien hsiang ai chiao hsiang li*). He advocates the principle of mutual benevolence with utilitarian motives, for if we are kind to others, they will be kind to us, and if we hate others, they will hate us.

The character 利 (*li*) has a somewhat different meaning from that which it usually possesses in the classics. In the latter it seems to have for the most part a bad connotation and implies selfish profit. With Micius it means what is beneficial. We should all seek what is beneficial to all. Therefore he boldly says義利也 (*i li yeh*). Righteousness or justice is the same thing as that which is beneficial.

In following out this mutual benevolence in our attitude toward others, it will lead us to use our spare energy in working for others, and our surplus wealth in helping others. Hence we have the sayings:

有餘力以相勞有餘財以相分

(*Yu yü li i hsiang lao, yu yü ts'ai i hsiang fên*).

We are to weigh carefully the consequences of our acts. If the beneficial effects of a course of action are greater than the injurious ones, we must consider it beneficial; and *vice versa*, if the injurious effects are greater than the beneficial ones, we are to consider it harmful.

His strong opinions in regard to war are based on his doctrine of universal mutual benevolence.

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He criticizes severely the teachers of his day, because although they condemned violence and robbery, they could not see that war was violence and robbery on a much larger scale and therefore all the more to be condemned.

"Here is a man who enters his neighbor's orchard and steals some peaches and plums therefrom. When this is known, he is condemned by the public, and, when caught, will be fined by the government. Wherefore? Because he has injured his neighbor to profit himself.

"And if he steals from his neighbor a dog, a pig or a chicken, he commits a wrong greater than the stealing of peaches and plums. Why? Because he has done a greater injury to another man; and the greater the injury he does, the greater the wrong, and the severer should be his punishment.

"And if he steals his neighbor's horse or cow, he commits a wrong still greater than stealing a dog, a pig or a chicken. Why? Because he does a greater injury to another; and the more he injures another, the greater is the wrong, and the severer should be his punishment.

"And if he goes as far as to waylay an innocent man, take away his fur coat and cloak, and stab him with his sword, then his crime is still greater than that of stealing a horse or a cow. Why? Because he has done thereby a still greater injury. And the greater the injury a man does to another, the greater is his crime, and the severer should be his punishment.

"In all these cases, the gentlemen of the world agree to condemn this man and declare, 'He is wrong!'

"Now here is the greatest of all crimes—the invasion of one nation by another. But the gentlemen of the world not only refuse to condemn it, but even praise it, and declare, 'It is right!'

"Shall we say that these gentlemen know the distinction between right and wrong?

"Killing one man constitutes a crime and is punishable by death. Applying the same principle, the killing of ten men makes the crime ten times greater and ten times as punishable. Similarly the killing of a hundred men increases the crime a hundredfold, and makes it a hundred times as punishable. All such deeds the gentlemen of the world unanimously condemn and pronounce to be wrong.

"But when they come to judge the greatest of all wrongs —the invasion of one state by another (which is a hundred times more criminal than the killing of one innocent man), they cannot see that they should condemn it. On the contrary, they praise it, and call it 'right.' Indeed they do not know it is wrong. Therefore they have recorded their judgment on it to be transmitted to posterity. If they knew it was wrong, how could we explain their recording such false judgments for posterity? Here is a world which condemns a petty wrong and praises the greatest of all wrongs—the attack of one nation upon another—and calls it right. Can we say that the world knows the distinction between right and wrong?"—Book XVII.

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When he was confronted with the argument that sometimes war proves beneficial to a country, he pointed out that it would be poor logic if from a few instances we made a hasty generalization as to the effects of war, and used the following simple illustrations:

> "Though four or five nations have been benefited by war, that does not make war a practical policy. Let us take an illustration from the profession of medicine. Here is a medicine which cures four or five patients out of ten thousand to whom it has been applied. We cannot, therefore, call it a practical medicine. No dutiful son will apply it to his parents, nor will a faithful servant apply it to his master." —Book XVIII.

We have the following story as an evidence of the character of Micius and of the way in which he tried to put his doctrine into practice.

> Kung-Shu-Pan, the state engineer of Chu, had just completed his new invention of a cloud ladder for besieging walled cities, and the King of Chu was planning an invasion of the State of Sung. When Micius learnt of this, he left his native state, and travelling ten days and ten nights on foot, arrived at the capital of Chu with sun-burnt face and battered feet. In an interview he convinced the state engineer that the project was wrong and unjustifiable, and then he persuaded the king that it was neither right nor profitable to carry on an offensive campaign for the purpose of testing a newly invented siege machine. "Before I met you," said the state engineer, "I had wanted to conquer the State of Sung, but now I would not have it, even were it given to me without resistance but for no just reason." To this Micius replied, "If so, then it is as if I had already given you the State of Sung. Persist in your righteous course, and I will give you the whole world."—Book L.

We must not however fall into the error of regarding Micius as a pacifist. He was opposed to wars of aggression, but did not preach the doctrine of non-resistance. We have on record that when he heard that a certain state was about to invade another, he hastened thither with his disciples and tried to dissuade the ruler from his undertaking. If unsuccessful, he hurried back to the state that was to be attacked and helped its ruler put his country into a state of defense.

From what has been said about his doctrine of universal benevolence or love, I think it is clear that his conception was far below that of the teaching of Christ. In the latter we get the highest expression of pure altruism.

> "And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love

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them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much. But love your enemies, and do them good, and lend never despairing, and your reward shall be great and ye shall be sons of the Most High: for He is kind toward the unthankful and evil."—St. Luke VI: 31-35.

In the discussion of Micius attitude toward war, we may have seemed to have wandered far afield from his economic principles, but there is a connection. He wished as I have said, to make the country prosperous and that implied growth of population and the abolition of everything that hindered its increase. He wished all to have sufficient for their sustenance, so that they could be producers, and hence there must be economy 節用 (*chieh yung*) on the part of the wealthy, and a more equal distribution of wealth. He wanted all to put forth their best efforts, and that meant there must be no waste of time, or enforced idleness.

All were to be actuated by the principle of universal benevolence, resulting in mutual benefit.

His teaching indeed is very similar to that of Jeremy Bentham, of the later School of Utilitarians, and may be summed up in the words "the greatest good of the greatest number."

(3) We come now to a consideration of his *political and social views.* As to the origin of government, the philosophy of Micius resembles that of Thomas Hobbes.

Man's original nature is selfish, resulting in strife and conflict. He is not far removed from the animal, and the animal instincts predominate. This brings about a condition of anarchy, in which there is no security for life and property. In order to escape from this undesirable situation, men enter into a social contract, and agree to appoint some one who shall have absolute authority to make laws and to rule over them.

The supreme ruler must be vested with absolute authority and what he decrees to be right becomes right, and what he decrees to be wrong becomes wrong. This idea of the social contract differs from that of Rousseau, as the ruler himself is not a party to it, and therefore is not responsible to the people for the way in which he exercises his authority. The right of rebellion does not exist, for according to this theory the king or the ruler can do no wrong. The trouble with society is that there is no leader 無政長 (*wu chêng chang*).

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Micius accounts for the way in which government came to be established as follows:

> "In ancient times, when mankind had just begun to enter into the world and had no political association, every one had his own standard of right and wrong. If there was one man, there was one standard; if two, two standards; if ten, ten standards; the more men, the more standards. Every one considered his own standard as right and that of others as wrong. Therefore people were against each other. There were hate and aversion, even among fathers and sons and brothers. There were distinction and separation, but no harmony and unity. The people killed each other with water, fire, and poison. They would not help each other, even when they had spare energy. They made no gifts to others, even when they had spare wealth. They would not teach others, even when they had high wisdom. The world was in great disorder; the people were like birds and beasts. They knew that the reason of the disorder was that there was no leader. Therefore, they elected a wise and able man to be their emperor. . . . Then the emperor commanded the people, saying: 'If you hear what is good and what is not good, tell all of it to your superior. What your superior considers as right, all of you must consider as right; what your superior considers as wrong, all of you must consider as wrong."—Book XI.

The emperor, then, is the source, or fountain, of law and right 上之所是必皆是之上之所非必皆非之 (*shang chih so shih pi chieh shih chih, shang chih so fei pi chieh fei chih*).

The emperor appoints the subordinate rulers, but they must be in absolute obedience to him, and hence we have the principle of being in accord with those who are above and not with those who are beneath 尚同天子而不敢下比 (*shang t'ung t'ien tzŭ êrh pu kan hsia pi*).

The members of the family must consider the head of the family as the supreme judge of right and wrong. The heads of the family must consider the prince of the state as the supreme judge, and unify the standards of their family to be in accord with that of the prince. Then the princes must consider the emperor as the supreme judge and in turn unify the standards of the state to be in accord with that of the emperor, and the standard of the emperor must be in accord with that of the will of Heaven.

Like Plato, Micius is desirous of obtaining the rule of the philosopher king and of securing a condition in which only the virtuous shall exercise power. As we shall see presently, in order to secure that, he brings in his religious sanction.

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He did not favor the idea of hereditary monarchy, as he knew that the successor of a good monarch might not necessarily be virtuous. He is silent on the question of how the succession is to be determined, but there is reason to suppose that he thought this would be settled by the religious organization which he founded. There was to be a head to his religious society, the 鉅子 (*chü tzŭ*), the Elder Master, corresponding somewhat to a pope, and this religious head would be also the political head and thus the absolute monarchy would become a theocracy, civil and religious powers being vested in the one person. The 鉅子 (*chü tzŭ*) would appoint his own successor.

His political ideas, then, are not democratic in any true sense of the word. In the place of a feudal aristocracy, he proposed to establish an aristocracy of virtuous rulers, culminating in the philosopher king or emperor.

(4) This naturally brings us to the consideration of his *religious ideas*. The standard of right and wrong, according to his political theory, is the will of the emperor, but what is to be the standard of the emperor's will—what is to prevent him from being arbitrary and autocratic? Micius saw the necessity for some absolute standard and found it in the will of Heaven 天志 (*t'ien chih*).

In the discussion of his religious views we will say something in regard to three important topics—

天志 (*t'ien chih*) the Will of Heaven; 明鬼 (*ming kuei*) The Spirits; 非命 (*fei ming*) Destiny.

His idea of heaven is more personal and anthropomorphic than that of the Confucian School. According to his teaching, Heaven possesses thought, will, and feeling. Just as the artisan needs his compasses and try-square, so men need some absolute standard and this is to be found in the will of Heaven.

> "The will of Heaven is to me what the compasses and the try-square are to the artisan. The artisan judges all circles and squares by his compasses and try-square, saying that which agrees with my standard is right, and that which does not is wrong. Now there are teachers in our age who write numberless books and make numberless speeches, persuading all classes of men from the princes to the students. But they are all far from true love and righteousness. I know it is so, because I have found the best standard to judge them.—Book XXVI.

He finds the source of benevolence and justice in the will of Heaven.

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To prove the benevolence and justice of Heaven he employs two arguments: (1) the goodness of nature and (2) the doctrine of reward and punishment in this life.

The following quotation dwells on the benevolence of Heaven and reminds one of the line of reasoning adopted by St. Paul at Lystra.

> "Moreover, I know how sincere Heaven's love for the people is. For it is Heaven that created the sun, moon, stars, and constellations, and made them shine and follow their courses daily: that arranged the four seasons in order to regulate the lives of the people on earth: that by means of thunder, falling snow, frost, rain and dew, quickens the growth of the five cereals and thread-yielding flax, all of which profits the people materially: that planned the formation of mountains, rivers and valleys, producing wealth in manifold forms: that created kings, princes, and various lords in order to supervise the moral conditions of the people, rewarding the deserving, and punishing the disorderly, and, to have them supplied with enough means for their clothing and nourishment, making metals, earth, birds, and beasts to serve them, and cultivating the five cereals and thread-yielding flax plants. From the earliest times down to the present day there has never been any change in this state of affairs."—Book XXVII.

He puts it in still another way.

> "But how can we know that God loves the people? We know that because He enlightens them all. How do we know that He enlightens them all? We know that because He possesses them all. How do we know that He possesses them all? We know that because He receives sacrifices from them all. How do we know that He receives sacrifices from them all? We know that because among all within the four seas who eat human food, there is none who does not offer oxen, sheep, dogs and pigs, rice and wine, to honor God the most high and the spirits. All people are the subjects of God: why does He not love them?"—Book XXVI.

The benevolence of God is expressed in the saying

天 兼 有 兼 食 (*t'ien chien yu chien shih*).

In one passage the argument for the benevolence of God is stated as follows:

> "The King of Ch'u depends for his support upon the taxes received from the people of his kingdom and therefore loves his people. The King of Yueh depends for his support upon the taxes received from the people of his kingdom and therefore loves his people. Heaven depends upon the sacrifices received from all under heaven and therefore we may know he has universal love toward all."—Book XXVIII.

This introduces a somewhat utilitarian conception, and is in accord with the primitive religious idea of the life of the gods being dependent on the sacrifices offered to them.

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I shall not attempt to say anything about the cogency of the argument from the benevolence of nature, but it is interesting to note that the observation of nature leads to the opposite conclusion in the Chinese Hedonistic School of Philosophy.

In the Book of Lieh-Tzŭ (列子) we read:

"Mr. Tien, of the Ch'i state, was holding an ancestral banquet in his hall, to which a thousand guests were bidden. As he sat in their midst, many came up to him with presents of fish and game. Eyeing them approvingly, he exclaimed with unction: 'How generous is Almighty God to man! He makes the five kinds of grain to grow, and creates the finny and feathered tribes, especially for our benefit.' All Mr. Tien's guests applauded this sentiment to the echo; but the twelve-year old son of a Mr. Pao, regardless of seniority, came forward and said: 'You are wrong, my lord. All the living creatures stand in the same category as ourselves, and one is of no greater intrinsic value than another. It is only by reason of size, strength or cunning that some particular species gains the mastery, or that one preys upon another. None of them are produced in order to subserve the uses of others. Man catches and eats those that are fit for food, but how can it be maintained that God created them expressly for man's use? Mosquitoes and gnats suck man's blood, and tigers and wolves devour his flesh; but we do not therefore assert that God created man expressly for mosquitoes and gnats, or to provide food for tigers and wolves." (Giles: Taoist Teaching from the Book of Lieh-Tzŭ, pp. 119, 120).

The second argument of Micius for the benevolence and justice of Heaven is based on the fact that those who practise the doctrine of mutual benevolence and mutual benefit in this life are rewarded by Heaven, while those who act in an opposite way are punished.

順天意者兼相愛交相利必得賞
反天意者別相惡交相賊必得罰

(*Shun t'ien i chê chien hsiang ai chiao hsiang li pi tê shang, fan t'ien i chê pieh hsiang o chiao hsiang tsê pieh tê fa*).

"Again in history we have concrete examples where those who in accord with Heaven's will loved and benefited the people, were rewarded by Heaven, while those who, contrary to God's will, hated and wronged the people, were punished by Heaven. To the former class belong the philosopher kings of the ancient three dynasties, Yao, Shun, Yü, T'ang, Wên and Wu. What did they do? What they did was to practise universal love and avoid partiality. That is to say they did not allow the larger states to attack the smaller ones, the larger families to put the smaller ones into disorder, the strong to threaten the weak, the more numerous to abuse the fewer, the cunning to plan against the simple, the noble to lord it over the humble. In whatever they undertook, they never forgot to benefit heaven, the spiritual beings, and the people."

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> "Heaven gives misfortune to those who kill the innocent. If Heaven did not sincerely love the people, why would it punish the offenders with misfortune?"—Book XXVII.

In this line of argument he raises the old question: Do virtue and happiness always coincide? We know how often it has been debated, as for instance in the old Hebrew poem, the Book of Job.

Even Micius was compelled to admit that it is not always so, and was hard put to it to account for the fact that he himself suffered from illness.

> "Master Micius was ill. Ti Pi came and spoke as follows: 'You, Master, teach that the spirits are wise and can reward good men and punish the bad. Now you are a sage; how can you be ill? I suppose you have done something wrong, or the spirits are not wise.' Micius replied. 'Although I am ill, it does not follow that the spirits are not wise. There are many ways through which people can become ill. Some become ill on account of the cold or hot weather; some become ill on account of overwork. The house has one hundred doors. If you shut only one of them, the thieves can still come in easily.'"—Book XLVIII.

As Liang Chi-tsao points out, it is remarkable that he makes no appeal to a future life. Kant's argument for immortality was based on the fact that in this life virtue and happiness are not always connected.

Another strange omission is that he is silent as to the reward that comes to virtue from the approval of our better self, or what we sometimes call conscience.

The question arises: Did Micius, in keeping with pragmatic thought, postulate the belief in Heaven's will, because it was a useful belief and one that buttressed his utilitarianism, or was he by nature religious, and one who believed that Heaven's will was the ultimate reality? We are inclined to think that he based his belief in Heaven's will on other grounds than those of pragmatic value, and wanted to register a sincere protest against the scholars of the Confucian School who reduced Heaven to an impersonal principle.

We need not dwell long on his belief in the spirits, as it is closely connected with his doctrine of the will of Heaven. He seemed to think that as subordinates to Heaven, they carried out Heaven's will in the dispensing of rewards to the righteous and punishment to the wicked, and that there was a heavenly as well as an earthly heirarchy.

It seems strange that although he was convinced of the existence of spirits, yet he is silent about human

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immortality. In this respect his teaching bears a close resemblance to that of Confucius.

Taking up now the third point of his religious teaching, we find it to be a negation. He denies the existence of fate or destiny 非命 (*fei ming*).

The ordering of all things by Heaven was one of the cardinal teachings of the Confucian School. Carried out to its logical conclusion, it meant that all things were predestinated.

In his arguments against fatalism or determinism he uses the pragmatic method. He applies the three tests: trace it, examine it, use it.

He says,

> "There are some men who hold there is fate. Why do they not try to look into the facts of the wise rulers of the past? When King Cheh (1818-1784 B.C.) had ruined the kingdom, King Tang (1783-1753 B.C.) took it over and restored it to order and prosperity. When King Chou (1154-1123 B.C.) had again brought the kingdom to ruin, King Wu took it over and restored it once more to order and peace. The same kingdom and the same people found peace and prosperity under a Tang and a Wu, and disorder and ruin under a Cheh and a Chou. How can one say that things are predetermined?
>
> "Why not again look into the written records of past rulers? Is there any statement in their laws, . . . penal codes . . . and ordinances . . . to the effect that blessings cannot be asked for and catastrophes cannot be averted, that reverence and piety avail not, and that cruelty is harmless?" —Book XXXV.

The second test can only be applied as far as Fate is regarded as a personified deity.

Here he holds as it has never been seen or heard, therefore it can not be regarded as existent.

But the third test is that of practical consequences. He claims that fatalism must be condemned because it teaches that "men receive honors from the government, not because they deserve them, but because it is predestined that they should receive them; and that punishments too are predetermined by fate and have no relation with the evils men do." Such teaching would naturally result in a state of affairs in which "government officials will steal and rob, soldiers will desert their posts, and rulers will have no one to rely on in time of peril."—Book XXXV.

The doctrine of determinism would discourage industry and encourage idleness and finally is incompatible with efforts to influence the minds of others.

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> "Teaching people to learn, and preaching the doctrine of fatalism, is like telling a man to cover his head and at the same time to uncover it."—Book XLVIII.

As we have already said, Micius was the apostle of the strenuous life and believed in the power of self-determination. His protest was a necessary one, and it would have been well for China if it had been more heeded by his countrymen.

Having attempted to give a summary of the teaching of this ancient philosopher, based on the books which bear his name and on the commentaries of eminent scholars, it only remains to speak briefly of the influence exerted by his School for quite a long period, and then to give some explanation for the subsequent eclipse of his teaching.

According to Hu Shih, Mohism had a wide following for almost two centuries 430-230 B.C. Han Fei (韓非) tells us that the great schools of learning of that period were the Yü (the Confucianists) and the Mohists. The Lü Shih Chun Chiu (呂氏春秋) 235 B.C. tells us that the followers of Confucius and Micius were found in every part of the empire.

Sun I-jang in his appendix to his edition of the Moh Tzŭ gives a list of Mohists whose names were found in the literature of that period, including fifteen disciples of Micius, three Mohists of the third generation, one of the fourth, and thirteen whose lineage is untraceable.

According to Han Fei, the School of Micius, after his death, was divided into three separate branches. It seems to have taken two different directions. On the one hand, it developed a religious organization with the Elder Master or 鉅子 (*chü tzŭ*) as its head who appointed his own successor before his death. On the other hand, there sprang up a School of Scientific and Logical Mohism, which may be called Neo-Mohism (別墨) (*Pieh Moh*).

Space will not permit our saying anything about this development which was occupied with ontological, epistemological and logical speculations.

Dr. Hu Shih in his book, "The Development of the Logical Method in Ancient China," speaks in eulogistic terms of the Neo-Mohists, and refers to them as remarkable scientists, logicians, and metaphysicians.

Books 32–37 were the products of this new School, and as they are entirely different in their nature from the other books, and have no relation to the ethico-religious teaching of Micius, were probably composed a long time after the death of that great teacher.

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Dr. Hu Shih says,

> "Probably Neo-Mohism as a school of scientific investigation and logical inquiry flourished about 325-250 B.C. This is the only school of Chinese thought which has developed a scientific logic with both inductive and deductive methods. It has also advanced a theory of knowledge based on psychological analysis. It continued the pragmatic method of Micius, and developed an experimental method. For we find in the six books referred to, evidences of experiments with concave and convex mirrors, and many formulas of mechanics and the science of light."—Hu Shih: "The Development of the Logical Method in Ancient China," p. 61.

I refer you to his book so that you may judge for yourselves whether this estimate is exaggerated. Personally I am inclined to think that Dr. Hu Shih, with his own wide philosophical knowledge, is inclined to read into the writings of these ancients more than they really contain. Modern scholars sometimes yield to the temptation to transfer mental concepts of modern philosophy and science to the writers of antiquity.

The eclipse of the influence of Mohism on Chinese thought may be accounted for in several ways.

It may be due to the fact that the doctrine of universal love and anti-militarism were incompatible with the needs of the age. As we have already noted, the third century B.C. was one of constant warfare between Contending States, which ended in the triumph of the State of Chin. This philosophy was not found to be practical by those who were striving for military and political domination.

Another reason was the influence of the teaching of Mencius. That sage was scathing in his criticism of the doctrine of universal benevolence, and referred to it as a doctrine that would undermine the foundations of society. He argued, if there was to be this universal love and the removal of all distinctions, then we would have a condition of communism, and the family would cease to be the social unit. If we love other men's wives as our own and other men's children as our own, surely family bonds are immediately dissolved. Mencius came to be regarded as the orthodox interpreter of the teaching of Confucius, and hence any new teaching was looked upon as dangerous and heretical in the extreme.

楊氏爲我是無君也墨氏兼愛
是無父也無父無君是禽獸也

(*Yang shih wei wo shih wu chün yeh. Moh shih chien ai shih wu fu yeh. Wu fu wu chün shih ch'in shou yeh.*)

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> "Yang-Chu emphasized the self, and his doctrine implied there should be no government. Micius emphasized universal benevolence, and his doctrine implied there should be no special affection to a father. If we abolish family affection and government, we shall become like the birds and beasts." —The Works of Mencius, Book III, Chapter IX, Part II.

Later on in the Sung Dynasty Chu Hsi (朱熹) became the orthodox interpreter of the Confucian School, and he too finds nothing good to say for the teaching of Micius.

The striking fact is that after more than two thousand years' neglect, there is now this great revival of interest in the teaching of this old philosopher.

This is due to several reasons. This is a period of revolt against authority and many admire the independence of thought found in this original thinker. Again, pragmatism and utilitarianism are popular forms of philosophy in China at the present time. Furthermore, paradoxical as it may seem, the people of China as a whole are not militaristic, and a philosophy which teaches the folly of war makes a strong appeal. The fact that we have traces of the use of the logical method in the writings of this philosopher is pleasing to those who wish to claim that there was scientific thought in ancient Chinese literature. The seeming resemblance between the ethics of Micius and of Christ makes an appeal to those who would assert that there is nothing new or vital in Christianity.

We may conclude by heartily endorsing Hu Shih's estimate of Micius: "He was one of China's great souls, and as such, is well worthy of our study."

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THE LIFE AND TIMES OF CONFUCIUS

By J. WHITSED DOVEY

At this late day it is difficult to throw any fresh light on a life which has been so closely and critically studied as that of Confucius. The present article and the accompanying illustrations in particular are based on the series of stone tablets at Ch'u-fu in Shantung depicting the principal scenes in the life of Confucius; and the description of the incidents given on each tablet has been compared with the standard authorities on the subject in order to present a fairly complete and ordered story of the life of the Sage.

Some 570 years before the birth of Confucius, Wu Wang the founder of the Chow dynasty had assigned the various states of the empire, which comprised little more than the valley of the Yellow River, to the relatives and adherents of the reigning family. In this way the empire really came to resemble the one united family to which it has so often been likened; but ere long the family bonds became looser and the nominal central government lost all control over the various states. There were in the days of Confucius thirteen principal states and a large number of smaller ones. The rulers of these states, corresponding to the barons in mediæval Europe, quarelled and fought amongst themselves and barely acknowledged allegiance even to the Emperor. Inside each state there existed a similar condition of affairs on a smaller scale, for the powerful hereditary families were continually striving amongst themselves for the reins of power. In the state of Lu in which Confucius was born we find that three such families, the Chi, the Meng and the Shu had reduced the nominal ruler to a condition of virtual dependency. The general condition of the country may be summed up in the words: "In those days there was no king in China, and every prince did what was right in his own eyes."

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In spite of the political disorder a commencement had been made in evolving an educational system and each court had its historians and musicians. Progress had been made too in arts and manufactures and the bronze sacrificial vessels of these early periods show considerable skill in their design and workmanship. Yet the period was one of widespread suffering, for the people as a whole were ground under the heel of the tax-gatherer, were dragged from their fields and set to labour and fight for their rulers in whom they had little interest and from whom they derived no benefit.

The religious consciousness of the times was practically confined to a vague belief in Heaven, as a Supreme Power, worshipped through the Emperor, the Son of Heaven, as advocate for the people; and the worship of ancestors. The latter was the special concern of each family and individual and in addition we find worship of the powers of nature residing in mountains, the soil, woods, streams and the principal grains. The practice of divination by means of the Pa Kwa, marked tortoise shell, etc., was already in vogue and funeral ceremonies had been elaborated till they were a real burden on the survivors and in the case of heads of families or rulers of states they called for both human and animal sacrifice, varying with the dignity of the departed.

According to some genealogical tables the ancestry of Confucius is traced back as far as 2637 B.C. but for our purposes it is sufficient to note that one of his ancestors had been made ruler of the state of Sung, embracing the eastern part of the present province of Honan, in the 11th century B.C. by the second Emperor of the great Chow dynasty. The branch of the family to which Confucius belonged subsequently moved to the state of Lu and here we read of the martial exploits of the father of Confucius. Being a man of exceptional strength and courage he had on one occasion raised and held up the massive porticullis of the city of Peih-yang enabling his fellow-soldiers to make good their escape from the trap which had been laid for them.

The name Confucius, by which the Sage is known throughout Western lands, is the latinised form of "K'ung-fu-tsz," which means literally "K'ung the learned." As we proceed with the story of his life the character and outlook of Confucius will reveal itself and we shall gather some of the salient points of his teachings which have made so profound an impression on the minds

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of succeeding generations of Chinese. It is not our purpose to discuss at length the philosophy he formulated but rather to present some of the outstanding incidents of a life which has appealed so strongly to the imagination of his fellow-countrymen.

The father of Confucius, Shu Liang Ho, whose personal qualities we have already noted had married when young but his wife brought him only daughters—to the number of nine in succession—and he still waited for a son. Being now 70 years of age the old soldier sought a secondary wife from the Yen family, marrying the youngest daughter. The great disparity in age made it very doubtful whether the long desired son would yet be given to him and according to the legends either he or she or both of them ascended Mt. Nie K'iu to pray for the boon and when this was obtained the fact was commemorated in the names K'iu and Chung Nie which were given to the boy. (FIG. 1).

One legend relates that as she ascended the mountain the leaves of all the trees and plants stood erect and drooped downwards on her return. That night a spirit appeared to her saying "You shall have a son, a sage, and must bring him forth in a hollow mulberry tree." When she asked her husband if there was such a thing in the neighbourhood he told her of a cave of that name not far away and here in the following year Confucius was born, a spring breaking out for his bath and dying away immediately.

Shortly before the birth of Confucius one of the supernatural "lin" which are believed only to appear on the advent of a sage was found outside the father's house in the town of Tsou. The creature was covered with scales like a dragon and from its mouth it brought forth an inscribed tablet of precious stone, which read "The son of water will appear. He is to supersede the declining Chow dynasty, and be a throneless King." This tablet it presented to his mother who tied a piece of embroidered ribbon to its horn, kept it for two nights and then set it free.

On the 21st day of the 11th month of the 22nd year of the reign of Duke Hsiang of Lu, or in 551 B.C. of our chronology, Confucius was born. On the night when his birth took place two dragons were circling round to ward off evil influences and five old men, the spirits of the five planets, came from heaven to the courtyard of his father's house.

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At the time of his birth a chorus of song was heard in the sky "Heaven is moved by the troubles on earth, hence the enlightened son is sent into the world." The child was of an extraordinary appearance we are told, with a mouth like the sea, lips like an ox and a back like a dragon. On the top of his head was an unusual protuberance, which together with the legends concerning his mother's prayer at Mt. Nie K'iu led to his being given the "personal" name of K'iu (lit. a mound).

His father died when Confucius was three years old and according to some accounts his mother married again. While but a child of five or six he used to play with sacrificial vessels, spreading them out in imitation of the important festivals when the ruler sacrified in the ancestral temple. He also amused himself by imitating the ceremonial postures used on such occasions. The tablet states that this very unusual trait was due to his Heaven-conferred nature which caused him to know intuitively what was right and proper in such things. His example soon influenced other children, till this little group of ritualists became the talk of the whole countryside. Thus early he began his career as a teacher. According to tradition he was sent at the age of seven to the school kept by a Mr. Yen P'ing Chung.

At the age of nineteen he married, his wife coming from the Ping Kuan family in the neighbouring state of Sung. About this time he received his first official appointment being made keeper of the stores of grain for the Chi family. Although of royal blood he was probably prompted by poverty to accept this rather lowly office. The following year he was put in charge of the public lands and herds. (FIG. 2).

Mencius in commenting on these appointments says that while the superior man may at times be compelled to accept such appointments through poverty, yet he should be content with positions that are but poorly paid and aim at nothing but absolute rectitude in the discharge of his duties. According to him, Confucius said that as keeper of the stores of grain, "My calculations must all be right, that is all I have to care about"; and later as keeper of the public lands and herds, he said "The oxen and the sheep must be fat and strong and superior, that is all I have to care about."

When he was in his 24th year his mother died. Confucius buried her alongside his father and then as was customary retired from office for 27 months to mourn.

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FIG. 1.



FIG. 2.



FIG. 3.

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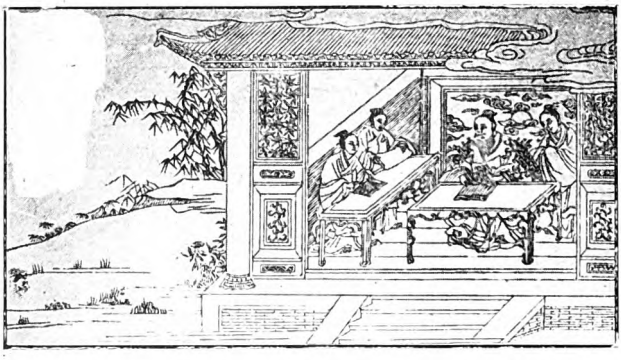


FIG. 4.

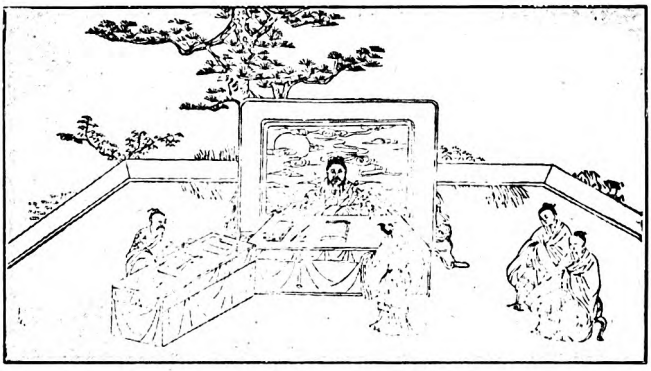


FIG. 5.



FIG. 6.

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When Confucius was 29 years old we read that he studied the lute (Ch'in) under a noted musician named Hsiang. On one occasion he kept to one lesson for ten days without attempting to pass on. When it was suggested that he should go on to the next, he replied: "But I cannot find out the meaning of this one." After a while he was again urged to proceed and gave the same reply. A third time he was asked and replied: "I must find out who composed this tune." He then sat thinking deeply, looking straight before him. At last he exclaimed: "I know the man: his face is black, he is of great height and his sight can reach out to the very ocean. The only man who could compose such a tune is Duke Voong." When Hsiang heard this he rose from his seat, fell down on his knees and exclaimed, "you are indeed a Sage, it was truly Duke Voong's tune."

It has been said that a love of music was the only accomplishment which Confucius possessed and this he studied less as an accomplishment than as a necessary part of education. "It is by the odes that the mind is aroused" he said; "It is by the rules of propriety that character is established and it is music which completes the edifice."

The enthusiasm which Confucius manifested in learning all that was possible regarding the ancient rules of propriety was demonstrated on a certain occasion when he was present at the sacrifices in the Grand Temple. His persistence at length provoked the comment from one of the attendants, "Who will say that the son of Tsou knows the rules of propriety? He has come to the Grand Temple and enquires about everything."

It is at this period of his life that his famous meeting with Lao Tzu, the founder of Taoism, took place at the court of Chow in the present province of Honan. His desire was to make enquiries regarding ancient ritual and music and it is recorded that he was profoundly impressed by what he saw of the services at the Imperial Temple.

While on this visit he made enquiries of a certain teacher, Ch'ang Huang, regarding the principles of music. After he had gone Ch'ang Huang exclaimed to a friend, "Surely Confucius has all the marks of a sage: river eyes, dragon forehead, long arms, a back like a tortoise, and an unusual stature. His profound knowledge of the ancient writings, his humility, his wide knowledge and good memory all fit him for such an office."

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The friend replied: "What then should a sage do?" "The doctrines laid down by the monarchs Yao, Shun, Voong and Woo have declined and are forgotten. The rules of propriety and music are unheeded and incomplete. A Sage is needed to continue and complete the course" replied Ch'ang Huang. When Confucius heard of this conversation he said "How can I qualify for such work. I have only a mere liking for propriety and music." (FIG. 3).

From his 22nd year Confucius began to attract a group of earnest enquirers, who dissatisfied with the prevailing practices, aspired to an understanding of the ancient doctrines of propriety. While Confucius made no charge, his pecuniary position was such that he was glad to accept whatever presents his disciples could afford. He never refused to give instruction if a student was too poor to pay anything, the one condition he required being a receptive eager mind. "I do not open up the truth" said he "to one who is not eager to get knowledge nor help any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson." It is said that his band of disciples grew till it numbered some three thousand, with an inner circle of seventy-two.

When Confucius was visiting a certain temple his attention was drawn to a swinging vessel leaning over to one side, "I have heard" said he "that an empty vessel is always leaning and may be set upright by putting something right in the middle. But beware of putting too much for then the vessel will surely be upset. This is a good lesson for a ruler to learn."

He then asked his disciples to put his words to the test by pouring water into it by degrees, and it proved the fact. He then gave a sigh and said "This is true with anything on earth, too much will surely upset." The disciple Tzu Lu asked him how such disorder could be best avoided. "Be respectful and humble" said the teacher "and this fault will be remedied."

In his 42nd year Confucius retired from office, his native state of Lu having fallen into disorder. The rightful heir had been deposed and the country was distracted by party factions. This retirement however, which lasted for fifteen years, gave him opportunity to pursue his studies in the ancient poetry, history, ritual and music of the country. His band of disciples grew steadily in number and legendary writers state that

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Confucius used his disciples in digesting the results of his studies. It is possible that some of the writings which have made Confucius famous were completed during this period, though the majority probably belong to the later years of his life.

The literature of China goes back long before the days of Confucius and his genius lay in gathering together, revising and editing the ancient records and making them available for his own generation and posterity in a clear and compact form. Amongst his most famous works were the Book of Odes, a selection of national ballads which throws much light on the conditions of the country in those days; the Book of History, a collection of ancient records; the Canon of Changes, a book of divination; and the Spring and Autumn Annals. The last named was his only original work and sets forth the history of his own native state of Lu.

The Book of Changes is founded on the Yi Ching, an enigmatical work on the "Pa Kwa" or eight diagrams, amplified into sixty-four double diagrams. This book which treats of the heavenly bodies, tells one's fortune and forecasts the future, also interprets the Seal characters and explains their meaning in connection with the celestial phenomena and diagrams. The subject is one that had a peculiar fascination for Confucius for we are told that the leather strings with which his volume was bound were broken three times on account of his frequent reference to the book. He even said that if some years could be added to his life he would give fifty to the study of the Yi and then he might come to be without great faults. Confucius edited and tried to rationalise these mystic diagrams which date from some six hundred years before his time, but neither he nor any one else has succeeded in giving them much practical value. (FIG. 4).

While still a young man, Confucius had studied archery in which he attained considerable proficiency. As a true sportsman it is said he always gave his bird its chance, only shooting it on the wing. Once he attended a village archery contest. Looking on, he said with a sigh, "To order oneself before engaging in any work, and to guard against departing from the correct course; how can such attainments be acquired by one who is unworthy? This is a quality which is only found in a truly worthy man." Hence the verse in the Book of Odes, "If the bull's eye thou shouldest hit, the rank of nobility thou shalt get."

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One of the most conspicuous causes of the disordered condition of the state of Lu was an officer named Yang Ho. On one occasion he desired to see Confucius, but Confucius would not go to see him. On hearing this he sent a present of a pig to Confucius, who having chosen a time when he knew Yang Ho was not at home, went to pay his respects for the gift. He met him, however, on the way. "Come let me speak with you," said Yang Ho. "Can he be called benevolent who keeps his ability in his bosom and leaves his country to confusion?" "No," replied Confucius. "Can he be called wise who is anxious to be engaged in public employ, and yet is constantly losing the opportunity of being so" Confucius again replied, "No." Yang Ho continued, "The days and months are passing away, the years do not wait for us." "Right," said Confucius, "I will go into office."

The tyranny under which the people suffered is illustrated by an incident which occurred while Confucius was passing by Mt. T'ai Shan on his way to the neighbouring state of Ch'i. By the side of the road was a woman weeping and wailing by a grave. Confucius lent forward in his carriage and after listening for some time sent his disciple Tzu Lu to enquire the cause of her grief. She replied that her father-in-law, her husband and now her son had all been killed in succession by a tiger. "Then why do you not move somewhere else since this place is so dangerous?" "No," said the woman, "There is no oppressive government here." When Confucius was told of this he turned to his disciples and said "Remember this, my children, oppressive government is worse than a tiger."

When Confucius arrived at the court of Ch'i, the ruler, Duke Ching, treated him with a considerable amount of honour. He declined to proceed ahead of Confucius, but the latter drew back and insisted that the Duke should go first. The Duke declined again and again and then said in the hearing of his court, "I considered it a great honour to have you as my guest. Your drawing back indicates that you wish to break off our intercourse. Why should you wish to do this, I have not committed any fault?"

"Your manner of treating an officer of another state is much appreciated by me," said Confucius, "but as I am only one of the common people, I dare not precede a ruler of your rank. Even although you wish me to do so, I cannot commit such a breach of etiquette."

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FIG. 7.

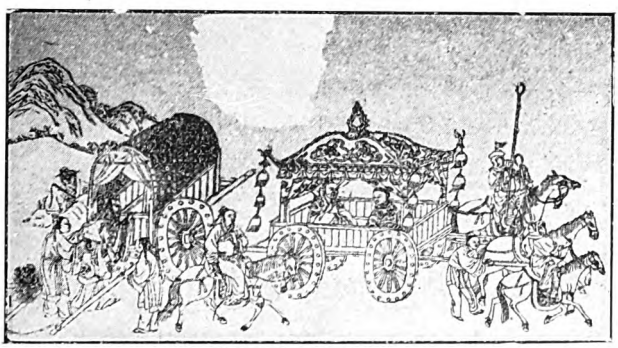


FIG. 8.

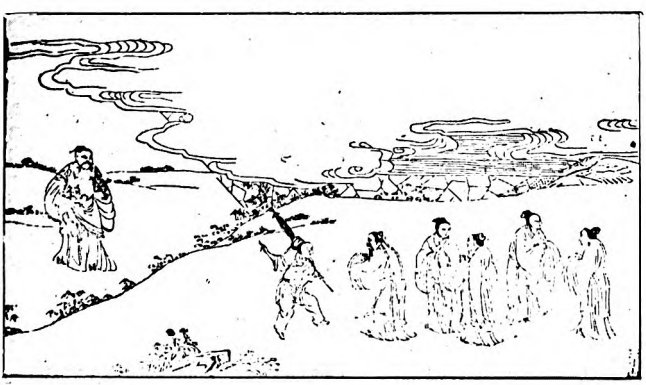


FIG. 9.

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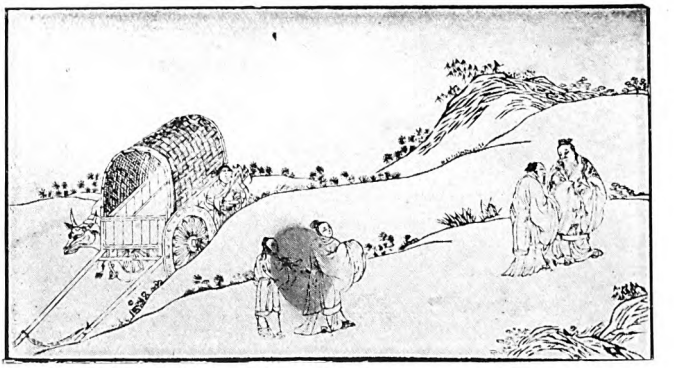


FIG. 10.



FIG. 11.

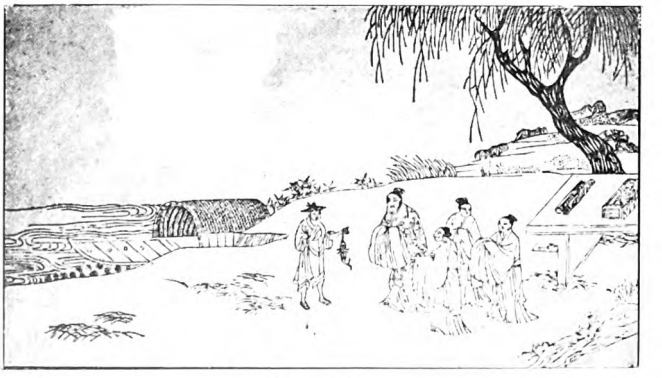


FIG. 12.

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Although in somewhat straightened circumstances himself, Confucius made it a rule to share the presents he received with those of his disciples who were no better off than himself. On a certain occasion a member of the Chi family named Huan gave him 1,000 cups of rice as a present. He gladly accepted the present and distributed it amongst his disciples.

Tzu Kung remonstrated with his master, saying, "This present was sent you because you are poor, but you have given it away, instead of keeping it as Mr. Huan desired." Confucius replied "The fact that I accepted his present shews my appreciation of his action, but is it not better to let several hundred people benefit than only one?"

A native of Lu, named Chu Pei, who had been a disciple of Confucius at one time to study propriety, called one day to see his old teacher but Confucius refused to see him, pleading that he was sick. As soon as the messenger had gone with his message, Confucius took his lute and sang to it in order to let Chu Pei know that he declined to see him because he disapproved of his conduct and not because he was unwell.

One day Confucius was sitting with four of his disciples, Tzu Lu, Tseng Shih, Yan Yu and Kung-hsi Hwa and invited each in turn to state their ambitions. The first three expressed their desires for appointments in the service of the state and how they would make it rich and strong. Turning to the fourth, Confucius said, "and how about yours, Tien." "Ah, my wishes are very different" replied the disciple. "My desire is to enjoy the breeze in the spring and to wash in the Yi stream." The latter refers to a ceremonial purification in a stream to the south of the city of Lu, recorded to have had a warm spring in it. After hearing all their wishes, Confucius sighed and said "I give my approval to the last." (FIG. 5).

Confucius had a son named Po Yü, or Carp, on account of the reigning duke having sent a present of a Carp when the boy was born. Very few references to his son occur in the life of Confucius, but on one occasion an inquisitive disciple asked Po Yü, "Have you had any lessons from your father different to those he has taught us?" "No," Po Yü replied, "but he was once standing alone and as I hastened across the hall he asked, 'Have you learnt the Odes?' 'Not yet,' I replied, whereupon he continued, 'If you do not learn the Odes you will not be fit to converse with.' I then set myself to study the

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Odes. Again a little later as my father was standing alone he asked me, 'Have you learnt the Rules of Propriety?' 'Not yet,' I replied, whereupon he added, 'If you do not learn the Rules of Propriety your character cannot be established.' I then retired and studied the Rules of Propriety."

When the disciple heard this he exclaimed, "I asked one thing and I have learnt three. I have learnt about the Odes. I have learnt about the Rules of Propriety, and I have learnt that the superior man maintains a distant reserve towards his son."

In common with the age in which he lived and succeeding generations, Confucius shared the animistic belief that natural objects are the abode of living spirits. While a well was being dug for Mr. Chi Huan a peculiar stone was discovered shaped like an animal. A servant was sent with it to Confucius to enquire what it was. When he saw it Confucius declared, "Everything on earth has its own distinctive spirit. This is a spirit of the earth shaped like a sheep with a large head."

After his long retirement we find Confucius at the age of fifty again in official life as governor of the town of Chung Doo in the state of Lu. He now had an opportunity of putting his theories of government to the test and in a year had caused a marvellous transformation. He enacted laws providing that the living should be properly cared for and the funeral rites for the dead properly observed; that the old and young should eat at separate tables; and that the strong and the weak should each have their responsibilities.

Under his rule men and women walked on opposite sides of the road; things dropped on the road were not picked up by passers by; no faked carvings were offered for sale and goods were sold at fixed prices. He ordained that inner coffins were to be 4 inches in thickness and outer ones 5 inches. Graves were to be made on the sides of the hills and thus the old method of raising a mound and planting trees around it became unnecessary. So remarkable was the change under his rule, that the rulers of all the neighbouring states felt constrained to follow his methods.

From governor of Chung Doo, Confucius was speedily promoted, first to a position as superintendent of Works and then as Minister of Crime. According to his chroniclers the effect of this appointment was that there ceased to be any crime. Nevertheless we read of a few incidents

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in his career as Chief Justice. Once a father brought a refractory son before him for a crime involving the death penalty. Confucius put both father and son in prison and subsequently released both. When the ruler remonstrated he replied, "When superiors fail in their duty and yet propose to have their inferiors put to death, it is not right. This father has not taught his son to be filial."

In his 56th year we are told he was promoted to the highest office of his state, next to the prince, and a few days later ordered a rebellious officer named Shao Ching Mou to be executed in his presence. When his disciple Tzu Lu took him to task for executing so notable a man, Confucius replied "Besides robbery, there are five great evils,—a wicked and treacherous disposition; bad behaviour coupled with a fiery temper; lying and exaggeration in speech; using foolish words and treasuring them in mind; and assuming virtues one does not possess. A man having any one of the above vices deserves to be killed. Now as Shao Ching Mou possessed them all, his sentence was quite just."

One day as Confucius was seated beside the Duke of Lu, the latter offered him a peach and some rice. Confucius took the rice first and then the peach, whereat all the attendants smiled. The duke explained that it was correct to eat the peach before the rice. "I know that," replied Confucius, "but rice is first amongst the five grains and serves as a dish amongst the offerings in the Ancestral Temples. There are six kinds of fruits and the peach is of the lowest rank. It is seldom used in sacrifice. I have heard that a gentleman should take a cheaper kind of food before a dearer one and it is improper to take the dearest food first. I dare not therefore follow the custom of taking the dearer before the cheaper kind of food."

Amongst other personal characteristics we are told that he would never eat anything that was not properly cut up or accompanied by the proper kind of sauce. He insisted that there must always be ginger on the table and while abstemious in his eating of meat and rice, he fixed no limit to the amount of wine he permitted himself, though we are assured he never allowed himself to be confused by it. He would not sit down if his mat were not straight and in his actions as well as his words he avoided all appearance of haste.

Under the guidance of Confucius the little state of Lu grew apace in wealth and prosperity and the neigh-

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bouring states began to be alarmed. The ruler of Ch'i in particular feared that Lu would soon become a dangerous neighbour and seriously considered making a surrender of territory to propitiate the rising state. One of his ministers suggested, however, that they should first endeavour to weaken the influence of Confucius with his prince and so a present of 80 beautiful girls accomplished in music and dancing was sent with 120 thoroughbred horses to the Duke of Lu. At first they were lodged outside the city but when the Duke went to look at them privately he was captivated, swallowed the bait and speedily forgot Confucius and his doctrines. For three days the Duke gave no audience to his ministers and Confucius was urged to leave. The latter was loth to break with his ruler, however, and waited on in the hope that the occasion of the great spring sacrifices to Heaven would recall the Duke to a sense of his duties. But when the ceremonies were hurried through and portions of the offerings were not sent round to the ministers as usual, Confucius felt it was time to go and regretfully took his departure hoping against hope that the ruler would send a messenger to recall him. (FIG. 6).

A disciple of Confucius, Tzu Kao by name, was once criminal judge in the state of Wei. On a certain occasion he was compelled to follow ancient custom in cutting off the feet of a criminal. Shortly after the state was troubled by rebellions and on one occasion the cripple saved his judge's life when he was fleeing. He used to watch by the door of Mr. Kao's house and when the latter, surprised at the cripple's conduct, asked him why he did so, he replied, "My feet were cut off because I committed a crime. I know you did your best to save me from this punishment when I was tried. I also know how troubled you looked when sentence was pronounced. That is why I am grateful to you."

When Confucius heard of this, he said, "Very good, a true judge indeed! He can treat the people with justice. Benevolence wins the people's goodwill, while cruelty brings resentment. Justice serves to balance the two extremes." (FIG. 7).

Leaving his native state of Lu, Confucius went to Wei where he was assigned an income of 60,000 measures of grain by the reigning Duke Ling. The latter, however, was a worthless dissipated character with no real regard for the Sage and his consort Nan-tsze was notorious for her intrigues and debaucheries. On one occasion Nan-tsze

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begged an interview with the Sage which he at first refused. When the request was repeated, however, he went and on being introduced into her presence, found her concealed behind a screen in strict accordance with etiquette. After the usual formalities they engaged in conversation; but the whole incident, and the apparent want of discretion on the part of Confucius, seriously perturbed his principal disciple Tzu Lu. His master's emphatic reply, "Wherein I have done improperly, may Heaven reject me, may Heaven reject me," rather suggests that Confucius had a certain measure of doubt in his own mind as to the wisdom of his action.

Shortly after this, the Duke rode through the streets of the capital in the same carriage with Nan-tsze and bade Confucius follow him in another. He may have intended to honour the Sage but the people saw the incongruity and jeeringly remarked, "Lust in front, Virtue behind." This was too much for Confucius who immediately took his departure, remarking "I have not seen one who loves virtue as he loves beauty." (FIG. 8).

Leaving Wei after the above incidents Confucius betook himself to the state of Ch'in (in present province of Honan). On the way as he approached the borders of Sung, he stopped under the shade of a large tree to practise ceremonies with his disciples. A certain officer of Sung named Huan T'ui hearing of it sent a band of men to pull down the tree and kill the Sage if they could get hold of him. The disciples were greatly alarmed and something like a panic resulted, but Confucius observed "Since Heaven produced the virtue that is in me, what harm can Huan T'ui do to me?"

After the escape from the attack planned by Huan T'ui Confucius and his disciples made their way westward and arrived at the city of Ch'ing, but somehow they had become separated on the way. His disciples arrived first and Tzu Kung looking for his master eventually got news of him from a native. "There is a man," said the latter, " standing at the East Gate with a forehead like Yao (an ancient monarch), a neck like Kao Yao (a high officer of the old emperor Yao), his shoulders are like those of Tzu Ch'an (the chief officer of the state) and his height is about three inches shorter than Yao. He was wandering to and fro like a dog that has lost his master." Tzu Kung recognised Confucius at once from the description and when he found him, repeated the description to the great amusement of his master. "They may be right

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about my appearance," said Confucius, "but to say I was like a dog that has lost his master, is it really so, is it really so?" (FIG. 9).

The outstanding character amongst the immediate disciples of Confucius was Tzu Lu, a man of impulsive temperament who often rebuked his Master and was in turn rebuked by him. Nevertheless there was a strong sympathy between the two men. When Tzu Lu was governor of the district of P'u in the state of Wei, Confucius praised his achievements thrice when he crossed the border. "How do you know that they are good since you have not seen them," asked Tzu Kung another disciple?

"Well" said Confucius "When I came to the border I saw that the fields had improved, the grass and weeds were removed and the ditches were in good order. From this I know that he can treat his subjects with honesty and respect, so that they are willing to work hard for the public welfare. When I entered the city I saw that the walls were strong and the trees were growing luxuriantly. From this I judge that he can treat his subjects kindly and justly so that they have no inclination to be lazy. When I came to his court, everything I saw was in good order and those who are under him obeyed his orders. From this I judge that he has done well in his administration. You may judge of his efficiency from my having praised him thrice." (FIG. 10).

Confucius continued his wanderings from state to state finding the disturbed conditions of the times a very unfavourable soil in which to implant his doctrines. He was now 60 years old but still maintained a steady confidence in himself and his mission. Many, however, who like Confucius hoped for a better day to dawn upon the distracted land, in their disappointment at the prevailing conditions, had retired from the world and were living hermit lives.

On one occasion Confucius and his disciples came to a river and as there was no bridge, he sent one of his disciples to enquire the whereabouts of a ford from two hermits who were working in a neighbouring field. The latter recognising Confucius refused to give the information desired, but instead one of them advised the disciple to leave his vain pursuit, saying, "Disorder, like a swelling flood, spreads over the whole empire and who is he that will effect any reform at your suggestion? Rather than follow one who merely withdraws from this court

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to that court, had you not better follow those who like ourselves have withdrawn from the world altogether." When these words were repeated to Confucius he said, "It is impossible to associate with birds and beasts as if they were the same as ourselves. If I associate not with these people, with mankind, with whom shall I associate?" (FIG. 11).

The Duke of Woo was resting in his palace one day when a red bird appeared holding in its beak a bamboo tablet bearing golden characters, the meaning of which no one could decipher. The Duke sent for Confucius who declared it to be an efficacious medical recipe formerly used by the Emperor Yu. The latter had placed the prescription in a stone casket and buried it in a famous mountain. "Heaven," continued Confucius, "has conferred a great honour upon you in presenting you with this recipe through the agency of the red bird."

While travelling in the State of Ch'u Confucius once received a present of a fish though at first he refused to take it. If you do not take it said the fisherman I shall only have to throw it away as it will not keep in this hot weather. Accordingly Confucius accepted it and after thanking the fisherman ordered his disciples to prepare to offer it in sacrifice before the ancestral tablets before it was shared amongst his company. "Why should you offer such a gift in sacrifice, a thing which the fisherman was on the point of throwing away," they asked? Confucius replied, "I have heard that a kind-hearted man gives to others what he does not want himself rather than allow it to decay and become useless. Since I accepted his gift, how can I neglect to offer it in sacrifice before it is shared amongst us." (FIG. 12).

On one occasion Yen Yuan, the favourite disciple, asked his master the meaning of Virtue. The Sage replied "Perfect Virtue is to deny oneself and do that which is right and proper. If a man can for but one day deny himself and maintain propriety, everybody will acclaim him as having attained perfect Virtue. For does Virtue depend upon what a man is in himself or does it arise from his relationship to others?" "I beg to enquire how one may grow in Virtue," said Yen Yuan. Confucius replied "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak nothing that is contrary to propriety and do nothing that is contrary to propriety." Yen Yuan answered, "Though I am not clever or persevering I will make it my business to heed this lesson."

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A character such as Confucius, which in later years made such a strong appeal to the imagination of his countrymen was bound in the course of time to be enveloped in a mass of legends and traditions and it is not easy to separate the authentic from the legendary. The following incident probably belongs to the latter class:

In the court of Ch'i one day there perched a one-footed bird spreading its wings and hopping about. The Duke of Ch'i was much surprised at this and sent to ask Confucius about it. Confucius said, "That is called a Siang Yang bird, which appears only on the eve of heavy rains. Once I saw a number of boys hopping on one foot and singing, "Great rain will come, Siang Yang is hopping." "Now," he continued, "as that bird has appeared in Ch'i, it is an omen of rain." Accordingly he instructed the people to prepare ditches and repair the dykes. A little while after very heavy rains came which spread to all the neighbouring states causing great damage and loss to the people. Only Ch'i was saved from this disaster by its preparations.

Although Confucius himself met with many rebuffs, he had the satisfaction towards the close of his life of seeing many of his disciples occupying positions of influence in the various states. When one of them, Tzu Kung, came to take leave of his master upon his appointment as governor of Sin Yang, Confucius said to him, "Beware, beware. Do not disturb your people at the seasons for the crops. Do not deprive others of their possessions. Do not become proud. Do not indulge in cruelty and robbery. Be just in your treatment of your officers. Be honest in money matters. Justice and honesty: keep them always in mind. When you are talking about the goodness of others, speak as if it were a virtue of yours also; and when you are talking about the faults of others, tell of them as if you had the same. A man of virtue should neither do nor say anything rashly."

In the 71st year of the life of the Sage, a woodcutter captured a strange one-horned animal and took it to the Duke of Lu who was on a hunting excursion in the neighbourhood. No one could tell what the strange animal was and Confucius was called in to have a look at it. He at once declared it to be a "lin" (or Unicorn) and recognised it as the same that had appeared to his mother before his birth, for it still bore attached to its horn the piece of ribbon which his mother had torn from her girdle.

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Confucius was profoundly moved at the sight of the animal, which he knew predicted his early decease, and exclaimed. "For whom have you come? For whom have you come?" And bursting into tears, he added, "Alas, alas, the course of my doctrines is run."

In spite of the pessimism related above Confucius had much to encourage him as he thought on the future prospects of his doctrines. Once when his disciples had been grieving at their master's fall from power a visitor had exclaimed, "My friends, why are you distressed at your master's loss of power? The empire has been long waiting for the principles of truth and right. Heaven is going to use your master as a bell with a wooden clapper."

One day Confucius heaved a sigh and his grandson who was nearby bowed twice before him and said, "Do you fear that your grandson has not acquired sufficient virtue and that he will leave a stain on his grandfather's memory? Or do you fear that your doctrines will not compare with those of the great emperors Yao and Shun?"

Confucius replied, "How can you, a boy, know what my thoughts are?" His grandson answered, "Formerly I heard you say that a son should be called unfilial if he refused to take upon his shoulders the burden of wood which his father had chopped down from the trees. I have always been careful to follow your doctrines, lest I should thus fail." Confucius replied with a smile, "Yes, you are right. I shall have no fear about the future of my doctrines. Since you continue in my steps my doctrines will certainly become known throughout the world."

Feeling that his work had been accomplished and that the time had come for him to join his fathers, Confucius knelt facing the northern star to announce the completion of his mission. Suddenly a red rainbow was seen coming down from the sky and, touching the spot where Confucius was kneeling, it presented him with a yellow gem bearing mystic characters.

One morning in the spring of the year 478 B.C. his disciples found Confucius walking to the door saying to himself,

> "Down falls the T'ai Shan mountain;
> The wood of which the strong beam is made will rot,
> And the able philosopher must soon pass away."

When Tzu Kung heard this he said, "If the T'ai Shan mountain falls, what shall I worship? If the strong

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beam rots, what shall I lean upon? If the able philosopher dies, whom shall I follow? The master, I fear, is going to be ill." After a week's illness Confucius died on the 11th day of the 4th month at the age of 73.

Thus passed away the great philosopher of China. He was buried near the river Sze at Ch'u-fu in modern Shantung with great pomp, and to shew their love and appreciation the principal disciples continued by his grave for three years, mourning for him as a father.

At the close of the mourning period of three years, in which we are told the disciples were joined by many of the inhabitants of Lu till more than one hundred houses were built beside the grave, the time came for the disciples to disperse. They joined hands round the grave for the last time and we are told that they wailed so much that they all lost their voices. Tzu Kung, who had acted as master of ceremonies during the three years, felt that even this homage fell short of what was due his master and continued for a further three years mourning by the grave.

"I have had heaven above me all my life," said he, "but I do not know its height, and the earth beneath my feet, but I do not know its thickness. In serving Confucius, I am like a thirsty man, who goes with his pitcher to the river and there drinks his fill, without knowing the river's depth."

As soon as he heard of the death of the Sage, the Duke of Lu ordered a temple to be erected in his honour and appointed 100 attendants to look after it, special sacrifices being offered at the four seasons of the year. From that day to this, save for the brief reactionary period under Ch'in Shih Huang, the name and teachings of Confucius have been honoured by his countrymen.

After the several states were welded into a compact empire, many of the rulers of China came to visit his grave and offer sacrifice in his temple. One of the foremost of these was Emperor Kao, the founder of the Han dynasty, who passing through Lu offered an ox, a sheep and a hog as sacrifice and visited the grave, thereby setting the Imperial approval upon the authority of one whose teachings and influence had been so bitterly assailed by the previous ruler of the Ch'in dynasty.

In the year A.D. 57 it was enacted that Confucius should be worshipped in the colleges of the various states of the empire and in the 7th century the practice of erecting temples in his honour in connection with the

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examination halls of the country became common. Amongst the rulers who have honoured his shrine at Ch'u-fu was the Emperor Chin of the Sung dynasty, who not only worshipped in the temple and before the grave with particularly elaborate ritual, but ordered his attendants to make offerings before the tablets of each of his seventy-two principal disciples. After his visit he issued an edict that all the special sacrificial vessels he had used should remain in the temple and that on Confucius should be conferred the title:

"The Greatest Sage, King of Philosophy."

The present temple buildings at Ch'u-fu only date back to the 15th century, but practically every large city in the land has its temple in his honour where the Spring and Autumn Sacrifices are carried out by the local officials.

In the popular mind the present inrush of Western ideas may have temporarily eclipsed his influence, but in moulding the lives of his countrymen all down the years how true are the words which have often been on the lips of his worshippers:

"Confucius, Confucius, how great is Confucius,
Before Confucius there was no Confucius,
After Confucius there has been no Confucius,
Confucius, Confucius, how great is Confucius."

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THE SPRINGS OF TSINANFU

By GEORGE B. BARBOUR

(Professor of Geology, Yenching University, Peking.)

The capital city of Shantung owes its situation to the springs for which it is famed throughout North China. In the days before the Yellow River held its present course within two miles of the city, the economic importance of such a supply must have been even greater than it is to-day. As it is, the low-lying edge of the plain watered by the overflow of these springs is one of the few spots in North China where rice is cultivated.[1] In a region frequently tormented with drought, it is easy to see how such an abundant flow has, during the centuries since the earliest settlement of the district, acquired a supernatural reputation, and has been an object of superstitious reverence.

The Springs of Tsinanfu have an interesting geological basis and are sufficiently unusual to merit description.

Historical.—Writing of the historical background of Tsinanfu, Parker[2] notes that "tradition says that more than 4,100 years ago the famous Emperor Shun ploughed over a part of the area that is now within the Chinese city. A little later the Kingdom of T'an was established within the environs of the present city. . . . About 25 miles East of T'an in ancient times there was another small kingdom called Tsinan. In the fourth century A.D. the capital of the kingdom was, for some unknown reason, moved to the present site of Tsinan."

Tsinan is built on the lower slope of the northern margin of the Taishan massif just where the limestone spurs plunge under the alluvial plain of the Huang-Ho.

[1] Another such natural garden lies near the Thousand Springs just North of Tingchow on the Peking–Hankow railway line where rice could be seen growing during the period of the 1920–1921 famine.

[2] Parker, *Social Glimpses of Tsinan*, Cheeloo Magazine, Tsinanfu, 1924.

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The highest point of the city wall (built in A.D. 1371) is about 120 feet above the plain.

The Springs.—The "72 springs" all rise through the sloping ground enclosed by this wall, and the water is guided back and forth across the city in open channels until most of it finds its way, through the lake or directly, into the Hsiao Hsing Ho—a canalized stream that has served as a waterway for much of the commerce upon which the trade of Tsinan has built up.

Though popular report gives the number of the springs as 72, it is a mistake to think of the entire flow as limited to the more spectacular gushers which are to be seen welling up in the center of pools all over the city. At a great number of other points bubbles can be seen rising, and careful observation at these places often shows the sand at the bottom in constant agitation from below. It is also not improbable that the mouths of the underground flow change in importance from time to time, those at higher levels or, possibly, those more distant from the source, flowing less strongly as others develop larger mouths and handle more water at their expense.

No reliable estimate of the total quantity of water involved is in existence. In 1920 Mr. Oliver J. Todd measured the water rising from the three main springs, which, with their tributaries, feed the stream flowing past the electric light station. The discharge as calculated from the readings of a Price Current-metre was at the rate of 70 second-feet; allowing for the seasonal variation Mr. Todd estimates that the discharge throughout the year must average 60 second-feet.

Temperature.—The reports of variation in temperature are due mainly to the contrast with the temperature of the surrounding atmosphere at different seasons of the year, and in part perhaps to the personal factor of the observers. In mid-winter the pools appear to "steam" with the rising vapor, while in summer children spend half their days bathing in the "ice-cold" water. A recent determination made with the assistance of Doctors Wright and Adolph of Shantung Christian College gave a reading of 60.5° F. (15.3° C.) as the temperature of the water rising in the Pa Tu Ch'uan.[3] It being early March,

[3] Dr. Wright has kindly permitted me to use a photograph recently taken of Pao Tu Ch'uan. (*See* Fig. 1).

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water which had flowed above ground for some distance exposed to an atmosphere of 45° F. was found to be nearly a degree colder, 59.7 F. (15.4° C.). It is of interest to note that these values are within three and a half degrees of the average atmospheric temperature of the region throughout the year, which Parker records as 57° F. Their temperature thus comes close to bed-rock temperature, appearing colder than the air in summer and hotter in winter.

Analysis.—The water from the same Spring has been analysed by Professor W. H. Adolph in the Department of Chemistry, Shantung Christian College. The analysis which he has kindly permitted me to print below shows that the "softness" with which the spring water is credited, is only such by comparison with the water for the surface wells.

Total solids	251 parts per million
Silica	4
Calcium carbonate	108
Iron and alumina	35
Magnesium carbonate	3
Calcium sulphate	21
Magnesium sulphate	2
Sodium chloride	17
Temporary hardness	110
Permanent hardness	64

These values are very similar to those obtained in deep-wells put down locally. The water is in no sense abnormal in composition.

Source.—The ultimate source of supply is, of course, rain-water which has sunk into the ground at higher levels. Parker gives the average rainfall of the district as 20 inches, concentrated mainly in July and August. In other countries 20″ is regarded as the limit between humid and semi-arid regions. The force with which the springs well up points to a generally southern direction for the source of so large a supply. In other directions the ground falls away too much to give the "head" needed to produce such pressure. v. Richthoven[4] explains the springs as due to the porosity of the loess soil which lies like a veneer over the bed-rock. Water falling on the higher mountain slopes filters down to the base of the loess till it collects in sufficient quantity to

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[4] *China*, vol. II, Berlin, 1884.

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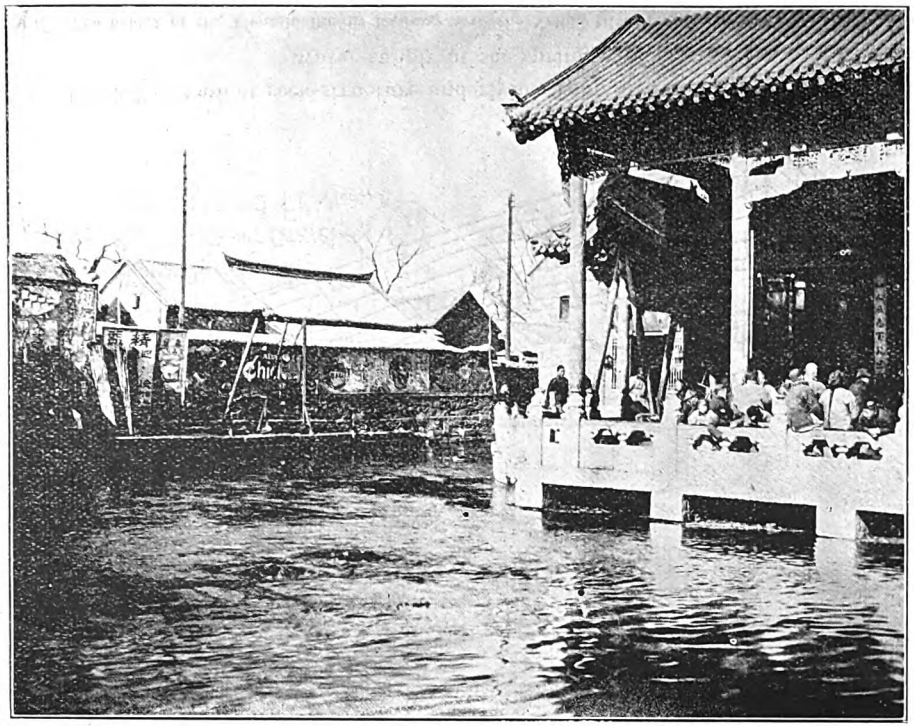


FIG. 1. Pao Tu Ch'uan. The corner opposite the memorial tablets with tea-house and temple. Note the disturbed surface of the water over spring in centre of the pool.

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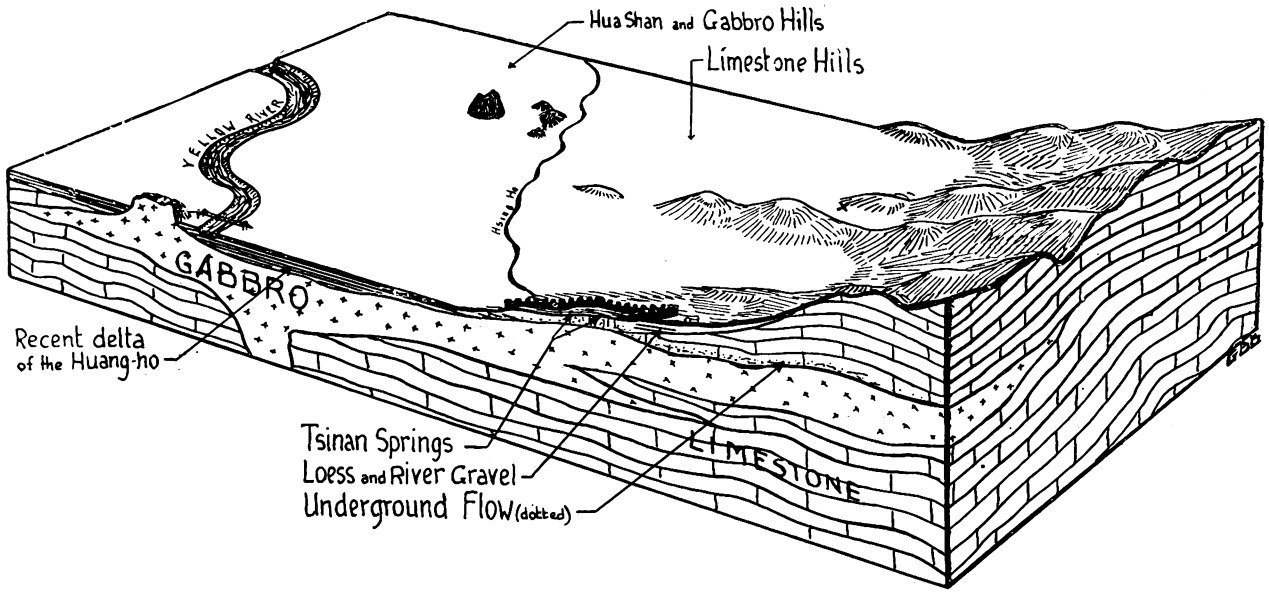


FIG. 2. Block-Diagram of rock-structure underlying Tsinanfu, illustrating origin of the water-supply of the springs.

N.B.—The bridge of the Tientsin-Pukow Railway over the Yellow River runs approximately North-South.

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develop underground channels over the bed-rock. The water comes to the surface lower down the slope at points where the bed rock has been stripped bare by erosion, or where pressure is sufficient.

There are several objections to this explanation. If the underground structure is so simple, why are such springs not found wherever these conditions are duplicated, as happens in hundreds of localities in China? Moreover the bedrock of the slope is lime-stone which is notoriously ineffective as a water-retainer; in fact, it is the wide-spread occurrence of this rock in Chihli and Shantung that makes the hill districts so barren of water. Also well-borings on the site of Shantung Christian College did not strike water in any quantity till the lime-stone had been penetrated to a considerable depth. It is true that in limestone areas water often flows through solution channels underground and emerges in springs upon which the district depends for its supply. But the position of such springs always bears some relation to the stratification or other structure of the limestone. There are districts in the east of France where the villages are placed in lines, having grown up along the loci of such springs.

In many parts of China the limestone is covered with a mantle of residual clay which forms a more impervious layer at the base of the loess. But here too it may be asked why such a universally found sub-soil formation has not provided an equally abundant supply in a dozen other places as well.

On the other hand recent geological study[5] seems to show that the masses of igneous rock (gabbro) which forms the rugged hillocks several miles out on the plain are all connected underground and form a unit at least as large as the area they encircle. Moreover both to the East and the West of the city there are outcrops of diorite which seems to be the marginal phase of the same large igneous mass.

These occurrences ring the city round like a horse-shoe, and the springs rise midway between the tips. It is impossible to resist the conclusion that there is a connection between the occurrences, and that the igneous body occupies not only all the area between the two points,

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[5] Barbour, *The Tsinan Intrusive*, Bul. G. S. C. vol. II, No. 1–2, Peking, 1923, p. 35.

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but probably extends south as a horizontal wedge into the layered body of the limestone that forms the hills. For it is possible to show that, though the gabbro underlies the limestone, it did not solidify as a lava flow upon which the limestone was deposited at a later date, but that instead it invaded the already solid limestone from below, forcing itself as a molten mass along the stratification and other planes of weakness in the sedimentary rock.

A glance at the block-diagram (Fig. 2) will make this clear. The near (left) side of the block is to be imagined so cut as to expose the structure of the underlying rock on a section right through the centre of the horse-shoe. The black hillocks on the plain lie on the outer curve of the shoe; the east tip of the shoe as exposed to-day lies at the point x but the wedge probably extends underground considerably further south. The likelihood of this extension, either as a single layer or inter-fingered with the limestone in a series of wedges, is strengthened by the discovery by Prof. Jacot and Dr. Adolph of several diorite intrusions in the limestone and of a number of deposits of clay scattered through the hills just to the south. This clay may well indicate wedges of igneous rock from which it has formed by the decomposition through the action of weather.

After consolidation a mass of rock of this kind is virtually impervious to water, so that it acts as a rubber sheet and collects on its upper surface all the water that sinks down to that depth from above. Further, such a body of once-molten rock, not being stratified, is under no obligation to have a regular upper surface, but is moulded against the contact-surface of the limestone it has invaded. Undulations in the original roof of the molten gabbro chamber may thus, at a much later date, become the controlling factors in directing the flow of underground water from a relatively large gathering-ground into the comparatively restricted area within the wall. The effect of the igneous body is to prevent water from sinking and, by thus raising the level of saturation in the ground, forcing the water-table to near the surface. Wherever an open way of escape presents itself it will come out as a free-flowing spring.

An example of a similar "perched water-table" on a much smaller scale occurs only two miles to the south-east of the city at the Forestry Experiment station high on the hillside. There wells find water within 8 feet of

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the surface, whereas for 300 feet down the slope no water is available. Near Shuntehfu the present course of the Shaho as it leaves the mountain area cuts right across another such "submerged" intrusive, so that, in following the river, a point is reached where for nearly a mile of the south bank wells may strike a constant supply anywhere within 12 feet of the surface of the ground anywhere; while both up and down stream the few villages in the vicinity that possess wells have only a precarious supply taken from much greater depth.

The Tsinan springs offer, then, an unusually beautiful example of the control of ground-water by an erratic mass of buried impervious rock, whereby the rainfall of the locality is carefully husbanded within the earth and given back to the fortunate inhabitants in a well-regulated unfailing supply, which may well be the envy of the settlements of the hills and of the plain alike.

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SHANTUNG FORAMINIFERA

By ARTHUR PAUL JACOT
(Shantung Christian University).

Foraminifera are simple one-celled animals much like the well-known *Amoeba* but placed in a separate group by virtue of their ability to secrete or build about themselves a chamber in which to live, protected from such mechanical injuries as abrasion, direct contact with their medium and other forms of life, especially predacious animals which might otherwise find them to be easily eaten. When this house or room becomes too large for them they slip out of their front door and on to their roof or floor bottom, and secrete another room about themselves. This they repeat as often as necessary so that the house, shell or test continues increasing in size, the largest species becoming as much as three millimeters long. According to the shape of the shell on which the new room is built and how often the animal changes its orientation on exit, so will the plan of the house be. For instance some houses increase in one direction while others are built in two or three planes. On this factor and others, the different families and sub-families are based.

All of the species reported below belong to the Miliolidae, a family abundantly represented on the shores of tropical seas. The material was collected from tide rifts on the sandy beach east of the Tengchowfu (Penglai) promontory, north coast of Shantung. The material has been deposited in the Collections of the Department of Biology of the Shantung Christian University.

Genus Spiroloculina d'Orbigny 1826.

This group consists of individuals who build more than five chambers which are grouped in one plane each successive one on the opposite side of the central axis. The first chamber has the form of a spiral in one plane and of at least one coil in length. The aperture is usually produced, more or less circular, and provided with a bifid tooth.

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Spiroloculina canaliculata d'Orbigny.

Shell shining, white, elliptical, with protruding ends, of *nearly the same diameter throughout*, the edges of the chambers being cemented together so as to make the whole face quite smooth and continuous; outer edge of peripheral chambers concave, the edges flange-like; neck produced; aperture simple, rounded, with a well developed bifid tooth and a small one on the opposite side.

One small specimen was found. It is generally distributed in Japanese and Philippine benthal (continental shelf) waters and is also found in the Hawaiian archipelago.

Spiroloculina impressa Terquem.

Shell similar to the above but with the area between the flanges flat instead of concave.

Four specimens of this species were found.

Spiroloculina excavata d'Orbigny.

Shell somewhat granular, white, elongate-oval with protruding ends, thin in the center, *becoming rapidly thicker to the periphery*; outer edge of peripheral chambers obliquely convex, the edges more or less sharp but not flanged; neck prominent; aperture circular with a prominent bifid tooth.

Several specimens may be placed under this name. In our specimens the outer edges of the peripheral chamber are semi-angular to broadly rounded.

This species is characteristic of warm shallow seas and is fossil in the Pliocene of Florida. In the Philippine area (tropical shallow seas) it is replaced by *S. grateloupi* d'Orbigny the rim of whose peripheral chambers are provided with a strong bead or rim and are *not obliquely* convex.

Spiroloculina planissima (Lamarck).

Shell up to 2 mm. in diameter, smooth, *very flat*, oval with protruding ends, sides of chambers slightly convex, edges neatly joined, periphery carinate; neck and aperture elliptical, with a bifid tooth.

Three small specimens were secured. This also is a shallow water species heretofore recorded from tropical waters.

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Spiroloculina penglaiensis sp. n.

FIGURE 2.

Shell mat, chalky, rough, very flat, almost circular, nearly as broad as long, peripheral margin rounded, with neck distinctly protruding and erect; chambers broad, flat, and very shallow; the earlier chambers truncate, the later ones doubly truncate giving the base of last chamber two appearances, one being indicated by the dotted line; aperture formed by a thin, flaring lip, perfectly circular, with a single tooth capped by a concave plate giving a bifurcate appearance. Length up to 2 mm.

Many specimens of varying sizes. Types in University Collection No. 203.

This species is closely related to *S. planissima* differing by its texture, breadth, the flatness of the chamber walls and their distinctness. In *S. planissima* the chambers are joined by a porcelanous pointing while in *S. penglaiensis* the chambers have no such pointing, the contact being marked by an incised suture.

Spiroloculina penglaiensis obliqua subsp. n.

FIGURE 1.

Similar to *S. penglaiensis* but test lopsided, caused by irregular curving of chambers whose distal half is almost straight; aperture not so retrorse nor so protruding; length averaging less than *S. penglaiensis*.

Several specimens. Types in University Collection No. 204.

Genus Quinqueloculina d'Orbigny.

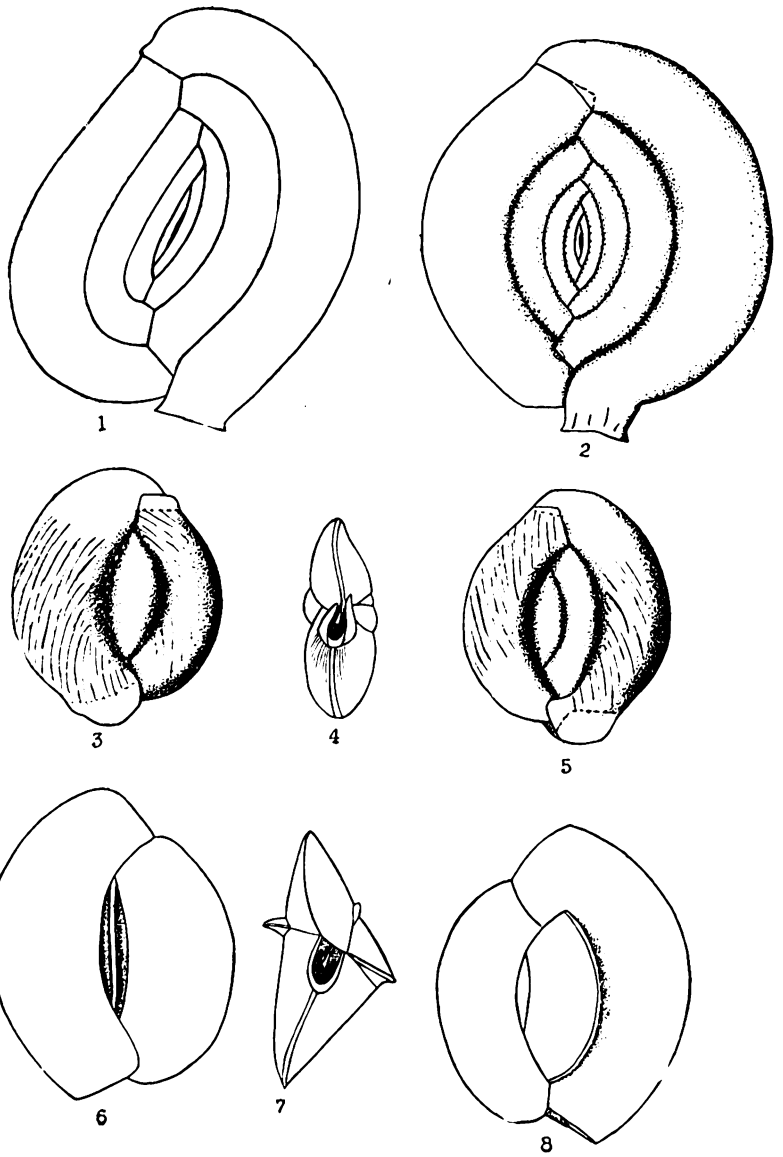
Adult shell with chambers added about a single axis, five chambers to each complete turn but each added 144° apart, thus intercalating a previously formed chamber between the last two formed; aperture circular to elongate, usually with a single tooth.

Quinqueloculina lamarkiana d'Orbigny.

FIGURES 6–8.

Shell white, glossy, porcelanous, angular; in side view oval, pruneshaped, nearly as broad as long; end view flat-triangular; chambers broad, triangular, sides

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SHANTUNG FORAMINIFERA.

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flat to very slightly convex, the periphery acute angled to slightly truncate; apertural end not produced as such, neck not contracted; aperture horse-shoe shaped, lip not specially thickened, tooth long, and rendered capitate by a slightly warped plate on its free edge and at right angles with it. Length up to 1.5 mm.

This species varies so much as regards to plumpness and consequently angularity that d'Orbigny treated it as constituting two species. These have since been united by Cushman. Our material consists entirely of the angular form and as it is the result of shore collecting and as the more plump material gathered by the steamer "Albatross" in the Pacific is chiefly of the plump type it is suggested that this difference in bulk may be due to difference in depth.

Found to be common at Tengchowfu, mostly small or partially grown specimens. Also found throughout the warm temperate and tropical Pacific, West Indies, etc.

Quinqueloculina chiliensis sp. n.

FIGURES 3–5.

Shell glossy, white, finely striated, oval, lenticular; chambers broad, sides gently curved, very finely spiro-longitudinally combed, the lines more or less discontinuous and difficult to trace, basal end of chambers smooth; edge of peripheral chambers with distinct, non-protruding, carinal seam; aperture narrowly horse-shoe-shaped, somewhat angular, the front side longer than the rear, and descending slightly on the penultimate chamber, with a thick collar; tooth short, thickened at apex and truncate; length up to .8 mm.

This species is most closely related to Cushman's figures 3 under the name *Q. dutemplei,* but differs in being wider, more compressed, less angular, in having less protruding chambers, and a shorter, thicker lipped, shorter toothed aperture which has the appearance of wearing a broad, yellow, starched collar.

Four specimens. Types in the University Collection No. 206.

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THE BURIAL-PLACE OF GENGHIS KHAN

By E. T. C. WERNER

"They made neither grave-mounds nor planted trees. When the burial was over, the place was trodden level by ten thousand horses, so that no one could tell the location thereof."

This custom of the Mongols, adopted with the object of ensuring safety for the bodies of their dead emperors, resulted in the sites of these graves being unknown to any but the relatives or other initiated persons. An example of one means of how this knowledge was prevented from reaching outsiders, is found in the case of Genghis Khan. In order that it might not be known to what place his body was being taken for burial, no less than thirty-six thousand people who happened to meet the funeral cortège on its journey, are said to have been instantly put to death.

Where was this burial-place? Over this question great controversies have raged, both among Eastern and Western scholars. The two principal theories were: (1) the site is in the country of the Ortous Mongols; and (2) near the Kerulen River. (The supporters of the latter theory did not assert burial in the bed of the river, though the method of burial in the bed of a temporarily-diverted river was also adopted in some cases).

Having stated the principal point at issue, it is unnecessary here to go into details of these controversies. A translation made by me from the Chinese of a lengthy polemic on this subject was published in the *Chinese Political and Social Science Review* for December, 1918. I also contributed an article thereanent to the *New China Review* for October, 1919. The verdict on these controversies up to that time certainly seemed to be in favour of the Ortous site. But there had appeared in the Persian La Shih-t'ê's *Complete History of the Mongols* and in P'êng Ta-ya's *Record of the Black Tartars* arguments in favour of the Kerulen River site; and in the

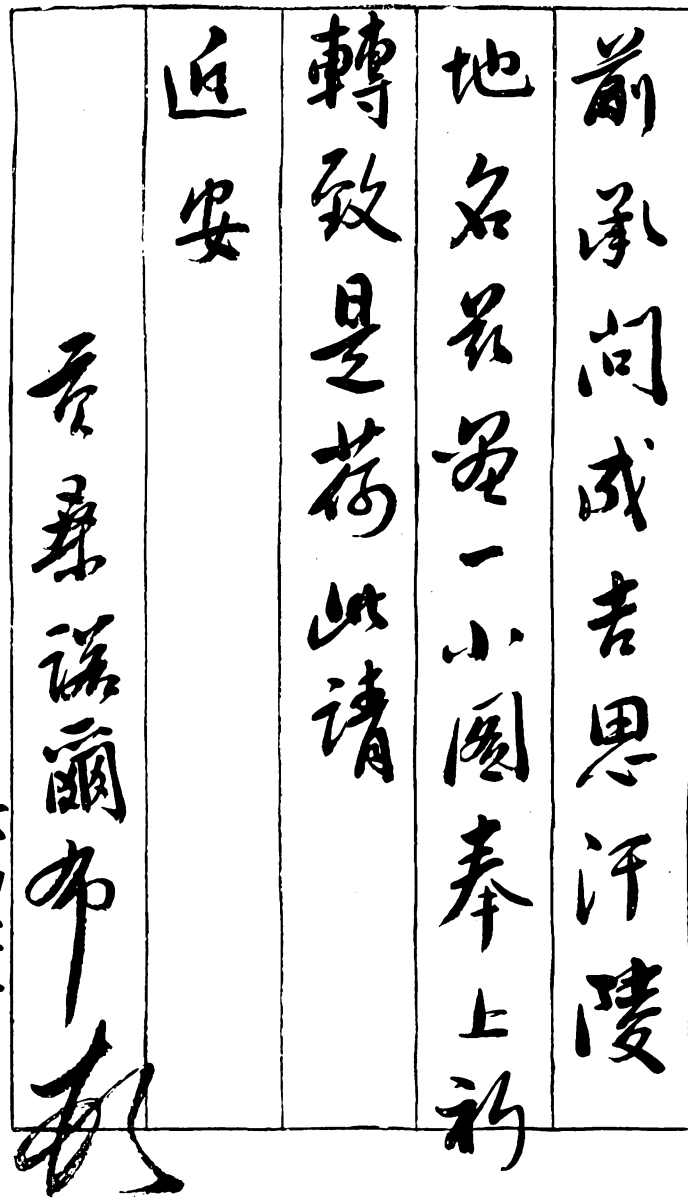
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AUTHENTIC PORTRAIT OF GENGHIS KHAN.

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LETTER FROM THE PRINCE OF K'A-LA-CH'IN ENCLOSING SKETCH-MAP.

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郭爾多斯旗

SKETCH-MAP SHOWING BURIAL-PLACE OF GENGHIS KHAN.

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first volume of the new *History of the Yüan Dynasty* (still in course of publication) arguments in favour of that site are repeated.

In this dilemma, and having regard to the weight of the authorities confronting each other, it seemed to me that the only hope of a solution lay in an appeal to Cæsar. The person most likely to be able to give a satisfactory decision would be a descendant of Genghis Khan. I therefore sought, through the kind offices of my friend, Mr. Mu Hsüeh-hsün, an introduction to Kung-sang-no-êrh-pu (貢桑諾爾布), Prince of K'a-la-ch'in (喀啦沁王), and, in conversation during and after an excellent dinner, we laid the bones of his famous ancestor to rest.

I learned from him the following particulars, which are illustrated by an outline sketch-map he has had copied from the private records preserved at his palace near Jehol.

The statements regarding the Kerulen River site, as well as those of the Yüan history, are merely guesses or are due to insufficient information. The sites of Genghis' and of his second imperial concubine's burial-places are in the Ortous (Ordos) country at Ê-chin-ho-lao (額金霍勞) (Rache Tchurin) (lat. 40° N., long. 109° E.) and Pa-ko Ê-chin-ho-lao (巴噶額金霍勞) (Little Rache), respectively, in the middle of a rough parallelogram of which the corners would be the places known as Cha-sa-k'o-ch'i-mêng-chang-fu (扎薩克旗盟長府), I-ho-ch'i-t'u-su-mu (伊和齊圖蘇木), Sha-la-t'a-yin-su-mu (沙拉塔音蘇木), and Hsi-lin-su-mu (西林蘇木). (The word su-mu 蘇木, temple, is part of the names of these places.) To reach the district one travels six days on horseback south-west from Sui-yüan Fu (綏遠府), past the place called Chung-ku-chao (重古昭), Great Tibetan Temple, across the Wu-lan-mu-lun-kuo-ko (烏蘭木倫果勒) (an upper branch of the Ulan Muren, Red River), and then past Hsi-êrh-t'ing-pu-êrh (希爾亭保爾)* village. (It will thus be seen that the sketch map should be inverted to get the correct orientation.)

Just beyond the parting of the ways leading to Hsi-lin-su-mu on the one hand and I-ho-ch'i-t'u-su-mu on the other, is the resting-place of Genghis Khan's coffin (*Yüan T'ai Tsu ling ch'in* 元太祖陵寢), and a little further on the tomb of his second concubine (*Yüan T'ai Tsu ti êrh huang fei ling* 元太祖第二皇妃陵). The graves of other concubines are situated at no great distance.

* The characters 希 and 保 have been transposed in the map.

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There is no monument on the spot. The site is occupied by two large white felt Mongol tents of circular shape adjoining each other. In the first are some tables and chairs, two swords used by Genghis, and implements of worship, which are taken out for use at the annual sacrifices. The latter, known as the *ta chi* 大祭, principal sacrifices, take place on the 21st day of the 3rd moon (not the 6th moon, as stated by Potanin, though the time of year may formerly have been different; Golovkin mentions the 7th day of the 7th moon, but his account refers to the alleged site of the tomb on the hill in the vicinity of the Kerulen River). On this occasion every Mongol *ch'i* 旗, Banner, sends its representative to assist at the worship, which lasts for fifteen days. They bring with them sacred remains of Genghis, usually preserved at their various localities in the Ortous country. These relics, ten in number, are specified by Cordier in Yule's *Marco Polo*, i. 250. The only one which is not brought is Genghis's great battle-standard, an enormous black wooden lance with diamond-shaped iron point (which never rusts), planted in the desert about sixty *li* south of the burial-place.

In the second tent is a very large engraved chest, or coffin, made of red copper, ornamented with gold facings. Inside this is another of similar make, and inside this again is another, made of silver. The latter, which has not been opened within the knowledge of anyone now living, probably not since the remains were placed in it, is said to contain two sable coats, one enclosing the bones of Genghis Khan, and the other those of his wife.

Thus, it would seem, Genghis was not buried at all, but at his resting-place under the great white Mongol tent at Ê-chin-ho-lao (Etjên Koro), sleeps his long sleep in his silver coffin.

This is what lawyers call "best evidence," and agrees generally with the upshot of the controversies mentioned at the beginning of this paper. Thus do we "settle the doubts of a thousand years" (strictly speaking, some hundreds less), and it would therefore now seem possible to write amen to this long and interesting, if at times somewhat acrimonious controversy.

A few further particulars given me by the Prince of K'a-la-ch'in may be added. The majority of these confirm statements made in the paper in the *Chinese Political and Social Science Review* already referred to.

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The five hundred T'ê-êrh-han (特爾罕) families (戶), the official guardians of the tombs, live in the vicinity of the tents. The legend of the white horse, which returns of its own accord on the day of the annual sacrifices, is not altogether incredible. It is said that a young camel used to be killed, in the presence of its mother, on the grave of the deceased khan. "Afterwards, when the time of the usual offerings of the tomb approached, the mother of this immolated camel was set at liberty and she came crying to the place where it was killed; the locality of the tomb was ascertained in this way." (*Ts'ao-mu-tzŭ*, quot. in Yule, *Marco Polo*, i. 248). White is the Mongol "colour of respect." Genghis had eight white horses of which he was extremely fond. Therefore (if I may hazard such a suggestion in the face of Weissmannism—now wisely more and more discredited in the scientific world) we may here have an instance of the inheritance of acquired characteristics arising from habit plus motherly instinct! But how the horse (unless a foal was killed in the same manner) learnt the habit from the camel, whether by imitation or instinct or in some other way, is not clear!

The custom of causing the site to be trampled level by thousands of horses was, so the prince says, not observed in the case of Genghis Khan, but only in those of the other Mongol emperors. This would naturally be omitted if the body was not buried.

The Japanese claim that Genghis Khan was their Yoshitsune, and that the Tartars near Nikolaievesk wear the ancient Japanese armour with the Genji crest, is laughed at as pure fiction. It may have arisen from a general similarity of the armour, and of the pattern on Genghis's robes to be seen in Japanese decoration.

The Russian tablet engraved with historical details is also discredited by the prince.

The portraits of Genghis shown by Buddhist priests, Russians, Japanese, and others, not having been taken from any authentic original, are all incorrect in one respect or another. The true likeness is seen in the portrait preserved in the old Imperial Palace at Peking and in photographs shown me by the prince of paintings made of Genghis Khan during his lifetime. One of these is reproduced here.

Having regard to the extreme scarcity and inaccessibility of authentic Mongol records, to the length of time which has elapsed since Genghis's death in 1227, and to

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the improbability of his coffin being re-opened, the above is probably as near the truth as it will ever be possible to get. The question of the locality of Genghis's remains, and of their non-burial, must be regarded as settled. Nevertheless, there would still seem to be room for a scintilla of mystery. If (as is alleged) Genghis was murdered by his third wife near the Ulan Muren, and his body cremated there, that would, as far as one can see, in the absence of political or other unspecified difficulties, not be sufficent reason for departing from the usual Mongol custom of interring their dead sovereigns in, or in the sacred valley near, the sacred mountain of the Mongols (the Altay of Marco Polo), which is supposed to be in the vicinity of the Kerulen River. Polo's statement would, indeed, seem to allow of Genghis not being included, since he says merely: "You should be told also that all the Grand Kaans, and all the descendants of Chinghis their first Lord, are carried to a mountain that is called Altay to be interred." If the body was cremated, the bones in the silver coffin would almost certainly bear marks of scorching, but it is unlikely that the coffin will be opened.

Further, if Genghis died or was murdered near the Ulan Muren, the legend regarding his death at Sa-li Ch'üan and its terrible consequences to the spectators of the funeral cortège, would be groundless. (Sanang Setzen mentions that the body was taken to his native land on a two-wheeled waggon, and says nothing about roadside massacres.) The story, of course, may have been founded on the general custom as related by Marco Polo ("When they are carrying the body of any Emperor to be buried with the others, the convoy that goes with the body doth put to the sword all whom they fall in with on the road, saying: 'Go and wait upon your Lord in the other world!'"). However, if, as the *Yüan shih* states, Genghis died in Northern Mongolia, this barbarous custom may have been observed in his case also; but that, of course, would put out of court the murder and cremation theory, —at least as having taken place on the bank of the Ulan Muren.

It is also possible that the alleged murder by his third wife may be a mistake for the bodily injury said to have been done to Genghis by the Queen of Tangut, especially as he is said, by both Chinese and Persian writers, to have died during his fifth expedition against that kingdom. Carpini says Genghis was killed by lightning, but both

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Chinese and Persian historians agree in speaking of his death as natural (Cordier, in Yule, *Marco Polo*, i. 245 *n*). Gaubil says that he died at Lou-pan (latitude 38°), which Rashiduddin calls Leung-shan (a mountain range in the heart of Shensi). Marco Polo himself says that he "went against a certain castle called Caaju, and there he was shot with an arrow in the knee, so that he died of his wound." Gaubil says Genghis was dangerously wounded by an arrow-shot at the siege of Taitongfu in 1212; and Cordier thinks the death at Caagiu (Caaju) is a mistake for the death of Mangku Khan, who is specifically stated by Abulfaragius to have died by an arrow. Another account (that of Erdmann, following Rashiduddin) relates that Genghis "was buried at the foot of a tree which had taken his fancy on a hunting expedition, and which he had then pointed out as the place where he desired to be buried." If that was so, the burial place of so great a Mongol would hardly have been allowed to become so overgrown that it is impossible to identify the spot.

(I may refer to the excusable errors in Marco Polo's account of events occurring fifty to a hundred years before his time (Cordier, in Yule, *Marco Polo*, i. 245, *n*) as showing how easy it is for errors to creep in when the accounts are of much later date.)

On these points the Prince of K'a-la-ch'in remarks that there is no authentic record showing that Genghis was murdered by his third wife. He was not killed by lightning. He was wounded in battle, but not mortally. During his fifth expedition against Tangut he was captured, but subsequently released. It was probably during this period of captivity that the incident with the Queen of Tangut occurred. As far as is known, he died a natural death.

When on the point of death he gave the following instructions to the Heir Apparent (see letterpress at sides of photograph): "This is the way to conquer the Kin. Their troops are at T'ung Kuan 潼關, and it will be very difficult to defeat them there. But if you follow the Sung road to their territory, it can be accomplished. The Sung and Kin being enemies, the former will certainly let us cross their domain. So if you send troops via T'ang Chêng 唐鄧 to Ta Liang 大梁, the Kin will become alarmed and move their troops from T'ung Kuan. From a distance of a thousand *li* men and horses will be too fatigued to rescue them; so that in this way we can

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defeat them." Having finished speaking, he died. This plan was adopted with success by his successor. His age at death is stated to have been sixty-six.

The place of his death seems still to be a matter of doubt. There is nothing to show that he was buried at the foot of the tree which took his fancy on the hunting expedition. Lou-pan (Leung Shan), Kansu, (at Ha-la T'u, Sa-li Ch'üan), Ulan Muren, Mongolia are all mentioned, but there is no proof in any of these cases. There would seem to be more likelihood of his death having occurred near the Onon River (in which case the alleged massacres may have taken place during transportation of his remains to the site in the Ortous country).

The body was probably cremated. At that time the Mongols were not settled, and this method would enable them to convey the remains of their great chief with them without detection, and so keep them in safety from their enemies. This would account for Genghis not being buried at or near the sacred mountain of the Mongols.

The Lama Mongols all use the process of cremation to dispose of their dead; of the rest, some do, and some do not. The cremation of Genghis would of course explain the coffin being preserved above ground at its present resting-place.

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SOME NEW LIGHT ON THE LIFE AND TIMES OF BISHOP DELLA CHIESA

By J. J. HEEREN, Ph.D.

The discovery of America, in 1492, by Spain had its repercussion in Asia. Pope Alexander VI's "demarcation line," first drawn in 1493, assigned to Spain all the newly discovered lands west of this imaginary line and to Portugal all those to the east of it. In 1585 Pope Gregory XIII gave to the King of Portugal the "jus patronatus" for China, to the Bishop of Macao the ecclesiastical government of all China and to the Jesuits, under the protection of Portugal, the missionary care of China. Three years earlier, in 1582, the illustrious Italian Jesuit, Matthew Ricci, had landed in South China. Fifteen years later, in 1600, Clement VIII allowed orders other than the Jesuits to take up missionary work in China.[1]

The most prominent among the newly admitted orders seems to have been that of the Franciscans. In 1684 a young Venetian follower of St. Francis came to China as co-adjutor of Fukien. Six years later this Venetian, Bernadin della Chiesa, at the presentation of the King of Portugal, was appointed Bishop of Peking, but he did not receive the bull of his appointment until nine years later.

When della Chiesa arrived in Peking, most probably after May 30, 1700, the so-called rites controversy between the Jesuits, on the one hand, and, on the other, the Dominicans and the Franciscans was already under way. This dispute and his difficulties with the Portuguese and the Jesuits under Portuguese control caused

[1] For a fuller orientation and for documentary references see the writer's article "Bishop della Chiesa and the Story of his Lost Grave in the *Journal of the North China Branch of the Royal Asiatic Society*, Volume LIV (1923).

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the Bishop to leave Peking for Tsinan. After a short sojourn in the latter city, della Chiesa took up his permanent residence in Lintsing, a city in the north-western part of Shantung. Here on the banks of the historic old canal the humble disciple of St. Francis of Assisi carried on his episcopal duties until relieved by death on December 21, 1721.

During the spring and summer of 1924, while in London, the writer secured copies of three of della Chiesa's unpublished letters, now in the possession of the British Museum. Two of these letters were written within six months after the Bishop's arrival in the capital. One is dated October 6, 1700, is written in della Chiesa's own hand and is addressed to the Cardinals; the second letter is dated October 7, 1700, is a joint letter of Bishop della Chiesa and of Basilio di Gemona, Vicar Apostolic of Shensi, is addressed to the Pope, and, with the exception of the Bishop's own signature, is written in the hand of Basilio di Gemona—the latter's signature indicates that he wrote the letter. The third letter was written from Lintsing, in Shantung, on October 22, 1701, is addressed to the Cardinals and is in della's Chiesa's own hand-writing.

With this brief introduction, we shall let these intensely human documents speak for themselves. Better than anything else these letters give us a clear idea of Bishop della Chiesa's difficulties and of his own reactions.

LETTER NO. 1.[2]

"J. M. F."[3]

"MOST EMINENT SIRS:[4]

Before leaving Han Kim for my diocese on the 25th of June, I informed Your Eminences that against all my inclinations and solely because I thought this to be for the greater service of the Lord and more in conformity with the intentions of His Holiness, I accepted the

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[2] This letter is listed in the Manuscript Department of the British Museum as "Add. MS. 31022. fol. 35." The letter is in Italian.

[3] "J. M. F." is an abbreviation for "Jesus, Mary, and St. Francis."

[4] "Most Eminent Sirs" refers to the Cardinals, to whom this letter is addressed.

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Bishopric of Pekin, and that by virtue of the Bulls which Your Eminences sent me I took possession by Procurator, at which the Fathers of the Company protested saying that the Church was theirs and that they allowed me only the use of it.[5] Moreover, they locked the Sacristy, and did not permit my Procurator to take possession, saying that it belonged to them and that all the Church ornaments and Altar service were theirs and that the Sacristy mentioned in the Bull meant the Piscina.[6] All this I have already reported to Your Eminences in other letters. Now, seizing the opportunity of the Emperor's absence[7] for a few days, of which I received detailed and timely information from F. Gio Francesco Gerbillon,[8] Superior of the French Fathers at this Court, while the others tried to turn me from my purpose, I came in person to the Court. I came with the intention of proceeding straight to my Cathedral and of taking up my residence in that house without thought of any difficulty; but having sent notice of my arrival a day beforehand to the Father Rector Grimaldi[9] and the aforesaid F. Gerbillon, the F. Rector, being ill, sent two servants to meet me with a letter in which, after adducing difficulties on the part of the Mandarins and Court Officials who frequented his house, he offered me as my residence his other Church in which F. Antonio Thomas[10] resides as Superior.

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[5] Della Chiesa, being neither a Jesuit nor a Portuguese, never succeeded in occupying this church and using it as his cathedral. *Cf.* Planchet *Les Missions de Chine et du Japon* (1921): 467, 471.

[6] The Piscina is a stone basin with a drain used by the priest in washing his hands before and after the celebration of the Eucharist.

[7] Evidently for reasons of tact, "Il ne se rendit plus à Pékin qu'à de rares intervalles, et le plus souvent pendant l'absence de l'Empereur." Planchet: 467.

[8] Jean François Gerbillon, a Jesuit Father, was born at Verdun, France, in 1654 and died at Peking in 1707. He was the Superior of the French Jesuits and a great favorite of the Emperor K'ang Hsi. *Cf. Encyclopaedia Sinica*: "Gerbillon."

[9] Grimaldi, an Italian Jesuit, was Director of the Board of Mathematics at the time of della Chiesa's arrival in Peking. *Cf. Lettre à Madame De Lionne sur le Libelle des Jesuites contre M. l'Evêque de Rosalie, son Fils* (Rome, 1701): 44. (Although it contains two letters written by della Chiesa, the book itself is anonymous.)

[10] Antoine Thomas, a Jesuit missionary, was born at Namur in 1644, he came to China in 1682 and died at Peking in 1709. The Bishop's reference to F. Thomas here is as "Superior" of the Portuguese Jesuits. *Cf. Encyclopaedia Sinica*: "Thomas, Antoine."

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Accompanied by one of the Fathers of his Company, Father Gerbillon came in person for several leagues to meet and to invite me to his house in the district of the Royal[11] palace. For the sake of peace, and in order to win the good-will of the Portuguese faction as far as possible, I agreed, to my own mortification, to go to the Church of F. Antonio Thomas, who for fourteen days treated me with great charity and courtesy and would not even allow me to pay the expense incurred on my behalf. On the first opportune day I went to visit my Cathedral and I was met by three priests, one of whom inquired whether I wished to go to the house or to the Church; when I replied, 'To the Church,' he presented to me a fresh protest from the F. Rector, renewing the protest made at the time of taking possession. When upon this I went to the Church, a priest whom I had told to put on the cotta and to give me the holy water, declared that he could not do so because the first confirmation must be made in the Cathedral; when, however, I declared that I wished to make no innovation but to abide by what was done in the act of taking possession, they allowed me to enter the Sacristy and to use their ornaments to celebrate Holy Mass, at which, however, none of them assisted. This is the first and only function I have performed in my Cathedral.[12] Eminences, this is a church of which some say that it was built at the expense of the Emperor, father of the reigning Emperor,[13] while others say, at that of the Jesuit F. Gio. Adamo,[14] but all agree that the King of Portugal had no part in it, so that he assigned as Cathedral to the Bishopric erected by him a Church which did not belong to him. To fulfill my obligations I have

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[11] This should be "Imperial" and not "Royal," because the Bishop is here referring to the palace of the Chinese Emperor.

[12] *Cf.* note 7.

[13] This Church, the first one the Jesuits built, was begun in 1650 and finished in 1651, "grösztentheils auf Kosten der Magnaten und anderer freundschaftlich Gesinnter vollendet wurde." The Emperor seems to have given the Jesuits the land for this Church at the request of F. Adam Schall. *Cf.* Jg. Sch. von Mannsegg *Geschichte der Chinesischen Mission unter der Leitung des Pater Johann Adam Schall, Priesters aus der Gesellschaft Jesu*: 354.

[14] The Bishop here refers to the celebrated Jesuit F. Adam Schall. Jean Adam Schall von Bell was born at Cologne in 1591 and came to China in 1622. Under the Manchus he was Director of the Board of Astronomy or Mathematics. He died at Peking in 1666. *Cf. Encyclopaedia Sinica*: "Schall von Bell."

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written to His Majesty and to the Most Illustrious Archbishop of Goa, concerning the pretensions of the Fathers to my Cathedral, of which they concede me only the use, and in fulfilment of a still greater obligation I inform Your Eminences of the facts concerning that Church, feeling before God that it is highly prejudicial to the whole Mission that it should have a Portuguese Bishop for he must necessarily be a Jesuit, or entirely dependent upon them. They have more than sufficiently declared that they wished to be alone, and that no other nation or religious order should come to this Mission, in which case the whole Mission necessarily would be dependent on the Court for the favours which are necessary in the provinces, for the introduction of new Missionaries or maintaining the old ones. It is more than manifest what evil must ensue, if the Bishop himself is an ally and confederate of the Portuguese faction to the exclusion of all others. Therefore I deem it to the service of God that if they keep the Bishopric, the Holy Church should retain the right of nominating[15] anyone she pleases, since the Most Serene King of Portugal has no Church to give to his Bishop, has not sent the Bulls within ten years,[16] nor the least subsidy; or if it is deemed advisable that they should have this Bishop, that there should be another one at the Court with superior authority to obviate the irregularities which may reasonably and prudently be feared. If Your Eminences, who are charged with such grave matters concerning the propagation of the Faith, should choose the latter course, it seems evident to me that it will be a great advantage to the whole of this vast Mission, for the further profit of which I suggest, moreover, that the French Fathers in this Court should have a separate house (admirable disposition of Divine Providence, for thus, if His Holiness should send Delegates to this Empire, they would find in these Fathers all the assistance they required, when the others declare that

[15] The King of Portugal had the "jus patronatus" for the East. "According to this patronage no bishop could be appointed to an existing See, no new See could be created, without the consent and participation of the king, to whom the right also belonged of presenting the candidates." *Cf.* Huc *Christianity in China, Tartary, and Thibet*: III, 95.

[16] For confirmation of the statement that the Bishop did not receive his Bull of appointment for ten years (in fact it was a few months less than ten years), *Cf.* Maas *Cartas de China*: II, 131 f. Planchet: 467.

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they will not, or cannot, give positive assistance in the execution of the new decisions), whereas they are in every way urged and constrained by the Portuguese Fathers and their faction and subordinated to them, against which their General Superior does not seem to have the courage to proceed with the necessary efficacy. The result is constant disunion, and those things are imputed to them as a crime, which as good Catholics and true ministers of the Holy Church they perform against the dictates of the Portuguese, for the benefit of the whole Mission and for particular Missionaries and Churches. What good has not been done to the whole Mission by the aforesaid F. Gerbillon (who is the most favored by the Emperor and the most skillful in business) and his companions? Deny it who chooses, I feel that the liberty and freedom of that Religion for which, in reality, all are working owes more to them than to any others, for the chief agent in our favor was a grandee, kinsman of the Emperor, who was thereto entreated by them. Afterwards a dispute having arisen concerning a church belonging to the Lord Bishop of Rosalia[17] and judgment having been given in gross violation of the first decree, FF. Fontanei and Gerbillon alone made such efforts that they secured another decree confirming the first one. It was F. Visdelou who recently stopped the horrible scandals originating in Fo Kien against the illustrious Signore de Conon, and F. le Royer in Tun Kino has pacified all Christianity there by procuring complete submission to the Vicar Apostolic of that kingdom. The good Father Gerbillon has recently offered his patronage to all Apostolic Vicars and has already extended it to several. He shows favour to all who have recourse to him; he has powerful friends at Court through whom he obtains and can obtain the favours required by the missionaries of China. In his house and Church I have done that which I could not do in my own Cathedral. In him and in his companions I have found such religious charity, such

[17] A rather noted case in which the Jesuit Father Grimaldi seems deliberately to have allowed the Court of Rites to permit a mandarin in the province of Chekiang to close the church of the newly elected Bishop of Rosalia, when apparently be could have prevented it by appealing to K'ang Hsi's Edict of Toleration and by informing the Board of Rites that he knew de Lionne, the Bishop of Rosalia. *Cf. Lettre à Madame De Lionne sur le Libelle des Jesuites contre M. l'Evêque de Rosalie, son Fils*: 44-51.

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courtesy, such submission and zeal that I could desire no more. But how can this last if his Order impute this to him as a crime, and if his Superiors have the right to prevent him from doing anything whatever except under their jurisdiction? The Father General, or others, will say that the Superiors in China are not usually Portuguese, and that therefore there is no fear of national prejudice. This reasoning has no validity, for experience has taught me, and many have assured me, that it would be much better if the Superiors really were Portuguese, for if the latter have good intentions they can carry them out without fear, whereas in the case of a foreigner, every movement is watched, and if he would not be treated as an enemy, he is forced to follow the intentions of others. Therefore, according to God, I judge it to be not only expedient, but a simple necessity for the good of the Mission that Your Eminences should use every endeavour to keep these Fathers here, and to keep them absolutely independent of the Portuguese Jesuits. From this another great benefit will ensue in that the Spanish Jesuits and those of other nationalities will follow their example and be encouraged to come and take part in the work here, by which the Law of the Gospel will be spread and multitudes of souls won for Heaven who otherwise will inevitably be precipitated into hell. Your Eminences see that these points are of great importance, but also that they are of great umbrage to the Portuguese Government, and I should be regarded here as an enemy, with some prejudice to the fulfilment of my ministry; wherefore I beseech you to give orders that it may be kept secret. I have communicated these my sentiments to my old comrade, now Vicar Apostolic of Xen-Si, whom the Lord has disposed to come and accompany me, for my consolation, on this my first visit to my Cathedral, and who does not dissent from me in anything but urged me to write to Your Eminences as earnestly as possible, being of the opinion that after the provision of new Apostolic Vicars[18] no greater benefit could happen to the

[18] According to Bishop Schmuecker, new vicariates apostolic instead of new bishoprics were created at times in order to diminish Portugal's "jus patronatus," which extended to bishops but not to vicars apostolic. *Cf.* Bishop Schmuecker: *Vier Missionarsgraeber. Beitrag zur Missionsgeschichte von Shantung in China* (pro manuscripto): 7.

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Mission than that these two points should be accepted. I submit myself with due resignation to the superior prudence of Your Eminences, to whom, on receiving the letters of the motion, which I am awaiting, I will write such further particulars as may occur to me. Meanwhile I kiss the sacred purple of each of Your Eminences submitting myself as ever.

PEKIN, 6th October, 1700."

"Your Eminences most obedient, submissive and obliged Servant in God,

FR. BERNARDINO DELLA CHIESA,

Bishop of Pekin."

LETTER NO. 2.[19]

"V. J. M. J."[20]

"MOST BLESSED FATHER,[21]

The pastoral zeal, which has moved Your Holiness to provide new Pastors for this country of China, gives us boldness to propose that which we deem to be not only expedient, but also necessary, in order that the holy desires of Your Holiness may be adequately fulfilled. This whole Mission necessarily depends upon the Court of Peking, whether it be for introducing the new Vicars Apostolic and Missionaries to those places where the Gospel has not yet been preached, or for protecting from persecutions of the Gentiles those who are already at work, and for keeping them at their posts. These things are managed by the Jesuit Fathers, who live at Court and who, with the goodwill of the great

[19] This letter is listed in the Manuscript Department of the British Museum as "Add. MS. 31022. fol. 38." It is written in Italian.

[20] "V. J. M. J." is an abbreviation for "Vivat Jesus, Maria, Josephus," which is the equivalent of "Long live Jesus, Mary and Joseph."

[21] "Most Blessed Father" refers to the Pope, who at that time was Clement XI.

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ones, are able to smooth out the difficulties which hinder those others who are laboring in the various Provinces of this great Kingdom; and, if they do not manage these things, it will naturally be most difficult to propagate the Faith, in those places at least hitherto unreached, which places are without number. And besides, this must be added, which we have touched with our own hands, that the Portuguese Fathers as keenly desire as ever to be alone, and are restless under the new decisions of Your Holiness to which decisions[22] it is evident that they do not wish to give positive concurrence. As a result of this state of things, it happened that the Sr. Bishop of Conon could not be ordained in Nanking, and that if the Sr. Ascalonense was ordained, it was with the greatest difficulty, and that if the Bishop of Peking did desire to enter into his Cathedral, he could not do so without a protest being presented to him beforehand to the effect that this action would not be prejudicial to the right which the Company holds that it has in that Church, of which it allows to the Bishop merely the use; and when in his Church he performed the first Pontifical Mass, none of the Fathers gave any assistance, neither was one of them seen in the Church. This condition is well known: how that it was asked of the Roman Court that no one who was not either a Portuguese or a Roman should be allowed to come to China; and how the king of Portugal himself ordered his Bishop of Peking not to admit to the functions of a Missionary anyone who had not passed through his kingdom; and this in addition to the well-known annoyances, scandalous in the extreme, which the Portuguese Government has inflicted upon the French Jesuit Fathers themselves, placed by the Providence of God in this Court, for the great benefit of the Mission, and in order to facilitate for Your Holiness the introduction of Your Vicars and Ministers into the districts to which they are appointed; surely there is no need to bring greater proofs. When we have said all this, we add that there are two things which are lacking to this Mission in order that she may be in the prosperous condition which Your Holiness desires; one is that the French Fathers in China should

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[22] The following sentences indicate that the Bishop has in mind those decisions of the Papacy which aimed at circumscribing and undermining the "jus patronatus" of the King of Portugal.

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remain entirely independent of the Portuguese Government; which the Portuguese Fathers themselves oppose with all their might, while the Father General seems to lack either sufficient authority or courage to take from them their power; which is put down against them as crime wherever they work in behalf of the Evangelical Missionaries and against their opinion, which is that the whole Mission should be kept under the dominion of Portugal, and that the Mission should be satisfied with the few workers whom that kingdom is able to keep and to send, for which reason we beg Your Holiness to be pleased to bring a remedy to this unsatisfactory condition of things with your authority, and to see to it that these Fathers, without any fear of the Visitatore or Vice-Provinciale of China, may be able to continue those offices which they have undertaken, to help and to assist all Missionaries of whatever Nation or Religious order they may be. This they have done up to the present, and they continue to do so under our eyes, in behalf of others and of ourselves; nor do they on this account lack favors from the great ones of this Court, or the affection of the Emperor, who, in addition to having given them a house within the district of his own Palace, has also given them land and is giving financial assistance towards the erection of a large Church,[23] which is to be the best in China. In the absence of Father Fontanei, the Superior of this house is now Father Gio. Franc. Gerbillon, a man who is more a Catholic Christian than a Jesuit, to whom, together with Father Bouvet, it is mainly due that Christianity has had free course; and to whom, with Father Fontanei, it is also due that Christianity has been preserved, when already about two years ago it was in danger through a decision of the law courts against a Church of the Sr. Bishop of Rosalia, which decision was reversed through their agency, and after a great deal of trouble. This good Father does not wait to be asked before he helps either Missionaries or Apostolic Vicars, as they themselves will not fail to notify the Holy Congregation, only we fear lest his hands become tied through the obedience which, as a member of a Religious Order, he owes to a Superior out here, to which it is

[23] *Cf.* Huc: III, 221 ff., where this church is described as "one of the handsomest and most regular edifices to be found in the East."

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necessary that Your Holiness, who alone is able to do so, should administer the needed remedy. For the present we beg that You write a Brief to the above mentioned Father Gerbillon,—whose fervour, charity and zeal for the Mission, and whose singular gifts in drawing to himself the benevolence of these great ones, and of the Emperor himself, we have known by experience,—entrusting to him the protection of all the Missionaries, so that no Superior may prevent him from doing that which he thinks expedient, or that which is suggested to him by the Bishops or Apostolic Vicars on behalf of the Mission and of its workers. The other is that should this Bishopric remain at the disposal of the most Serene King of Portugal, he then has with it the whole of China in his power, and if the Bishop will desire to second the plans of the Portuguese Fathers (as he will have to do, if he wants to live) then without a doubt, the Missionaries will lack the favours whereby they can introduce themselves and hold on, to the irreparable harm of the Mission. Now Your Holiness has the field open; the said most Serene King has offered as a Cathedral a Church which does not belong to him, but which was built either by the father of the Emperor now on the throne of China, or by Father Gio. Adamo, a Jesuit, and for this reason the Jesuit Fathers think that they are doing a great deal in allowing simply the use of it to the Bishop; for the last ten years he has not sent the Bull, neither has he sent any subsidy to his Bishop, expecting perhaps to starve him out of his place. With this, it seems that Your Holiness could withdraw this Bishopric from the *jus patronato* of the above mentioned King, and cause it to be immediately dependent upon the Apostolic See. Should this be impossible, it will certainly be necessary to make some other provision, namely that at the Court of Peking itself there should be an impartial man, who, with authority superior both to that of the Bishop and that of the Regular Clergy, should be able to forestall those disorders which our prudence fears, in the manner in which it will seem most expedient to Your Holiness. The obligation under which we are, through the duties given to us by Your Holiness, has moved us to report humbly upon that which, by common consent, we deem to be most approved of for the progress of the Mission. To the more than human wisdom of Your Holiness we leave the best decisions, to which, as well as to all that which you will be pleased to order us, we will ever submit our judgment.

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"We pray Your Holiness to grant us Your holy blessing and with the kiss of the sacred feet, we declare ourselves.

PEKING, 7th October, 1700.

"D. V. S.

Most humble, respectful and submissive
Sons and servants in the Lord,

FR. BERNARDINO DELLA CHIESA,
Bishop of Pekin.

FR. BASILIO DI GEMONA, *Reformed Minor,*
Vicar Apostolic of Xen-Si."

LETTER NO. 3.[24]

"J. M. F."

"MOST EMINENT SIRS:[25]

From the Court of Pekin, whither I went, after taking possession by Procurator, in order to administer Confirmation to the Christians there, I wrote your Eminences informing you of the protests presented to me in writing by the Portuguese Fathers regarding the Cathedral, which they say belonged to the Company of Jesus and not to the M. S. King of Portugal, assigned to me by the Bulls. If I should say what so many Fathers have always told me, I understand that H. M. S. Majesty never founded any Church in China, and that which is assigned to me as a Cathedral was founded by Father Adamo,[26] by his labours, when he was President of Mathematics and by alms from Europe. I also told you of the need which this Mission has of the favours of the

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[24] This letter is listed in the Manuscript Department of the British Museum as "Add. MS. 31022. fol. 41." The document is written in Italian.

[25] As in the case of letter No. 1, "Most Eminent Sirs" here refers to the Cardinals.

[26] *Cf.* note 13.

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Court, which, while the orders of the M. S. King of Portugal and the oath of fidelity taken by his vassals and those of his faction remain in force, cannot be expected from the Portuguese, neither at present nor in the future. Therefore, I besought Your Eminences to obtain a Brief from His Holiness for Father Gio. Francesco Gerbillon, the French Jesuit, recommending to him all the Vicars Apostolic and Missionaries, because he is well known to the Vicars Apostolic and to all; we have no one in China, but the aforesaid good Father to whom we can look for help and favor *pro viribus*. I likewise reported how necessary it is for this Mission that the right of nominating the Bishop of Peking should lie with the Holy See and not with the M. S. King of Portugal. In order not to weary Your Eminences, I say nothing of the serious foundations I have for this, and from the copies of letters which I send herewith, Your Eminences will clearly see how necessary it is that the Mission should be directly governed by the Holy See. What I now wish to beg of Your Eminences is that you will provide me with a stipend, if you wish me to remain in China, or that you will obtain permission for me from His Holiness that I may return to Rome with His Holy Blessing. Your Eminences must not marvel at this my resolution for the Ministers of the M. S. King of Portugal have little inclination to send me any stipend. The suspicions with which they regard me are ever increasing and I cannot, ought not, and will not act in opposition to the orders of the Holy See and of Your Eminences, as they would have me and command me to do. If Your Eminences wish me to remain in China, either send me, for one time only, five thousand scudi,[27] which Father Gerbillon assures me will, placed at Court, obtain for me sufficient assistance to enable me to fulfil my office with dignity, or provide me with more than the two hundred scudi, for this does not suffice me. Do not persuade yourselves that anything in the way of stipend will come to me from Portugal, but

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[27] A scudi, in 1700, was probably worth about fifty cents Mexican, which would make the amount the Bishop asks for something like $2,500 Mex.

It is said that the Jesuits in Peking had an annual income of about 180,000 lire "for the support of twelve poor clergy (religiosi)." This would make 15,000 lire, or probably about $7,500 Mex. per man. *Cf.* Jenkins *The Jesuits in China and the Legation of Cardinal De Tournon:* 68.

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only annoyances, and orders ill befitting my character; whereupon I most humbly beseech the Holy See and Your Eminences. But if in your excessive kindness you should deign to obtain for me the aforesaid permission to return, you will do me a double favour, and I could receive no greater consolation than this, for my conscience will not allow me to oppose the orders of Your Eminences, the Holy See, and the service of God. I am writing to His Holiness in order to obtain from his clemency one of these two things, either to return to Rome to put an end once for all to so many annoyances, or, if he wishes me to remain in China, that he will deign to give me the aforesaid stipend and grant me a co-adjutor, whom I should wish to be either the Lord Bishop Beristense, Vicar Apostolic of Hu Quang, or Father Basilio di Gemona,[28] Vicar Apostolic of Xen-Si. Therefore, I humbly beseech Your Eminences to favour me also in this, having no one else to whom I can have recourse. In order not to fail in any part of my duty, having taken possession of this Bishopric by Procurator, in virtue of the Bulls which Your Eminences deigned to send me, I immediately gave notice thereof to the Lord Archbishop of Goa, praying him to be pleased to order that the Cathedral be assigned to me; and to the Lord Viceroy that he would favour me with the stipend appointing my Procurators in Goa to that effect. The first sent me no reply whatever. The second commands me to oppose that which Your Eminences with prudence and superior enlightenment have decreed for the glory of God and the good of this poor Mission. From the copies which I send Your Eminences will perceive the intention of the ministers of the M. S. King of Portugal and the need of this Mission to be directly governed by Your Eminences.

News of the persecution stirred up in the kingdom of Cochin China against the Holy Faith, through which fifteen persons among Ministers and Christians have died, will by now have reached the ears of Your Eminences. Before this news arrived, at the requested prayer of that Lord Bishop, I had exhorted Father Friar Stefano d'Iliceto, Friar Minor of the Observance, to repair to that kingdom, and his arrival has brought great consolation to that Lord Bishop and to the Missionaries and Christians.

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[28] The joint-author with della Chiesa of Letter No. 2.

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During the space of three years about twenty French Jesuits have arrived here in China, whereas, on the contrary, not a single Portuguese Father has been seen to arrive in that space of time, although their Mission is in most urgent need of Missionaries. The Missionaries sent by Your Eminences are in extra need of assistance, especially the four last Fathers of the Observance, who entered China by a miracle of Divine Providence. Eminences, what can those Missionaries do who have no house or means of livelihood? Their coming can only be a source of continual affliction to themselves and to others who have no means of assisting them. Not a few will laugh at the Missionaries of the Propaganda becoming the jest of the Mission and being at last obliged unwillingly to withdraw from it after such a disastrous voyage. I lack words in which to express my affliction at seeing the need of Ministers and at seeing Ministers who, for want of subsidies, are unable to perform their office. Therefore I humbly beseech Your Eminences not to send any, or if you do so, to provide for them, and in the meantime to give orders, at least, that the small provision assigned to others, who have died, left, or are about to leave, may be given to these four poor Religious who are so capable, as Your Eminences know. You will know by now that Father Alfonso, discalced Augustinian, died on the journey. Father Nicolo Cina, calced Augustinian, went to the Philippines, Father Placido Polacido of the Reformed Observance, who, being in the province, was to have gone to Father Basilio to Xen-Si, is obliged by his inffirmities to go to Canton, and I fear that he will probably leave for Europe. Would that the alms given to these might be applied to those aforesaid! I hear that of the aforesaid four Friars of the Observance one is a lay brother, who, being sufficiently acquainted with the Chinese language, would, I have no doubt, be better than a Chinese neophyte; and I therefore beg Your Eminences to grant me the necessary powers to ordain him priest and to command the aforesaid Fr. Vincenzo di Roiate to obey me in this matter, who, although I do not know him, I hear by report to be an excellent Religious. This moves me to beseech Your Eminences, since the Lord has brought him to these parts, that he may be able to be of use for the service of God, like any other European. As I am ever considering how I may benefit this Mission on the basis of the experience I have had, I will not refrain from mentioning a thing—I should have scruples if I did

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not suggest it to Your Eminences—that the Vicars Apostolic who are not Bishops should be granted that which in former times was permitted by the Holy See to simple priests, the administration of the Sacrament of Confirmation. I am moved to this in the first place by the need which these poor Christians have of that Holy Sacrament, constrained as they are to live among an infinite number of pagans, the result of which is thousands of apostacies. Secondly, the multitude of those grown cold, or apostates, who would be brought back to the right path by the novelty of receiving this Holy Sacrament. Thirdly, the small esteem in which the Vicars Apostolic will be held if there is no external difference between them and the other Missionaries. Let Your Eminences consider these motives, which seem to me most efficacious, and do in this and in everything of which I write whatever your superior prudence may dictate to you.

"I had intended this year also to repair to the Court to confirm the ladies; but afterward, for many reasons, I resolved to visit the Mission which the calced Franciscans of the Philippines have in this province, and I there confirmed more than one thousand, five hundred persons. I did not fail to offer myself to the Portuguese Jesuit Fathers to confirm their Christians, but I was not found worthy of such consolation; I should doubtless have gone with only my companion, but the moral certainty that my going would have little fruit, to say nothing of some possible scandal, made me bow my head. The more so because some of these Fathers declared to the other Missionaries that if I wished to confirm their Christians I should go without any companion whatever and as a simple Missionary. This I do not intend to do, because my chief aim is to unburden very many who are apostates and sacriligous, who have no confidence in their priest, or have some grievance against him or are ashamed, etc., it being morally impossible for a priest to please everyone. It may be, however, that these good Fathers have some other good end in view, letting the whisper reach my ears, 'patientiam habe in me et omnia reddam tibi,' but I see no signs of it.

"Father Basilio left for his Vicariate on the 11th of April and took with him Father Friar Antonio di Castro Caro of the Reform, instead of Father Placido, and I have already had news of his safe arrival in that province, which is in extreme need of Missionaries. Eminences,

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a single Jesuit served the whole of Xen-Si, God knows how, and on the arrival of Father Friar Basilio, he was called to the Court because of the need they have of Ministers. I am now in this Province of Xan-Tung, where, having lodged for a whole year in the house of another, I have resolved to buy one of my own, for living here is not so expensive as in the Province of Pekin. I have with me Father Antonio di Frosolone, Minor of the Observance, companion of the aforesaid Father Fr. Stefano, who went to Cochin China. I had also Father Fr. Giuseppe Francesco di Langasco, of the Reform, but he went to Fo-Kien on the 18th of last month, because his entry into China was not prudently managed, and in order that worse may not befall he is obliged, together with the companions[20] who entered with him; to present himself before the Maritime Governors, who would have them leave China. It is hoped, however, that when they present themselves the said Governors will shut their eyes to a pretence at embarkation, and that these Fathers, who have the good will to do so, will remain in China. I hear of the arrival of the Most Illustrious Signore Caminier, Bishop of Sura, in Canton with a companion, and I am awaiting letters from him. There have arrived at the said port, Father Fr. Tomaso, an Italian Dominican, with another Father of the same Order, who, being unable to obtain a passage in Batavia for Tonkin, have come to China in order to go from thence to the said Kingdom. There also arrived on the 7th of August Father Giovanni di Fontanei, a French Jesuit, with nine companions, who in the space of eighteen months went from China to France, and has returned safe and sound. Two other French priests have come by way of Fo-Kien and three Augustinian Fathers from the Philippines in aid of their Mission. I informed Your Eminences that I had received the four hundred scudi, which you did me the favor of announcing. I do not know if they are for current expenses, but I assure you that at the moment of writing this they are all spent.

"I beg Your Eminences to reflect upon the first copy of the letter of the M. S. King, dated 22nd March 1692,

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[20] Apparently these men did not enter China by the way of Macao, which would incur for them the disfavor of the Portuguese officials.

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which did not reach me last year in time for me to inform Your Eminences. It informs me that the Islands adjacent to the Kingdom of Corea and Tartary are dismembered, which I do not hear of from Rome. I wish to know the intentions of Your Eminences, whether I, as the nearest Bishop, can send several who already desire to go to Corea and Tartary, for I fear that I might be prevented by the Lord Archbishop of Goa. Last year, when I was in Pekin, I spoke to Father Antonio Thomaso about Corea, and he earnestly persuaded me not to send anyone there, fearing that the Emperor of China, to whom it is tributary, might take it ill. Those who wish to go to Tartary are the French Jesuits and the Franciscans to Corea.

"I recommend and commit myself in all, and for all, to the charity and benignity of Your Eminences, reverently kissing the sacred purple of each one of you, and I remain as I was and ever shall be.

LIN CHING CHEO OF THE
PROVINCE OF XAN-TUNG,

October 22nd, 1701.

"Your Eminences, Most humble, devoted, and obliged Servant and Son in the Lord,

FR. BERNADINO DELLA CHIESA,
Bishop of Pekin."

Since della Chiesa was the bishop of the diocese of Peking for twenty-one years, at a time in which the rites controversy reached its height, it will be worth our while to analyse the three preceding letters somewhat minutely in order to see more clearly what new light they throw upon the life and the times of the Bishop.

These letters bring out much more clearly than any other documentary material the writer has seen that the Bishop's difficulties were not so much with the Jesuits as a whole as with the Portuguese faction of the Jesuits, those who were of Portuguese nationality as well as those of other nationalities who were under Portuguese control

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and influence. In Letter No. 1 (p. 88) the Bishop tells us, "For the sake of peace, and in order to win the good will of the Portuguese faction as far as possible, I agreed to my own mortification to go to the Church of F. Antonio Thomas." [30] The fact was he was not wanted, for the Portuguese (p. 91) "have more than sufficiently declared that they wished to be alone, and that no other nation or religious order should come to this Mission," and della Chiesa saw that "the Portuguese Fathers as keenly as ever desire to be alone" (p. 95), and that if any Superior was not a member of the Portuguese faction, his "every movement is watched" and he was treated as an enemy (p. 93). So keen were the Portuguese on keeping the field to themselves that "it happened that the Sr. Bishop of Conon [31] could not be ordained in Nanking, and that if the Sr. Ascalonense [32] was ordained, it was with the greatest difficulty" (p. 95). Finally, the "Portuguese Jesuit Fathers" would not allow even della Chiesa, who was now their bishop, to confirm their Chinese Christians (p. 102).

That his difficulties were with the Portuguese faction of the Jesuits rather than with the Jesuits as an order, is also shown, on the other hand, by the fact that some of the Bishop's best friends were French Jesuits. According to Letter No. 1 Gerbillon, Superior of the French Jesuits, had sent della Chiesa detailed information about K'ang Hsi's absence from Peking, and "Accompanied by one of the Fathers of his Company, Father Gerbillon, came in person for several leagues to meet and to invite me to his house" (p. 90). In this same letter the Bishop suggests to the Cardinals that "the French Fathers in this Court should have a separate house" (p. 91) so that they may not be "in every way urged and constrained by the Portuguese Fathers and their faction and subordinated to them" (p. 92), but may be kept "entirely independent of the Portuguese Jesuits" (p. 96). Moreover, lavish praise is meted out to some

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[30] The point here is that della Chiesa did not insist on going to the Church that had been assigned him as Cathedral.

[31] The Bishop of Conon was a Frenchman.

[32] The "Cartas de China" seems to indicate that the Sr. Ascalonense was a Spaniard.

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of the French Fathers; as for example, "What good has not been done to the whole Mission by the aforesaid F. Gerbillon (who is the most favored by the Emperor and the most skillful in business)" (p. 92). Father Gerbillon, "a man who is more a Catholic Christian than a Jesuit" (p. 96), gave della Chiesa such a hearty welcome that the Bishop says, "In his house and Church I have done that which I could not do in my own Cathedral" (p. 92). As to religious "liberty and freedom" more credit is due to the French Fathers Gerbillon, Bouvet and Visdelou "than to any others" (p. 92).

In the third place these letters make it abundantly clear that the King of Portugal and the Portuguese Government had a large share in making the life of the Bishop anything but easy. Della Chiesa brings against the King of Portugal the following charges:[33] That

(1) "He assigned as Cathedral to the Bishopric erected by him a Church which did not belong to him" (p. 90).

(2) The King "has no Church to give to his Bishop" (p. 91).

(3) He "has not sent the Bulls within ten years" (p. 91).

(4) The King of Portugal has not sent "the least subsidy"[34] (p. 91).

(5) He uses economic pressure to secure submission, for if the Bishop "wants to live" (which apparently means "if he wishes to get the subsidy"), he has to "second the plans of the Portuguese Fathers" (p. 97). Since della Chiesa is not submissive, the King seems to be trying to "starve him out of his place" (p. 97).

[33] Notice that in Letter No. 2 di Gemona, Vicar Apostolic, joins the Bishop in nearly all of these charges.

[34] Moidrey *La Hiérarchie Catholique en Chine, en Corée et au Japon* (1307-1914): 176 f. "' Alexandre,' VIII, le 10 avril 1690, érige les deux évêches de Pé-kin et de Nan-kin, pour lesquels il accorde à perpétuité au roi de Portugal le droit de présentation, mais avec obligation de les doter." This shows clearly that the King of Portugal was to provide the Bishop of Peking with a subsidy.

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(6) "The king of Portugal himself ordered his Bishop of Peking not to admit to the functions of a Missionary any one who had not passed through his kingdom" (p. 95), by which the king apparently hoped to keep the Portuguese faction in the ascendency.

Realizing that the changes suggested by him "are of great umbrage to the Portuguese Government" and that he would be "regarded here as an enemy" if his suggestions became generally known, the Bishop asks the Cardinals "to give orders that they be kept secret" (p. 93). This request was probably justified, because a year later, at Lintsing, the prelate wrote the Cardinals, "the suspicions with which they regard me are ever increasing" (p. 99, Letter No. 3).

Again, these letters bring new light in that they reveal the Bishop as struggling to make his diocese independent of Portugal and subject to the direct control of the Holy See. In Letter No. 1 (p. 91) della Chiesa says, "I deem it to the service of God that if they keep the Bishopric, the Holy Church should retain the right of nominating anyone she pleases": In their joint letter to the Pope della Chiesa and di Gemona point out that if "this Bishopric remain at the disposal of the Most Serene King of Portugal, he then has with it the whole of China in his power," and they suggest that the Pope "withdraw this Bishopric from the *jus patronato* of the above mentioned King, and cause it to be immediately dependent upon the Apostolic See" (p. 97). In the second letter. to the Cardinals the Bishop hints that he would not be averse to leaving China in order "to put an end once for all to so many annoyances" (p. 100), which sentiment points to the possibility that a desire to be independent of the conflicting interests in Peking may have been the main reason for his leaving the capital and making Lintsing his permanent episcopal head-quarters.

Finally, we find in these documents the beginning of French protection for the Roman Catholic missions in China, which protection the Convention of Peking,[35] in

[35] *Catholic Encyclopaedia "China":* 676. Convention of Peking (1860), Article VI, especially the Chinese text (*Cf.* "Treaties, Conventions, etc., between China and Foreign States," by the Maritime Customs. Vol. I, second edition: 888).

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1860, formally transferred to France. With reference to the French della Chiesa asserts that "if His Holiness should send Delegates to this Empire, they would find in these Fathers all the assistance they required" (p. 91). One proof of this is the fact that the French Fathers Gerbillon and Fontanei came to the rescue of the Bishop of Rosalia and secured a reversal of the judgment given against the Bishop [36] (p. 92). A still clearer hint of latent French protection is seen in the Bishop's assertion, "The good Father Gerbillon has recently offered his patronage to all Apostolic Vicars and has already extended it to several. He shows favour to all who have recourse to him; he has powerful friends at Court through whom he obtains and can obtain the favours required by the missionaries of China" (p. 92). Again, we are told, "This good Father does not wait to be asked before he helps either Missionaries or Apostolic Vicars" (p. 96), and so della Chiesa and di Gemona ask the Pope to write "a Brief to the above mentioned Father Gerbillon . . . entrusting to him the protection of all the Missionaries" (p. 97). This request does not seem unreasonable since we are told that "During the space of three years about twenty French Jesuits have arrived here in China, whereas, on the contrary, not a single Portuguese Father has been seen to arrive in that space of time, although their Mission is in most urgent need of Missionaries" (p. 100, 101). A clearer indication of the growing influence of the French missionaries and of the waning of that of the Portuguese could hardly be desired.

The foregoing analysis enables one to say that the new light received from these three letters consists in the rather striking evidence that nationalistic interests and intrigues played a very prominent part in the difficulties of the first Bishop of Peking. Although writers like Jenkins and others have hinted that national interests were at stake, none have given them the prominence they assume in these documents. The Portuguese had evidently come to see clearly that the rapidly increasing

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[36] *Cf.* note 17.

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number of French Jesuits as well as of non-Jesuit orders was threatening their position at the Court and their monopolistic influence over the China missions.

NOTE.—The writer is indebted to Bishop Schmuecker (Roman Catholic) of Tsinan for his kindly corrections and to Rev. A. J. Garnier of Tsingchowfu for help on some of the Italian documents.

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STORIES IN CHINESE PAINTINGS

By JOHN C. FERGUSON

The use of historical or mythical stories as subjects has been common both to Western and Chinese painters. In Europe painting derived for centuries its chief subjects from the story of Christianity. It is necessary to mention only a few instances. Rembrandt painted in 1627 "St. Paul in Prison" and "The Money Changer" and later chose such subjects as "Samson in Delilah's Room," "Judas," "The Baptism of the Eunuch," among many other scenes from the Bible. He preferred these subjects to portrait painting for which his patrons clamored. Velasquez chose "The Burning Bush" and "The Vision of Ezekiel" and also a Greek classical scene "The Burning of Troy." In 1648 Turner painted "The Embarkation of the Queen of Sheba" and in his earlier years "Dido Building Carthage." This use of a subject for pictorial display has been variously estimated by critics, but it seems incontrovertible that a familiar story depicted in a painting will touch many who remain unmoved by imaginative work which only trained eyes can appreciate. The choice of a good well-known subject cannot compensate for the lack of a fine quality of execution, but when subject and execution join in making an appeal to the beholder the combined effect influences the largest number of people.

In China the earliest paintings of which records remain are those which were transferred to the bas-reliefs of Wu Liang Ssŭ and Hsiao T'ang Shan made in the 2nd Century A.D. These represent historical or legendary scenes commencing with Fu Hsi "who was the first to rule as King" and continuing with pictures of the Five Rulers, Yao and Shun, Ta Yü who controlled the waters after the great flood, and of other noted scenes of early times which were common folk-lore when the bas-reliefs were executed. There are no traces of such traditional stories

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in the decorations of the early bronzes which preceded the Han dynasty; our present information only warrants us in carrying back the use of stories as subjects to the period of these bas-reliefs, *i.e.*, the 2nd Century A.D., but judging from the high quality of the work on these it is safe to assume that it must have had even an earlier origin.

Among the first painters of whom we have literary records the use of stories as subjects was common, although not to the same degree as in Europe. Ku K'ai-chih of the 4th and 5th Century A.D. painted "Famous Women" and "Admonitions to Virtue" both of which were pictures of historical or traditional tales, but he also painted landscape as well as an imaginative sketch of the Goddess of Lo. Tai K'uei of the same period painted a landscape entitled Yen Shan. Several centuries later, during the development of national feeling in the T'ang dynasty, stories became popular as subjects, and in addition to those based upon history or tradition the new element of religious subjects taken from Buddhist and Taoist sources was introduced. It is the purpose of this article to bring together some of this class of paintings and to present briefly such information as is available from history or tradition concerning the stories on which the subjects are based. These paintings will be mentioned as far as possible according to the chronological order of the stories depicted, rather than of the times when the artists flourished. Many of these stories may be found in *A Chinese Biographical Dictionary* by Dr. Herbert A. Giles (Shanghai, Kelly & Walsh), to which book the reader is referred.

YU WANG DRAINING THE WATERS OF THE GREAT FLOOD

禹 王 治 水 圖

by Chao Po-chü (趙 伯 駒), *Sung Dynasty.*

Yü Wang, generally known as the Great Yü, is reputed to have been the son of Kun who undertook the task of draining the Empire. He was condemned to death for failing in his great work and his son Yü was appointed to succeed him. In nine years the work was finished, and during that time Yü devoted himself without stint to the enterprize. One part of his work was the opening of a passage for the western waters through the present defile of Wu Shan in the province of Szechuan. He is said to have died B.C. 2197.

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THE DELIVERY OF THE GREAT PLAN

洪範授受圖

by Chao Mêng-fu (趙孟頫), *Yüan Dynasty.*

This picture depicts Chi Tzŭ handing his book *The Great Plan* (洪範) to Wu Wang, the founder of the Chow dynasty. Chi Tzŭ was a Minister of the last sovereign of the Shang dynasty, the infamous Chou Hsin (紂辛). On account of his protests against the misrule of the sovereign he was thrown into prison, where his life was preserved on account of his feigning madness. When the Shang dynasty was succeeded by the Chow under Wu Wang, Chi Tzŭ was released and in an interview with his new sovereign he presented Wu Wang with a copy of the "Great Plan" of government which had been originally given by Heaven to the Great Yü. This "Great Plan" is said by the author of the Complcte Digest of the Book of History to be "the great model for the government of the empire." On account of his having delivered this valuable treatise to Wu Wang, Chi Tzŭ was appointed King of Corea.

THE FESTIVAL OF WANG MU AT YAO CH'IH

王母宴瑤池

by Chao Po-chü (趙伯駒), *Sung Dynasty.*

Wang Mu is the abbreviated name of Hsi Wang Mu who is the head of female immortals with her residence in the mountains of K'un-lun (崑崙). She held court surrounded by a large company of immortals in her garden where grew the peaches of immortality which ripen only once in 3000 years. Here she was visited by the fifth sovereign of the Chow dynasty, Mu Wang, who had driven thither in his chariot drawn by his eight horses famous for their speed. Hsi Wang Mu entertained the sovereign at Yao Chih (the Lake of Gems). This picture presents the legendary scene of his entertainment.

THE RETURN OF DUKE WÊN

晉文公復國圖

by Li T'ang (李唐), *Sung Dynasty.*

The name of Duke Wên before receiving his title was Ch'ung Erh. His father was Duke Hsien of the Chin State, who was under the complete mastery of concubines. At the instigation of one of them his father sent a eunuch to kill Ch'ung Erh but he made good his

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escape and fled. After several years of wandering among barbarian tribes on the northern frontier he returned home in B.C. 634 and succeeded his father as Duke, taking the name of Wên. He is reputed to have become a wise and humane ruler. On account of his ability he became the second among the Five Chieftains (五霸) who ruled the country during the last years of the Chow Dynasty. This picture portrays his home-coming.

THE NINE SONGS
九 歌 圖

by Li Kung-lin (李公麟), *Sung Dynasty and Ch'ien Hsüan* (錢選), *Yüan Dynasty.*

The Nine Songs are a part of the famous poem Li Sao, or Falling into Trouble, which was composed by Ch'ü Yüan, B.C. 333–295, after having been dismissed from high office on trumped up charges. Later the poet committed suicide on the 5th day of the 5th moon, and the Dragon-boat Festival celebrated on that day is in memory of him. The poem is an allegory describing the search for a good prince who will administer a good government.

The first scene is that of Tung Huang T'ai I, a god of the ancient kingdom Ch'u; the next is that of Yun Chung Chün, the god of the clouds; the next is that of Siang Chün, the father of the two women, Siang Fu-jên, who are depicted in the next scene. These two women have been much discussed in the literature of China, but are generally supposed to represent the two sisters who became the wives of the ancient Emperor Shun. The next three scenes are of Ta Ssŭ Ming, Hsiao Ssŭ Ming, and Tung Chün, all of them being deities of the Ch'u kingdom, which is the country included in the modern provinces of Hunan and Hupeh. The next scene is that of Ho Po, the old man of the river; this is followed by Shan Kuei, the god of the hills. The picture of Kuo Shang, the martyr, is very striking and forms a good ending to this scroll, though another scene—that of the sacrificial spirit, Li Hun, might have been added to complete the tale.

PO YA PLAYING THE LUTE
伯 牙 鼓 琴

by Wang Chên-p'êng (王振鵬), *Yüan Dynasty.*

Po Ya who lived during the last years of the Chow dynasty was an expert player of the lute (harp). His

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most intimate friend was Chung Tzŭ-ch'i who was not only an expert player but also an appreciative listener. When Chung died, Po Ya gave up playing, for in his opinion there was no one left to understand his music.

Chang Liang and the Slipper

張 良 納 履

by An Artist of the Sung Dynasty.

Chang Liang was the Prime Minister of Han (韓) which is the modern city of Han Ch'ên (韓城) in Shensi province. This small city was conquered by Lü Chêng who later succeeded in conquering all of the other small states and making himself the first emperor of the Ch'in dynasty and becoming known in history as Ch'in Shih Huang. Chang Liang mourned the downfall of his State and cherished a deep desire for revenge upon the conqueror. Being a man of frail health he knew that it would be impossible for him to assassinate the Emperor by the use of his own physical strength. He, therefore, decided to sell all his property and even leave his brother unburied in order that he might use all available funds for collecting a band of strong men. When the conqueror was taking a trip through the wild country called Po Lang Sha (波浪沙) one of Chang Liang's band threw a huge iron bar at one of the chariots. This smashed the carriage into pieces and killed the occupants, but it did not prove to be the one in which the conqueror himself was traveling. Orders were issued at once for the apprehension of all the persons responsible for this plot, among whom Chang Liang was mentioned by name. He fled into Kiangsu where he was kindly received on account of the harsh treatment with which the conqueror was treating every part of the country. Here Chang Liang lived for several years and it was during this time that on one of his journeys he met an old man sitting on a small bridge. One of the shoes of the old man had slipped off and he asked Chang Liang to pick it up for him. Trained from his youth to respect old age, Chang Liang suppressed his first feelings of resentment at such a request from a stranger and not only condescended to pick up the shoe but also insisted on performing an additional act of courtesy by putting it on the foot of the old man. The old man praised him for his act and said that he was worthy of being taught. He thereupon

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produced a book which is generally known as Su Shu (素書) and told Chang Liang that if he studied it with due diligence it would be of great assistance to him in accomplishing great results. The name of the old man is reputed to have been Huang Shih-kung (黃石公). He disappeared and nothing more was ever heard of him, but Chang Liang profited by his study of the book and was later able to assist Liu Pang (劉邦) in uprooting the Ch'in and founding the Han Dynasty. This picture shows Chang Liang in the act of placing the shoe on the foot of the old man.

The Four Old Men

四皓圖

by Ma Yüan (馬遠), *Sung Dynasty.*

During the reign of Ch'in Shih Huang imperial orders were issued for the burning of all books and the killing of all scholars who would not submit to the dictatorship of the Emperor. Four old men, famous for their learning and high character escaped the disaster and fled to the Shang mountains where they lived a secluded life. After the fall of the Ch'in and the establishment of the Han dynasty, the Emperor Kao Tsu, B.C. 206–194, sent for these old men and offered them high positions in his government, but they refused to come to Court. Toward the middle of his reign, Kao Tsu came under the influence of one of his concubines who plotted to have her son appointed Heir Apparent in place of the eldest son. At this time Chang Liang was the most influential minister of state and he was well-acquainted with these four old men. Without the knowledge of the Emperor he persuaded these greybeards to become companions of the Emperor's oldest son and to instruct him in matters of State. One day the Emperor came upon his son in the company of these four old men and was greatly surprised to find that after refusing his invitation they had subsequently come to Court to teach his son. He asked them for their reason and they said that they were convinced that the Prince was a young man of high promise and worthy of his position as successor to the Throne. As a result of this incident the Emperor decided to abandon the plan of substituting the son of his concubine for his own legitimate heir.

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WANG CH'IANG SETTING OUT FOR THE BORDER

王嬙出塞

by Su Han-ch'ên (蘇漢臣), Sung Dynasty.

Wang Ch'iang, who is more commonly known as Chao Chün, was a concubine attached to the Court of the Emperor Yüan Ti of the Han Dynasty. The Emperor had gathered together so many young women as inmates of his palace that he found it impossible to have personal interviews with each one of them and in place of seeing them ordered the artist Mao Yen-shou (毛延壽) to make portraits of each one of them which he might examine at his leisure. Fearing that they might not be chosen by the Emperor the young women bribed the artist to make attractive pictures of themselves, but Wang Ch'iang refused to do so. This offended the artist who added a large black spot on the face in her portrait. Naturally the Emperor did not select her as one of those who should be presented to him and she remained for several years lonely and friendless in the palace. After the Emperor had suffered severe reverses by the Hsiung Nu tribes from the North their Chieftain asked that the Emperor should present him with one of the Palace ladies as an assurance of future friendship. The Emperor acceded to the request and instructed his officers to find out which one of his ladies was willing to go. Wang Ch'iang, being dissatisfied with her position in the palace, offered to go and as she was setting out the Emperor saw her for the first time and was amazed to find that she was more beautiful than any woman he had ever seen. He dared not break the promise which he had made to the Turkic Chieftain and to his great sorrow was obliged to allow Wang Ch'iang to start on her long journey. This picture portrays the scene of her departure.

THE THREE WONDERS OF LU KUNG

魯恭三異

by Wang Chên-p'êng (王振鵬), Yüan Dynasty.

Lu Kung was the magistrate of Chung Mou (中牟) during the reign of the Emperor Chang Ti, 76–89 A.D., of the Han dynasty. At that time the whole country was suffering from a plague of locusts which destroyed the crops. It became known to the Government that the district under the charge of Lu Kung was not affected by this plague and special officers were sent to investigate

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the matter and they found that the reports were true. One day when these officers were making a trip in the country, they saw a pheasant near a young boy and upon asking him why he did not kill it the boy replied that it was not right to kill a pheasant during the breeding season. On their return to the capital the officers reported the three wonders of the administration of Lu Kung: (1) that no locusts had entered his district, (2) that the birds and animals of the district were tame on account of the good treatment that they received from the inhabitants, and (3) that even small boys knew how to treat lower animals kindly. As a result of this report Lu Kung was later promoted to be Minister of Civil Affairs.

THE BIG TREE COMMANDER

大 樹 將 軍

by An Unknown Artist.

Fêng I, who died 34 A.D., was a noted general of the Han dynasty who opposed Wang Mang. He was a modest man who never boasted of his achievements and always gave precedence to other generals. Although noted for his distinguished achievements he always disclaimed credit for them and when other military leaders assembled after victories to boast of what they had done, Fêng I quietly withdrew from them to a distance where he stood near a big tree. For this reason he became known by the nickname of "The Big Tree General." He treated soldiers with so much consideration that when it was proposed to make a redistribution of them among the different generals all the soldiers shouted that they wanted to be attached to "The Big Tree General."

YÜAN AN SLEEPING IN SNOW

袁 安 臥 雪

by Chou Fang (周 昉), *T'ang Dynasty and*
Wên Chêng-ming (文 徵 明), *Ming Dynasty.*

Yüan An was a scholar of the 1st Century A.D. He lived in Loyang and was very poor. One day there was a heavy snowfall and the magistrate made a circuit of the city to see if any of his people were suffering from the heavy snowfall. On passing by the door of Yüan An the magistrate was surprised to see that the door was almost completely blocked by snow and that there was no sign of life inside the house. On entering the house

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he found Yüan An lying in his bed and inquired from him why he did not get up. Yüan An replied that it was better to stay in bed during such a heavy snowfall than to get up and make trouble for other people. During their conversation the magistrate perceived that notwithstanding the poverty of the man he had great ability. In due course Yüan An was recommended to the Emperor and was appointed to an official position. During the reign of the Emperor Ho Ti, 89–106 A.D., he became Minister of Instruction and gained a reputation for his ability and honesty.

Three Visits

三 顧 圖

by Tung Chan (董展), *Sui Dynasty.*

During his early life Chu-ko Liang spent his time in retirement, devoting his time to literary pursuits. One of his friends, Hsü Shu (徐庶), recommended him to Liu Pei as being a hundred times better than himself. Thereupon Liu Pei, together with his two adopted brothers, Kuan Yü and Chang Fei, called at Chu-ko Liang's house, but were not received until the third visit. This time, upon their arrival, Chu-ko Liang was taking a nap and they were obliged to wait. Chang Fei grew impatient and suggested that they set the house on fire and force Chu-ko Liang to come out, but this suggestion was opposed by Liu Pei and Kuan Yü. At last the hermit arose and after a long conversation with his guest agreed to abandon his lonely life and become the counsellor of Liu Pei. It was due in a large measure to the sagacity and military skill of Chu-ko Liang that Liu Pei finally established the State of Shu in Szechuan.

Chu-ko Liang's Expedition against the South

諸 葛 南 征 圖

by Ch'ien Hsüan (錢 選), *Yüan Dynasty.*

Chu-ko Liang was both a statesman and a warrior. After assisting Liu Pei to establish the State of Shu in Szechuan he encouraged Liu Pei in his ambition to dominate the other two states of The Three Kingdoms, *viz.*, Wei and Wu. Liu Pei claimed to be the lineal descendant of the royal family of the Han Dynasty and this encouraged him in the belief that he could overthrow the other two states and re-establish the Han Dynasty.

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In order to prepare for this great undertaking it was necessary for Liu Pei to bring into subjection all the tribes on the borders of Shu so as to leave no enemies at his back while he was attacking Ts'ao Ts'ao of Wei and Sun Ch'üan of Wu. Before anything could be done Liu Pei had died. His son ordered Chu-ko Liang to undertake an expedition against the southern tribes. Though the campaign was commenced in the summer time and travel through the mountainous districts was very difficult Chu-ko Liang set out on his journey and finally captured the barbarian chieftain Mêng Hu. This picture shows Chu-ko Liang with his men crossing the Lu River on their way to the South. The Lu River is one of the small tributaries of the Yangtze in Szechuan.

WEN CHI RETURNING TO HAN

文 姬 歸 漢

by Yen Li-pên (閻立本), *T'ang Dynasty.*

Wên Chi is the literary name of Ts'ai Yen (蔡琰) the beautiful daughter of the distinguished scholar of the Han Dynasty Ts'ai Yung. During one of the inroads of the northern tribes she was taken prisoner and carried off by the Tartar Chieftain. During her stay in the Mongolian wilds she wrote a song called "Eighteen Melodies" in which she told of the grief of her lonely life. She was finally ransomed by the Prime Minister Ts'ao Ts'ao, an old friend of her father's, and brought back to her own country. This picture shows Wên Chi on her return journey.

THE LO RIVER GODDESS

洛 神 圖

by Ku K'ai-chih (顧愷之), *Chin Dynasty and*
Chao Yung (趙雍), *Yüan Dynasty and*
Wên Chêng-ming (文徵明), *Ming Dynasty.*

According to the History of the Han dynasty Fu Fei (宓妃), daughter of the lengendary Emperor Fu Hsi, drowned herself in the Lo river and became the "Goddess of the Lo River." This early tradition was changed at a later date on account of the poem written by Ts'ao Chih (192–232 A.D.), third son of Ts'ao Ts'ao, as an expression of his grief over the death of the Empress Chên (甄后). In her youth this Empress was considered to be unusually

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beautiful and remarkably intelligent. She became the wife of one of the sons of Yüan Shao but was captured by Ts'ao Ts'ao and taken to his Court. When his son Ts'ao P'ei, later known as the Emperor Wên Ti, saw her he became enamoured with her charms and made her his wife. She bore him a son who afterwards succeeded his father as third Emperor of the Wei dynasty and is known as Ming Ti. Ts'ao P'ei was fond of his Empress for several years but later yielded to the charms of his other consort Yüan Hou (袁后) who started calumnies against the Empress Chên. Ts'ao P'ei became enraged at the alleged misconduct of his Empress and ordered that she should be put to death. Her honors were, however, posthumously restored to her by her son, the Emperor Ming Ti. After her death her brother-in-law, Ts'ao Chih, who was also a secret admirer and had hoped in his youth to succeed against his brother in winning her for his wife, wrote a poem in her praise when he was on the banks of the River Lo. This poem was originally called Kan Chên Fu, *i.e.*, "A Poem in honour of Chên," but the title was later changed by her son, Ming Ti, to Lo Shên Fu, *i.e.*, "A Poem in honor of the Lo Goddess" and it is from this poem and not from Fu Fei that this picture takes its name. This famous woman was admired by four members of the Ts'ao family, *viz.*, her father-in-law, her husband, her son and her brother-in-law, of whom three were Emperors; and this was after she had been previously married to the son of Yüan Shao, another most prominent character in the time of the Three Kingdoms.

The Seven Worthies of Chu-lin

竹 林 七 賢

by Chao Mêng-fu (趙孟頫), *Yüan Dynasty and Ch'ien Hsüan* (錢 選), *Yüan Dynasty.*

Chu-lin was a place of which the exact locality is at present unknown. Here the philosopher Hsiang Hsü, the alchemist Chi K'ang, the wine-bibber Liu Ling, the eccentric Shan T'ao, the rollicking Yüan Hsien, the carefree Yüan Chi and the parsimonious Wang Jung gathered. They sang, read, played the lute, drank wine and composed poems. Fond of learning, they also loved an outdoor life. The Seven Worthies formed a jolly band of savants.

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WATCHING THE GOOSE

王羲之玩鵝圖

by Ma Yüan (馬遠), Sung Dynasty.

The great calligraphist of the Chin Dynasty, Wang Hsi-chih, 321–379 A.D., was inordinately fond of geese and kept a large flock of them in a pond which he had made especially for this purpose. For hours he would watch the motions of the head and neck of a goose, admiring the graceful curves. These curves suggested to him the beauty of line which he produced in his own handwriting.

THE GATHERING AT LAN T'ING

蘭亭圖

by Chao Mêng-fu (趙孟頫), Yüan Dynasty.

Lan T'ing is situated about nine miles southwest of the city of Shao Hsing in Chekiang province. It was at this spot that the great calligraphist, Wang Hsi-chih, (王羲之) 321–379 A.D. of the Chin dynasty gathered his group of forty-one friends on the third day of the third month of the ninth year of the Emperor Yung Ho (347 A.D.) for the purpose of celebrating the ancient rite of driving out evil influences 祓禊. A plentiful supply of wine was provided to aid their worthy endeavours, and this was stored in large jars. The group was seated along the banks on either side of the winding stream while servants filled small goblets with wine and placed them in the current. As these were seized by the eddies and hurried to the banks it was the duty of the one seated nearest to the goblet to grab it and drain its contents. It was a merry game and it stirred the emotions of the guests. On this occasion Wang Hsi-chih wrote a poem commemorative of the occasion, and the script in which it was written, the Lan T'ing T'ieh (蘭亭帖), is the most famous in the long history of Chinese calligraphy.

HSIAO I FILCHING THE LAN T'ING WRITING

蕭翼賺蘭亭

by Chü-jan (巨然), Sung Dynasty.

The first emperor of the T'ang Dynasty T'ai Tsung planned to collect and preserve all of the writings and paintings of distinguished men previous to his time. Among these he was especially fond of the handwriting

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of Wang Hsi-chih and collected all of his writings that could be found. Hearing that the famous Lan T'ing T'ieh was in the possession of a priest named Pien Ts'ai who lived in Chekiang, he sent for the priest to come to Court. The priest was treated with great courtesy but when asked about the famous writing of Wang Hsi-chih he disclaimed all knowledge of its whereabouts, although he acknowledged to have seen it once in the hands of his teacher Chih Yün. The priest suggested that it had probably been lost during the long period of warfare between the close of the Sui and the rise of the T'ang Dynasty. Three visits of the priest to the Palace failed in disclosing the location of the writing and the Emperor decided to adopt other tactics. He sent a high official of his Court, Hsiao I, to Chekiang with instructions to secure this writing. Hsiao I disguised himself under another name and went to the temple, where Pien Ts'ai resided, in the rôle of a scholar. Through their discussion of various literary subjects Hsiao I and Pien Ts'ai became fast friends. One day when discussing calligraphy Hsiao I showed the priest several examples of the writing of Wang Hsi-chih which he had taken with him from the Imperial collection. The two men discussed the fine points of the writing of the great calligraphist and Pien Ts'ai insisted that none of the writings which Hsiao I had with him could equal the best work of Wang Hsi-chih. In order to prove his point he said that he would show him an example left to him by his teacher Chih Yün and which he had since kept carefully hid on a beam in the roof of his room. He produced the Lan T'ing T'ieh and showed it with great glee to Hsiao I. After examining it carefully to see that it was correct, Hsiao I placed it in his pocket and produced the order of the Emperor. The picture depicts Hsiao I in a state of great gratification and Pien Ts'ai, the priest, with his mouth open in blank astonishment.

T'AO CH'IEN ENJOYING CHRYSANTHEMUMS

陶 潛 賞 菊

by Chao Ling-jang (趙令穰), *Sung Dynasty.*

This great poet loved chrysanthemums more than any other flower and set apart a special place in his small garden for their cultivation. As this flower blooms late in the autumn when other flowers are not hardy enough to stand the cold, it seemed to the poet a simile of men

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who do not care for riches but retain their good character in the midst of temptation. This picture shows the poet in his garden of chrysanthemums.

Home Again

歸去來辭圖

by Li Kung-lin (李公麟), *Sung Dynasty and Ch'ien Hsüan* (錢選), *Yüan Dynasty.*

The title of this picture is taken from the subject of a poem by T'ao Ch'ien, (365–427 A.D.), who is more generally spoken of as T'ao Yüan-ming. This poet was a brilliant student in his youth but being without a patrimony he was obliged to seek a position under the government in order to support himself and family. He only held his post for a few days when he resigned and returned to his work in the fields as a farmer. Later he was appointed the Magistrate of P'êng-tsê in Kiangsi province but remained there only 83 days when his loneliness caused him to decide to return home to his wife and two sons who lived in a thatched house on the bank of a stream where grew five willow trees. This picture represents T'ao Ch'ien in a boat crossing the river. His wife and children are at the door of his home waiting for him.

The Source of Peaches

桃源圖

by Chao Po-su (趙伯駒), *Sung Dynasty and Ch'ien Hsüan* (錢選), *Yüan Dynasty.*

This picture is based on a narrative by T'ao Yüan-ming. According to T'ao the story runs as follows. During the reign of T'ai Yüan 376–397 A.D., Chin dynasty, a fisherman, while following a stream on his boat, reached a point where both banks were covered with peach-trees. It was in spring time and the ground was covered with the beautiful blossoms. Suddenly the stream ended at the foot of a mountain. Strange as it was, there was a big cave at the foot of the mountain and in looking into it he found that he could see light. He tied up his boat and went in. At first it was so narrow that a man could scarcely pass but gradually it became wider and wider until at last there was an opening where he found a new world. The general appearance of the place was the

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same as the outside world; there were houses, cows, chickens, dogs, and farmers working in the fields. They were surprised at the appearance of a stranger and they all came to him with eager questions. They told him that they were people of Ch'in dynasty, B.C. 255–209, and that they had come to this place to seek refuge on account of the bad treatment of the Ch'in Emperor. They had no knowledge of any change of dynasties and were amazed when told by the fisherman of the Han and Wei Dynasty and that the country was then under the rule of Chin. The people kept him there for several days and upon departure told him not to tell the outside world of them. He came out and found his boat where he had left it. This fisherman was so keenly interested in his discovery that on his way back home he made marks alongside the stream so as to be able to retrace his steps. Immediately upon arrival he reported it to the magistrate who sent men to accompany him to the place, but this time the fisherman could not find out the way and all the marks which he had made were lost. He came back disappointed. However, news of the discovery was spread abroad and in Nanyang there was a scholarly man named Liu Tzŭ-i, who immediately arranged to start off to find this place himself but who died before he was able to make his preparations for departure. After this no other attempts were made to find the place.

ACROSTIC

織 錦 迴 文 圖

by Chou Wên-chü (周文矩), *Sung Dynasty.*

This scroll depicts the romantic tale of Su Yo-lan, wife of Tou T'ao, a General of the Anterior Ch'in kingdom. She was married to this man in her youth and proved to be most helpful to him in his public career. Before he was transferred to a distant post he had become infatuated with another beautiful woman, Chao Yang-t'ai, whom he took with him on his long journey. His wife, Su Yo-lan, repined the loss of her husband's love and determined to show her devotion by weaving with her own hands an acrostic in which she could express her feelings of devotion. Upon hearing of her faithfulness the General sent messengers to bring her to him. It is the parting of the husband and wife and their later reunion that are recorded in this scroll by Chou Wên-chü. The acrostic attached to the scroll was written by Li I-an, also of the Sung dynasty.

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Hsieh An Playing Chess

太傅圍棋

by Wang Wei (王維), T'ang Dynasty.

Hsieh An was a Prime Minister in the Chin Dynasty. At that time the northern part of the country had all been occupied by Tartars and the Chin Empire had to content itself with that part south of the Yangtze. When it was reported that Fu Chien was invading the Chin Empire and had at his command a million men, the whole empire was frightened and nobody knew what to do as it seemed absolutely impossible for the Chin with a far less number of soldiers to stop the advance of Fu Chien. As the result of a conference, Hsieh An was appointed Commander-in-Chief of the Army in charge of the national defense. The total number of men available at that time was not more than fifty to sixty thousand. But Hsieh An did not seem to be afraid of the dangerous situation. After the conference, instead of going to arrange matters for the defense, he drove to his country house and collected a huge crowd of friends and relatives and when his nephew, Hsieh Hsüan, a general, came to see him regarding military matters, he had him play chess with him, and pledged the house for the contest. Hsieh An's ability in chess playing was inferior to that of his nephew, but on that particular day, Hsieh Hsüan being uneasy on account of the dangerous situation, he won the game. At this, he turned to his cousin, Yang T'an, and said "I give the house to you." He stayed there for a whole day and only returned at night and appointed generals for the defense.

Not long after that Hsieh Hsüan and other generals managed with their small army to defeat Fu Chien and a report of this unexpected event was sent to the Commander-in-Chief, who was again found playing chess. When he had read the report, he dropped it on his bench. Without saying a word, he continued his play as before. His guests, of course, did not know what it was about and quite naturally asked what the despatch said, and quietly he answered "The boys have defeated the enemy." But when the play was over, he could not hold himself any longer. He rushed to his room but failed to notice the door-sill and stumbled over it.

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THE PRISONER

鎖 諫 圖

by Su Han-ch'ên (蘇 漢 臣), *Sung Dynasty.*

Liu Tsung (died 318 A.D.) was the son of Liu Yüan who proclaimed himself the first Emperor of a new Han Empire. On the death of his father he seized the throne after killing his eldest brother. He planned to build a palace for his Empress, Liu Ê (劉 娥), but this was strongly opposed by his statesman, Ch'ên Yüan-ta (陳元達). This greatly offended Liu Tsung, who ordered the statesman to be executed. However, the statesman knowing beforehand what was to happen to him, came in with a chain, and upon hearing the order of the Emperor to have him executed, bound himself to a tree in the court yard. He hung on to the chain so tightly that it was impossible for the moment for the attendants to drag him out for execution. In the meantime other officials begged the Emperor for his pardon. As soon as the Empress heard of what was happening she presented herself before the Emperor and pled for the life of the statesman, saying that he was quite right in what he had said. She further told the Emperor that if a statesman were to be executed on account of criticizing her extravagance in allowing a palace to be built for her pleasure she herself would be blamed by all future generations. She begged that the Emperor would either grant her request or order her to be put to death instead of the statesman. This moved the heart of the Emperor and Ch'ên Yüan-ta was released.

LI MI SUBMITTING TO CH'IN WANG

李 密 迎 秦 王

by Li Kung-lin (李 公 麟), *Sung Dynasty.*

Ch'in Wang is a youthful title by which the real founder of the T'ang dynasty, Li Shih-min, is still known. In history this Emperor is known as T'ai Tsung. Li Mi (582–618 A.D.) was an able and ambitious man of the same period who inherited from his father the title of Duke. He denounced in his pamphlets the crimes of Li Yüan, the father of Li Shih-min. At the same time he fought against the upholders of the Sui dynasty in the hope that he himself might become the emperor of a new dynasty. Later, when Li Shih-min became emperor he

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raised the standard of rebellion against him, but being unsuccessful submitted to the new Emperor and had his title of Duke confirmed. This picture represents Li Mi acknowledging the sovereignty of Ch'in Wang, *i.e.*, T'ai Tsung.

The Eighteen Scholars

十 八 學 士

by Yen Li-pên (閻立本), *T'ang Dynasty and Emperor Hui Tsung* (徽宗), *Sung Dynasty.*

T'ai Tsung of T'ang dynasty formed a National Academy to which he appointed men of ability and learning from all parts of the country. From the large number of members he selected eighteen on whom the high title of Hsüeh Shih (Distinguished Scholar) was conferred. These were Tu Ju-fei, Huang Yüan-lin, Yü Chih-ning, Su Shih-ch'ang, Hsieh Shu, Ch'u Liang, Yao Ssŭ-lien, Lu Tê-ming, K'ung Yin-ta, Li Hsüan-tao, Li Shou-su, Yü Shih-nan, Ts'ai Yün-kung, Yen Hsiang-shih, Hsü Tsung-chin, Hsieh Yüan-chin, Kai Wên-ta and Su Hsü. Later, Hsieh Shu died and Liu Hsiao-sun was appointed in his place. Yen Li-pên was ordered to make portraits of these eighteen scholars on a scroll and Ch'u Liang was ordered to make an annotation giving their names, official ranks and birth places. This scroll was then deposited in the Imperial Library. This gave high honour to those scholars and they were so admired that people said that they had already entered the "fairy land," *i.e.*, paradise.

The Game of Polo

明 皇 擊 毬 圖

by Li Kung-lin (李龍公), *Sung Dynasty.*

This picture depicts the famous Ming Huang, sixth Emperor of the T'ang dynasty, and his consort, the still more famous Yang Kuei-fei, at a game of polo. Ming Huang surrounded himself by a large group of distinguished scholars and poets who joined him in all forms of revelry. More and more he neglected his public duties under the influence of his consort. He took a great interest in the game of polo and this fact has been commemorated in a well-known poem which refers to his returning drunk from a game of polo, speaking of

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him under the familiar name of San Lang, which was popularly given to him on account of his being the third son of his father who preceded him as Emperor.

T'AI CHEN MOUNTING HER HORSE

太 眞 上 馬

by Chou Wên-chü (周文矩), *Sung Dynasty and Ch'ien Hsüan* (錢選), *Yüan Dynasty.*

T'ai Chên is the name which was given to Yang Kuei-fei at the time when her influence at Court was greatest. The extravagance and luxury of her court has never been equalled in the long line of Chinese history. Her three sisters were given titles and her cousin Yang Kuo-chung was made one of the leading ministers of state. The people were over-taxed in order to maintain the frivolous life in the palace. Many protests were made by faithful ministers, but without avail, until finally a general insurrection broke out under the leadership of An Lu-shan. The Emperor was obliged to flee and decided to go to Szechuan. His consort Yang Kuei-fei showed her faithfulness by being willing to go with him. This picture depicts her in the act of mounting her horse ready to commence the long ill-fated journey in the midst of which she was murdered before the eyes of the Emperor at the behest of his mutinous troops.

A MUSICAL FAREWELL

琵 琶 行 圖

by Ch'iu Yin (仇英), *Ming Dynasty and T'ang Yin*g (唐寅), *Ming Dynasty.*

The name of this picture is taken from a famous poem by Po Chü-i of the T'ang dynasty. It was composed while the poet was occupying the position of magistrate at Hsin-yang in Kiangsi province to which he had been degraded from an important office in the capital on account of being disliked by the prime minister. Hsin-yang was a small city where little occurred to relieve his depression of spirits. One night when he was bidding farewell to a friend on the bank of the river he suddenly heard the sound of the guitar, p'i-p'a. He had never heard this instrument during his days in this small city and the sound carried him back to his former happy days in the capital. He inquired at once as to who the person

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was that played the guitar and found that it was the wife of a small merchant living in a boat. He and his friend went at once to the boat and asked her to play again. After complying with their request they discovered that she had formerly been a sing-song girl and had enjoyed great popularity in the capital. After losing her beauty she had become the wife of a small merchant who frequently left her alone on the boat while he was away on business. During her lonely hours she often dreamed of her early days and wept for sorrow. This conversation made the poet think of himself and he composed the poem from which this picture takes its name.

Lu T'ung Steeping Tea

盧仝烹茶

by Liu Sung-nien (劉松年), *Sung Dynasty and Ch'ien Hsüan* (錢選), *Yüan Dynasty.*

Lu T'ung was a scholar and poet of the T'ang Dynasty who lived at the close of the 7th and the beginning of the 8th Century A.D. He was pupil of the famous scholar Han Yü who praised his poetry. His most famous poem was on tea drinking in which he described his own fondness for the beverage. This picture shows him preparing his cup of tea.

An Entertainment at T'êng Wang Pavilion

滕王閣宴會圖

by Chao Po-chü (趙伯駒), *Sung Dynasty.*

This picture depicts a scene at Nanch'ang in Kiangsi province during the early years of the T'ang dynasty. In this city there was an ancient pavilion named in honor of T'êng Wang, son of the founder of the Han dynasty. On the completion of the extensive repairs to the pavilion which had been carried out under his orders the viceroy gave a large banquet to the leading men of the city. Wang Pò had arrived at the city on the morning of the banquet and accompanied a friend to it. During the feast guests with poetical talent were invited to write poems in commemoration of the occasion. Without any hesitation Wang Po accepted the invitation, much to the surprise and dislike of the viceroy who did not know him. After reading two lines of the poem the viceroy remarked that this man had a divine afflatus. This production of

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Wang Po was all the more remarkable from the fact that he had only attended the banquet by accident. He was on his way as a fugitive from justice in Szechuan to join his father in the wilds of the South to which he had been banished. During the night previous to the banquet a strong wind had sprung up which drove his boat at a furious rate until morning when he found himself at Nanch'ang. Wang Po is classed as one of the Four Heroes (四傑) of the T'ang dynasty.

The Eight Immortals of the Wine Cup

飲中八仙圖

by Chou Wên-chü (周文矩), *Sung Dynasty.*

The names of this famous group have been immortalized in a poem by Tu Fu and their exploits have been a frequent source of comment by many later poets. Li Po, the poet, was the most illustrious of the eight. He was a constant attendant at the Court functions of the Emperor Ming Huang and his gay consort, Yang Kuei-fei. He wrote many verses in praise of the beauty and charm of Yang Kuei-fei as a result of which his influence roused the jealousy of the eunuch Kao Li-shih who persuaded Yang Kuei-fei that the poet had a hidden meaning in his verses and was in reality holding her up to ridicule. She therefore intervened when the Emperor proposed to confer a special honor on Li Po. Li Po, on hearing of the objections raised by Yang Kuei-fei, immediately resigned and asked the Emperor to allow him to retire. He persuaded seven other friends to follow his example. These were Ho Chih-chang (賀知章), Su Chin (蘇晉), Chiao Sui (焦遂), Wang Chin (王璡), Ts'ui Tsung-chih (崔宗之), Li Shih-chih (李適之) and Chang Hsü (張旭). The Emperor presented them with a large sum of money with which they formed the group which became known as the Eight Immortals of the Winecup.

Hung Hsien Stealing a Box

紅線盜盒

by An Unknown Artist.

Hung Hsien (Red Cord) was a serving maid in the home of Hsieh Sung, Military Governor of Lu Chou in the T'ang dynasty. She had charge of her master's letters and despatches and on account of holding this position she became acquainted with the intention of T'ien Ch'êng-tzŭ,

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Military Governor of the adjoining district of Wei-po, to oust her master from his position. Seeing that her master was greatly frightened she disclosed to him the fact that she possessed unusual powers of magic and that she could be of great assistance to him. During the following night she vanished into the air carrying a dagger with her. Her master Hsieh Sung waited for her return until the middle of the night when he heard what seemed to him the dropping of a leaf. Immediately Hung Hsien appeared with a small box in her hand. This box contained the pa-tzŭ of Governor T'ien and she had stolen it from his bed side. These pa-tzŭ are the eight nativity characters which give the year, month, day and hour of a person's birth and are considered to be one's most valuable private property. The trip to and from Governor T'ien's place was more than 200 miles, but Hung Hsien made it in a few hours. On the morning following the trip Hsieh Sung sent a messenger with the box and a letter to Governor T'ien telling him that he was returning the box to him knowing that it was his. Governor T'ien had been greatly surprised at the loss of his box for he had a large bodyguard surrounding him at all hours. His surprise was all the greater when he found that the most private information concerning him came so easily into the hands of the man against whom he had been plotting. It caused him to abandon his nefarious schemes. Hung Hsien's fidelity to her master is held up as an example to all generations.

Returning from a Banquet

韓熙載夜宴圖

by Ku Hung-chung (顧閎中), *Five Dynasties.*

Han Hsi-tsai is the central figure of this picture. Han was born toward the close of the T'ang dynasty. He was an able essayist and philosopher and rose to a high position. In accordance with the prevailing customs of his time he gave himself up to a dissipated life, and is said to have had forty concubines. The Emperor requested an artist to draw for him a picture representing Han's life and the painting of Ku Hung-chung reproduces the original sketch made at that time.

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A Poem on Ch'ih Pi

後赤壁賦圖

by Wu Chên (吳鎮), Yüan Dynasty and Ch'iu Yin (仇英), Ming Dynasty.

Ch'ih Pi is one of the most famous places in China on account of the fighting that occurred here during the Three Kingdoms between Ts'ao Ts'ao on one side and Chou Yü and Liu Pei on the other. Ts'ao Ts'ao is said to have had more than 800,000 men whom he brought with him from the North and though opposed by a much smaller force he was utterly defeated. The real place where this fighting occured is at Chia-yü Hsien to the west of Hankow, but during the Sung dynasty the great poet Su Shih mistook another place to the east of Hankow at Huang-kang which had a similar name for the real place. Here Su Shih wrote two poems on the beauty of the scenery and several pavilions have been built in commemoration of the visits of the great poet. This painting presents the scenes made familiar by the poem of Su Shih and this place though wrongly identified has been the resort of scholarly travelers down to the present time. The poet wrote two essays, one describing a visit early in the autumn and the other at the beginning of winter. This picture describes the latter visit.

A Gathering in the West Garden

西園雅集圖

by Li Kung-lin (李公麟), Sung Dynasty.

This famous garden was located near K'aifeng, the capital of the Northern Sung dynasty and here was gathered one of the most illustrious group of litterateurs and artists that the world has ever known. The scroll opens with a scene where the poet Su Shih is writing at a low table with his brother-in-law, Wang Hsien, and his friend Ts'ai T'ien-ch'i watching him. At the rear of the group stand the two concubines of Wang Hsien. In the next group the artist Li Kung-lin is seen painting his famous picture "Home Again" with Su Chê at the side of the table and Huang T'ing-chien standing with a fan in his hand watching the artist. The next group presents Ch'ên Pi-shu playing a harp under an old tree with Ch'in Kuan seated near him with his hands in his sleeves. The next group portrays Mi Fei writing an inscription on a perpendicular stone with Wang Chung-chih watching

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him. In a bamboo grove on the other side of a small flagstone bridge are seated the Great Recluse Yüan-t'ung and Liu Chü-chi, both seated on picturesque stones and busily engaged in conversation. The complete history of the most brilliant era of the Sung Dynasty could almost be written from the lives of these men gathered in the Western Garden.

The Fisherman's Good Luck

漁 人 得 利

by An Artist of the Sung Dynasty.

During a dry time in mid-summer there was but little water left in a pond where an oyster was trying to keep alive. Hoping that there would be a shower of rain the oyster opened its shell but a passing stork tried to catch it. The oyster quickly snapped its shell together catching the bill of the stork. During the ensuing struggle the stork said to the oyster: "It will not rain either today or tomorrow and you old oyster will perish without water." The oyster replied: "I will not unloose my grip on you either today or tomorrow and I will kill you, you old stork." In the meantime a fisherman came along and as both the oyster and the stork were fully occupied with their struggle for life easily caught both of them. From this tale came the proverb that "whenever there is a struggle between an oyster and a stork the fisherman gets the benefit."

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REBUTTAL NOTES ON CHINESE RELIGION AND DYNASTIC TOMBS

By E. T. C. WERNER

[The word rebuttal (root, old French *boter*, to thrust) is not intended to convey any idea of a pugnacious or keratose feeling on my part toward those who have misunderstood my views in connection with certain sinological questions. I regard co-workers in the vast field of sinology as friends, and to entertain antagonistic sentiments toward them would be as foolish as for a bricklayer to entertain enmity toward his fellow on the scaffolding. For, in this immense and most fascinating task we are, as I have written elsewhere, all builders, not completers, and the feeling of gratitude seems to me to be the appropriate one to be entertained toward those who are helping in the great work. Only when, in laying his brick, a co-worker dislodges mine, or twists it in such a way as to give it an ugly or false aspect, it becomes a duty to point out how it has been wrongly jolted and what its proper position is. And in making these corrections I discard the old (and, I could wish, obsolete) idea of intellectual autocracy,—of knocking over all your rivals and setting, or trying to set, yourself up in their place: an idea more appropriate to the age of Assurbanipal than to that of modern civilization,—and, after re-adjusting the position of my titled brick, resume my patient labour in a happy and friendly spirit.]

The Origin of Chinese Religion.—In Vol. LV (1924) of the *Journal,* in an interesting and valuable article entitled "Cult of the Ch'êng Huang Lao Yeh," Mrs. Ayscough says that "Werner, de Groot, du Bose, and their school maintain that it ['the character of religion in ancient China'] was a fetishism, an animism pure and simple."

Thereat I make my first friendly butt. Animism is not my ism. I have nowhere maintained, or even stated, that animism pure and simple, or animism of any kind, was the character of religion in ancient China.

Ascription to me of the same theory on this subject as that held by De Groot can, in view of the following

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passage in my *China of the Chinese* (p. 241), only be ascribed to an oversight:

> "Those sinologists who, like Dr. De Groot, argue for the theory of universal animism as earlier than the theory of the ghost or other self, do so in face of the existing evidence, and in contradiction of their own statement that the Chinese mind in early times was unable to form abstract conceptions."

In the next paragraph of her article Mrs. Ayscough changes her venue by referring to "the 'original religion' as far as we can know."

The "character of religion in ancient China" and the "original religion" are two different things. (The "as far as we can know" will be considered presently.) To imply that they are the same is to imply that birth and adolescence are the same.

Mrs. Ayscough says that the latter (original religion) is "that described in the records, and taught by Confucius."

The original religion of the Chinese is the religion of the Chinese when they first had a religion. Therefore, since we do not know who or where the Chinese were at that time, it might be said that we cannot say what the original religion of the Chinese was. That is not so. Of this more anon.

To say that 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," is to imply that from the time of the birth of the Chinese (*qua* Chinese) people down to the sixth century B.C. their religion had remained as it was originally. That is to say, that Confucius taught a religion which was unique in this, if in nothing else, that it had remained unchanged for thousands (perhaps many thousands) of years before his time and for two thousand years more down to the present day. It is also to imply that in the time of the records and of Confucius—a time of a relatively high state of civilization—there was still taught and practised the religion (what that was we shall see later) of the Chinese at their earliest and most primitime stage of their history as a social aggregate. This is true in one sense but not in another.

Now if Mrs. Ayscough or anyone else would contend that religion had one origin in the case of China and a different origin in all other parts of the world, the question cannot be profitably discussed. The only course in

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that case would be to wait until she or they have published their arguments and substantiated them sufficiently to make them worth discussion. I for one hold that all religions had one origin and one only—as in the remote future all religions will coalesce into one.

This brings me to the point which especially concerns me. It is proverbially difficult to outrun a lie, and though I certainly have no intention of using so harsh a term with regard to Mrs. Ayscough's misstatement, still that misstatement has had a year's start, and it is not only possible, but highly probable, that many who have read her idea of my idea of the origin of Chinese religion will never see this disclaimer. Moreover, the outrunning will be all the more difficult from the fact that the misstatement was not only published in this *Journal*, but was first made in a public address delivered in London. It was thus broadcasted on at least two sides of the world.

To say of me that "Werner . . . maintains that the character of religion (why not 'religion' simply?) in ancient China was a fetishism, an animism pure and simple," is much the same as calling an evolutionist a creationist, a Protestant a Roman Catholic, a Conservative a Liberal (or, having regard to the present microscopical nature of the latter party, it would perhaps be more apt to say a Labourite), an idealist a realist, a biogenesis-ist an abiogenesis-ist (or any other of the great historical antinomies). Those who have followed the tremendous controversies regarding the origin of religion know with what vehemence they raged. In this great polemic between men of great philosophical and scientific knowledge and training, the ultimate question was one of animism versus the ghost-theory or the "second self" or "double of the dead." The latter was unfortunate in not having a name as happy as the "animism" of its rival, and thus failed to a certain extent in gaining as ready an acceptance with the *oi polloi*, with that large class which takes an interest or dabbles in these matters without any deep study or technical knowledge; but this made no difference to it in the scientific world.

Put in a nutshell, the question is one of relative priority; and the weight of evidence and argument was overwhelmingly in favour of the ghost theory. This fact stands, in spite of the frequent assertion in many scientific and quasi-scientific books, periodicals, and newspapers that the basis of religion is animism. During the

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controversy even such a great authority as Dr. E. B. Tylor, the celebrated anthropologist, who originally took the side of animism, and who had read more books dealing with primitive peoples than any man living or dead, was converted to the ghost theory.

Primitive man does not regard anything as animated without reason. When he does so regard anything, the reason he gives is not something abstract, which he cannot understand, but something concrete, which he can understand. He argues not in metaphysical terms, but in terms of his own experience. His experience tells him that the world is full of duplicates of actually-existing things. His shadow, all shadows, follow their originals and do as they do; his face, reflected in the pond, twists as he twists it; his mind—his "second-self"—wanders away while he sleeps, and does many things which he believes are realities and not mere figments of the imagination. The "second-self" is actually doing those things, just as he himself used to do them: he takes it as a reality, not as his fancy. It certainly is no metaphysical abstraction. One of the beliefs of the Chinese constantly thrust upon one's attention, is that the spirits were once men; and that the material soul was produced first. Manes live entirely on charity; the food, etc., burnt for their use are material things of this world. Without these sustained supplies, they die. Were there a belief in an inherent animism in the spirits, keeping them alive independently of the material world, these things would be unnecessary; and the living Chinese would incidentally be saved vast annual expenditure. So frugal a people, pressing hard on their means of existence, would not have been slow to take advantage of such a situation, had they believed in its existence.

When the "second-self" returns to the body, the latter awakes. Death (as the primitive man knows it) is merely the failure of the "second-self" to find its way back; and after appealing to it in various ways to return, he preserves the bodies of the dead in the hope that his experience of these returns (after fainting, coma, catalepsy, etc.) will be repeated. His explanation of these phenomena is not any animism, of which he knows nothing, but a dualism constantly experienced by him—in other words, the ghost theory is the basis of his religious ideas.

Being concerned here only with the origin of religion, it is unnecessary to follow out the various ramifications which grow from this one seed.

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Holding, as I do, that religions everywhere have one origin, and one only, I contend that the origin of Chinese religion is to be found in this idea of the double self—the idea arising from the unscientific interpretation of natural phenomena. And this ghost-theory is not that of animism.

Coming now to the second issue, that "the 'original religion' as far as we can know, is that described in the records, and taught by Confucius," there must obviously be a difference between the primitive dualism above described and the relatively high stage religion had reached in the sixth century B.C.

The chief differences would be in unification and elaboration. As the several tribes and States were being gradually moulded into one nation, so their religious ideas were coalescing also. Mrs. Ayscough says the religion as found in the Classics is "strangely uncomplicated." I hold that it is not uncomplicated as compared with its pre-Classical original simplicity; but the use of the word "strangely" by one who thinks she is dealing with a primitive state seems to betray want of acquaintance with the law of progress. If we contrast the religion in its earliest infancy, when each family had (might almost be said to be) a god unto itself, and the god-general was a relatively weak and not-highly-exalted ancestor, called upon not at fixed times in regularly-organized ceremonies, but only in times of danger or distress, and reviled, beaten, and even deposed when disobedient, with the evolved state reached in the Classical period, with its animism and fetichism, its elaborate ancestor-worship, its T'ien and Shang Ti, all-powerful and awe-inspiring, its "Lord of all the Spirits" and his royal prerogatives, its State hierarchy of greater and lesser gods, its high-priest and priests, temples, altars, shrines with spirit-tablets of ancestors, its chief and supplementary sacrifices, including the elaborate seasonal sacrifices designed to maintain union of family connections, its Assessors and Personators, its detailed codes of ceremonial and hierarchy of ceremonialists, its prayers, fasting, ablutions, posturing, hymns, etc.,—we can hardly reasonably conclude that the religion as described in the Classics and taught by Confucius is the "original religion" of the Chinese. An analogy to that argument would be that Druidism was the religion of England in the time of the wars of the feudal barons. It would be as rational to suppose that we are witnessing in the Classics the origin

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of the Chinese people, as to suppose that we are witnessing there the origin of the Chinese religion. To do so is to deny the tree any roots, because they happen to be concealed in the ground.

I said above that the statement that the Chinese religion had remained unchanged from the earliest times to the time of Confucius, and onward to the present day, was true in one sense, but not in another. It is true in the sense that both are ancestor-worship; it is untrue in the sense that the earliest and the later religion are ancestor-worship in one and the same stage of its evolution. To use a colloquialism, the two are not to be named in the same week.[1]

Idols.—I come now to another assertion in the same article, namely, "Werner goes so far as to make the astounding statement (for which he gives no authority) 'Idols are spoken of in the earliest times.'"

My statement was a very cautious one. It was made in a summary in forty-six pages of four thousand years of Chinese history. Obviously there was here no room for theory or elaboration. Having in mind the statement in the *Kang-mu* that "Wu I of the Shang dynasty made idols and called them Celestial Gods" (one writer says, "The Emperor required all the people to adore the image and address their vows to it"); and, "From the introduction of the sect Fuh, idols prevailed throughout the whole empire, but they did not originate with that sect. Ti-i made an image of a man to represent the God of Heaven"; (to which is added that the Buddhists, having at first made their idols of gold, later imitated the Chinese, and made them of wood or clay); the evidence of the *Li tai san pao chi* that Buddhas existed before the Han period; that Buddhists came to China in 250 B.C.; that Han Kao Tsu made an image of the Goddess of Fire; that the *wu* priests had their temples, containing images of gods, to whom they paid worship and offered sacrifices; that the *Hsien chuan shih i* states that "when Huang Ti ascended to heaven, his ministers unceasingly dwelling on him in their minds, the nobles made a wooden image of him, and

[1] I leave unnoticed Mrs. Ayscough's statement regarding the fundamentally monotheistic nature of religion in ancient China, as posited by Legge, Ross, etc. The time is surely past when the lemma fetichism *v.* monotheism as the origin of religion can be treated as a serious proposition.

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worshipped it morning and evening";—I yet did not do more than state that idols are spoken of. On the evidence, and in view of the remarks I am about to make, it seems to me that it would not have been going too far to say not only that idols are spoken of, but that they existed in the earliest times. However, my cautious statement stands, and is, I submit, justified.

Confirmatory evidence is found in the same volume of the *Journal* as that in which Mrs. Ayscough's article appeared. On page 92, in a quotation from Sarkar, we read: "Confucianists are idol-worshippers and . . . Confucianism . . . a system of idolatory (*sic*). 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." On page 95: "Other idols occupied a place of worship before foreign images were introduced into China." And on page 59: "The writer [Dr. Chatley] 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."

De Groot, who thoroughly investigated this subject, states: "Confucian worship and sacrifice . . . being actually addressed to animated images, constitutes pure idolatry. Certainly it is quite inconsistent with the Chinese spirit that such tablets and images were mere wood and paint."

Chavannes, also, says that stone images existed in China long before the introduction of Buddhism; and Parker adds that this only gave expansion or impetus to an already existing germ (*see below*).

Had I had more space, I might have added a theory, which I hold represents a fact, namely, that in the earliest times idols were very numerous, if not universal. Here, having a little more elbow-room, I can state that theory in detail. If Mrs. Ayscough's "astounding" is to be interpreted as including astonishment not only at my statement, but at the idea that there were idols in the earliest times, perhaps she will in the end come to be astonished not at the idea of there being idols, but at the idea of there being none.

Here again there is a question of terms. First, as to "the earliest times." My summary dealing with a

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period of four thousand years, the phrase may rightly be taken as referring to pre-Chou, pre-Confucian, or even pre-Han times. Second, as to the meaning of "idol." The pre-idol is the sacrificed-to preserved body—preserved in the hope that the absent second-self may yet return. The first idol proper is the worshipped figure of the deceased, made partly of his remains and partly of other substances. Subsequently, the figures of the deceased are made wholly of other material or materials. The idea is, that if the second-self can re-enter the corpse, it can also re-enter an image of it.

Images, placed in the grave with the deceased, and later in the crypt with the corpse or the coffin, are later still placed on or in front of the grave itself. That they are believed to be imbued with life, is easily proved from the actions performed with regard to them; they are the embodiments of spirits which must be propitiated. They are in fact idols of the deceased and of those appointed as guardians of his tomb (whatever form—human or subhuman—those idols may have in any particular epoch or part of the world). In some cases, tablets, stones, etc., are substituted for the more elaborated images. Where they are worshipped in the belief that they are inhabited by the manes, they are as much idols as the completely anthropomorphic images. What, in fact, is an idol but an anthropomorphized, spirit-inhabited tablet of clay, wood, stone, or metal?

The existence of human effigies in connection with the belief in the second-self scarcely needs showing. Evidence jumps to the eye everywhere in the classical and historical books. The *Hou Han shu* says: "Anciently, at every burial of an emperor or king, human images of stoneware were used." The *Chou li* says: "The Officer of the Grave Mounds addresses the human images." And so on. Another writer says that "the images of ancestors were a step to general idolatry." It is also expressly stated that the wooden images resembled human beings more closely than the souls of straw which were substituted for them later (*see below*).

The gravestone, placed on the altar of the grave, is a counterpart of the wooden soul-tablet of the deceased, which is exposed for worship on the altar in his home. Both the stone and the tablet are supposed to be inhabited by the manes.

We have the cave or roofed-in burial place developing into the temple or church, the grave-heap into the altar,

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and the image of the dead, or the grave-tablet of stone or wood (the seat of the soul), into the idol.

It can scarcely be doubted that this form of idolatry would have increased and multiplied and evolved into the completely anthropomorphic form found in connection with Buddhism and other religions, but for some powerful antagonistic influence which stunted its growth in that direction. This influence was Confucius. His successful protestation against the use of wooden images implies not only their existence, but also their abundance. He was clever enough to give for his disapproval a reason which would go home to the hearts of the people, for he based his argument on the ground that their continued use would lead to the sacrifice of the living at the tombs of the dead. Accordingly, he advocated the substitution of images made of straw, and these souls of straw are used even at the present day—the wooden tablet, completely de-anthropomorphized in deference to his wish, being used as a more enduring substitute. Confucius thus stunted the growth of idols (using that word in its popular sense) in China—a growth which his fear shows must have been prolific, and likely to be still more so in the future. Nevertheless, the necessity of idols in some form is shown not only by his permitting the continued use of straw idols, but also of his sanctioning the continued use of wooden images in the popular temples.

Now, when the exotic religions came to China, there grew up on all sides of the original ancestor-worship a profusion of anthropomorphic idols. So dense was that growth that it almost choked—did at times completely choke—the orthodox unanthropomorphic idolatry. Or, to use a more appropriate metaphor, Confucianism was like an unidolatrous rock, causing the waters of the idolatrous exotic religions to part as they flowed past it, but which was itself at times submerged.

I submit that it would be unreasonable to deny that this condemnation of these images cannot rightly be taken as an indication of the absence of idols; also that it may be reasonably presumed that but for Confucius the growth would have gone on unchecked, rivalling, if not surpassing, that appertaining to the other religions; and the anthropomorphic form would have been the universal form in China as in India; and that in any case, even if these hypotheses were (most illogically) to be rejected, idols in the earliest times existed in the shape of worshipped gravestones and tablets, which, as being the

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abode of the manes, are as much entitled to the name as the more elaborate graven (or cast) images usually designated by that term. In common with religion itself, they must have developed from more primitive forms. Their sudden appearance in Chinese history does not mean that they were then new-born. We must take a broader and more scientific view of these matters than Mrs. Ayscough does. In a world of universal evolution, it would be strange and astounding indeed if the idol alone had dropped from the sky ready-made, and remained for ever unchanged.

If the earliest anthropomorphic idols are not found in later times, their scarcity or absence can easily be accounted for by destruction of those existing and non-production of others under the powerful influence of Confucianism. Those who felt the need of the concrete human form could bow down to the idols of Buddhism and Taoism. Though persecuted in their turn by the Confucianists, these flourished alongside of the state orthodoxy: flourished indeed to such an extent that China has been called "the principal idolatrous country of the world." And—so I hold—this description should apply to the earliest as well as to the later times.

Confucius not a god.—On page 91 of the same volume, in Rev. L. Newton Hayes' article on "The Gods of China," it is stated that "within the last fifteen years, Confucius was elevated to the position of a deity."

It is not stated by whom Confucius was elevated, nor what he was made the deity of.

Evidently some misconception exists as to this alleged apotheosis. So high a position has Confucius held, on the average (or rather, very much above the average), in the minds of the Chinese, that, had it been considered the appropriate thing to apotheosize him, he would certainly have been apotheosized long ago. But he was not of that "ilk"; he belonged to another branch of the constitutional tree. They regarded him as their great Sage and Teacher, and worshipped him as such, not as a 神. In the long list of titles conferred on him since he was made a Duke in A.D. 1, he has never lawfully been designated as anything more than a 王, 帝, or 聖人, prince, emperor, or saint. In the few cases where the word 神 has been used (as by the Taoists), it has been used illegally and without authority, and has not been perpetuated.

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Ask any Chinese scholar, and he will reply that Confucius is a man, not a god. (Note the 人 in 聖人).

It has been stated that the late Empress Dowager Tzŭ Hsi, in 1907, raised Confucius to a rank equal to that of Shang Ti 上帝; but, as this was done (if indeed it was done at all) merely out of rivalry or jealousy of the rank given to Christ in Western countries, it was not taken seriously by the Chinese, and has never been ratified (as it were).

In 1917, I was present at the debate in the Chinese Parliament as to whether Confucius should be made the god and Confucianism the religion of China. The motion was rejected.

Dynastic Tombs.—In the same volume of the *Journal* Dr. Herbert Chatley, in a learned article on "The Dead Hand in China," states in a foot-note on page 56: "Werner (*Myths and Legends of China*) says that all dynasties previous to Mings destroyed their predecessors' tombs."

My statement, I submit, is correct. The rule was that not only the members of the vanquished dynasty, but also everything belonging to them, should be annihilated.

What then is to be said in face of the authorities quoted by Dr. Chatley showing the survival of grave-mounds in various places and of much similar evidence to be given by me presently? Simply this: that the question hinges on the interpretation of the word "destroyed." I hold that it is true that, though grave-mounds and images of the guardians of the tombs, etc., are to be found in many places, the dynastic tombs were destroyed in the sense that little else than these—practically only the "outer shell"—remains, and that only in a relatively small proportion compared with the original total number of tombs. The dynastic tombs, with the exception of the Ming, may therefore be said to have been destroyed in the sense that they were rifled, emptied of their contents, and obliterated except in a comparatively few cases—these exceptions proving the rule. It is especially to be noted that the writers (Chavannes, Geil, Segalen, Sowerby) referred to by Dr. Chatley mention only "tumuli," "mounds," and "small circular barrows,"—nothing in the nature of sarcophagi (empty or occupied) or of the numerous articles it was customary to deposit in the tombs.

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Facing Page 144



STONE FIGURES AT SUNG TOMBS.



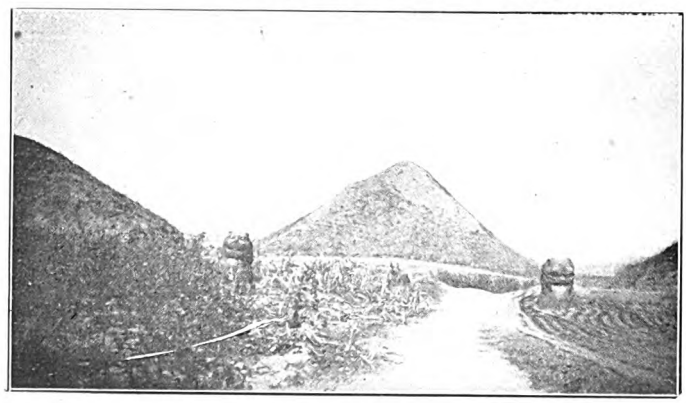
COLOSSAL FIGURES, SUNG TOMBS.



HORSE-HEADED PHOENIX, SUNG TOMBS.
(Other examples of this exist near by but not noted elsewhere.)



HORSES, KYLINS, AND RAMS, SUNG TOMBS.



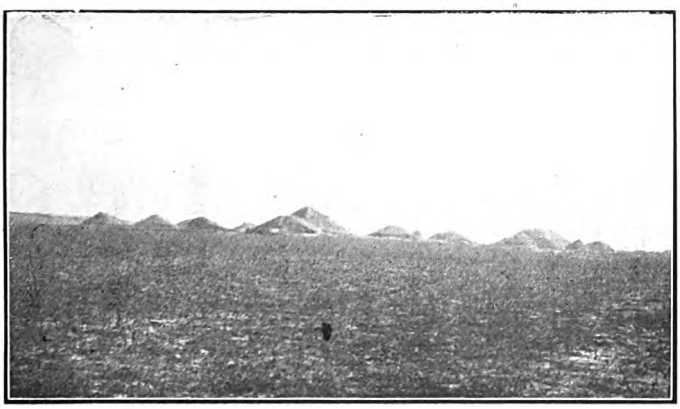
SUNG TOMBS.



THE THIRD AVENUE OF SUNG TOMBS. MOUND ON LEFT.

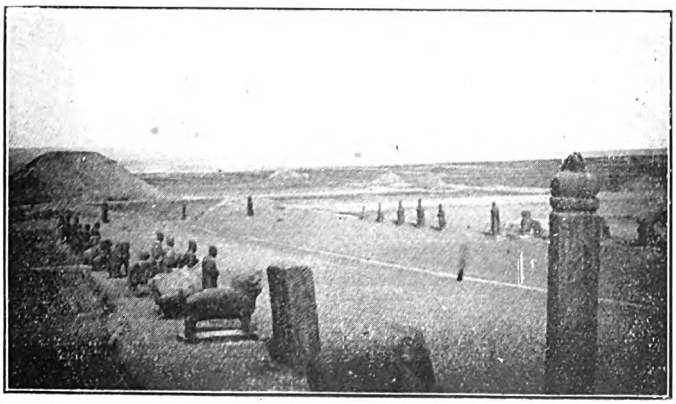
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MASS OF MOUNDS AT SUNG TOMBS.

(Chinese historians claim that centre tomb is that of Emperor surrounded by concubines. Chao Kuang Yin (T'ai Tsu) A.D. 960-76. *Cannot check this.)*



SUNG TOMBS.

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The large grave-mounds—mostly, I believe (subject to correction), now empty—would cost more money and labour to remove or level with the ground than would be worth while; the comparatively few stone figures being probably allowed to remain *in situ* for the same reason.

Nevertheless, it will be useful to place on record, as far as possible, what actually does still exist in the matter of grave-mounds, etc., leaving to future investigators the task of discovering whether anything, and if so what, remains of their interior structure and contents (a task at present impossible, for many obvious reasons).

Being engaged in literary work which tethers me to Peking for most of the year, I have not been able to visit the sites—or supposed sites—of the older dynastic tombs, but I am most fortunate in having the acquaintance of a gentleman who makes this his hobby, and equally fortunate in that his generosity has placed at my disposal a budget of most valuable material relating to this subject. Mr. Moore-Bennett, a gentleman of independent means residing in Peking, is a scholar possessed of just the technical knowledge indispensable for a scientific study of the sites of these ancient burial-places. He has visited, and in many cases surveyed the sites of, Ch'in, Han, Sung, Kin, Wei, and Yüan tombs.

I cannot do better than give *in extenso* the very valuable memoranda he has been so kind as to send me, together with the photographs taken by him. I feel sure that Mr. Moore-Bennett's kind-hearted generosity will also admit of the results of his further investigations being placed at the disposal of sinologists.

Some information relating to Ming and Ch'ing tombs is included, so as to help make the record complete.

Tombs visited, noted, surveyed, and plotted by Mr. Moore-Bennett:—

CH'IN TOMBS.

Shensi.—Prefecture east of Sian Fu. 10 *li* east of hot spring. Lin Toun. Shih Huang-ti, connector of the Great Wall.

Material.—Debris and loess in layers. Thickness of layer averages 3½-in. Composition of debris, waste from tile furnaces, slag, broken tiles, animal bones, small pieces earthenware, etc.

Beaten probably one layer debris Chinese foot thick, alternating layer loess same thickness, beaten to present thickness.

Form.—Pyramid. Top water- and climate-worn. Square at base.

Dimensions (1923, December) 1,320 ft., 1,228 ft., 1,295 ft., 1,365 ft.

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Indications of ground lead one to presume that original size would have been 1,500 English feet per side. Not weathered equally. Apparently once was rifled from top.

Height now 78 ft.

Site lies north of the Stag Palace site of the older dynasties. 2½ miles S.E. by E. of Sian Fu tomb of the father of Shih Huang-ti. Square in form. 146 ft. at present per face. Height 49 ft. Much weathered. Used at present as fort with earthworks on summit. Made of beaten earth in layers.

HAN TOMBS.

Sian Fu.—5 *li* S.S.W. by S. one tomb pyramid, 231 ft. average side. Beaten earth. Name unknown in Sian.

38 *li* N.N.W. by N. Group of five large and three small earthen pyramids.

Material, beaten earth.

Dimensions of largest as follows:—

124: 134: 128: 136 ft. × 64 ft. high.
188: 184: 196: 175 ft. × 57 ft. „
213: 142: 236: 243 ft. × 62 ft. „

Said to be tombs of Han Princes of period 206-116 B.C.

Wei Pei.—North of the Wei. West of junction with King River, on line north of Sian Landing, 13 *li* north from river Wei.

Two large beaten earth pyramids.

One tomb of the fourth Han emperor. Size 400 ft. by 400 ft. by 65 ft. high.

One tomb, Chinese, do not know whose, about same size, quite near.

Loyang.—17 *li* east. Seven in group. Large earthen pyramids. Largest 445 ft. by 400 ft. by about 55 ft. Beaten earth. Said to be the tombs of Wu Ti, 87 B.C., but writer doubts this assertion and does not think so.

SUNG TOMBS.

Chêng Chou.—West 45 *li* within 5 miles of the Loyang-owned arsenal. Fifty or more photos of these tombs, with exact descriptions, may be seen here (at Mr. Moore-Bennett's house). There are no inscriptions now in sight.

KIN TOMBS.

Four very worn pyramids just outside Peking S.S.W. being about seven miles N.W. of Fang-shan Hsien.

WEI TOMBS.

Am now engaged on investigations.

YÜAN TOMBS.

South of Changdu (Shangtu, Xanandu). Graveyard 2 miles by 3 miles. Enclosures simple and concentric rectangles, varying from 72 ft. by 36 ft. to 224 ft. by 136 ft. Temples round square and rectangles. Photos and plans here. Doubtful if these were Chinese graves, more probably soldiers and generals, or intermarried.

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TOMBS NOTED BUT NOT IDENTIFIED.

Shensi. Shan Yang.—Capital of the Ts'in dynasty, about 50 *li* W.N.W. of Sian Fu, on north side of the Wei river. Spelt Sienyang modern fashion.

Square pyramidal shape. All of beaten earth. Heights and sides vary from 112 ft. long by 35 high up to 300 long by 56 high. All much weathered.

To the north, 7 mounds. To the west, 4 mounds. To the south and south of Wei river, 9 mounds. All said to be of kings, but cannot be of Ts'in dynasty.

Shensi. Weipei.—N.W. of Sian Fu on the west of the King river, Jiu Tsang Shan. This is the site where the six T'ang horses were found. To the east of this site two mounds were observed, much weathered and apparently dug into recently. Material, loess in compact layers, each layer about 3-in. thick. Probably mixed with mortar when built, as material cannot now be broken with ordinary pick.

Natives say oldest tombs in China. H. H. Li, Esq. says probably of Chou dynasty. Natives are emphatic that no digging there has been done in their life time, yet indications are that digging is not old.

Shensi. Chi Shan.—Capital Chou dynasty. 250 *li* west of Sian Fu, north of Wei. Many mounds much smaller than those further east. All of square or rectangular shape. None at present over 40 ft. in height. All very weathered. All examined are of compacted loess and debris. No inscriptions or stones likely to have inscriptions can be seen in vicinity. Stones noted in vicinity with decoration mostly late, certainly after T'ang, probably about late Sung. One stone noted bears Persian Rose with defaced characters on petals.

Shensi. Han Chêng.—The old city preceding Sian Fu about 10 *li* to N.W. of Sian Fu. Between old city boundaries as now given by the Shensi military survey maps and the south bank of the Wei, due north thereof, are thirteen mounds, one about 5 *li* north, seven about 15 *li* north, and balance within a mile of the present course of the Wei. There are no identifying marks here. The Chinese in Sian Fu state that the two larger near the Wei are the tombs of Ming Ti (A.D. 58-76) and Ho Ti (A.D. 86-106), but this statement cannot be checked at this time.

Shensi—South Wall summit of the Wei. Being hill of loess south of Sian Fu, about seven to fifteen miles from South Wall Sian Fu. On this ridge there are in all seventeen mounds of varying heights. None of these were visited.

Honan.—In the valley of the Lo Ho, between Szeshui Ho and Kung Hsien, north from the railway line, there are in all thirty-five mounds, rectangular and square, of from about 80 ft. on a face to over 250 ft., heights varying from 35 to 60 ft.

West of Kung Hsien and east of Loyang, both north and south of the railway line, there are, as far as seen to date, sixty-two mounds, mostly originally square pyramidical, only seven being of any size.

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Honan mounds being all in cultivated flats, stones have seemingly been used for building. Few mounds have now any traces of stones.

Ming Tombs, Nanking.—Photoed, measured, plotted, 3.

Ming Tombs, nr. Nank'ou.—Photoed, measured, plotted, 13.
Individual measurements all monuments.
Individual photos all monuments and tombs.

Ch'ing Tombs, Tung Ling.—Measured, plotted, and photoed all tombs and monuments.

Ch'ing Tombs, Hsi Ling.—Measured, plotted, and surveyed last tomb only.

Ch'ing Tombs, Mukden.—Measured, plotted, and photoed, 3 tombs.

Ch'ing Concubine Tombs, nr. Tung Ling.—Photoed and measured, 12.

Ch'ing Eunuchs' Tombs, west of Peking.—Photoed and measured, 12.

Father Ricci's Tomb, west of Peking, and Early Catholic Fathers.—Photoed and measured.

If Mr. Moore-Bennett's example be followed by other competent investigators with regard to the sites, where ascertainable, of all the other dynastic burial-places, we would in time have a most interesting and valuable body of knowledge on this subject. Should these investigations eventually prove my statement quoted by Dr. Chatley to be mistaken, no one would be more gratified than I, for not only would we who are studying things Chinese then be able to tutankhamen (to invent a new verb) as jubilantly as the Egyptologists in recent years, but we would have at our disposal material of the most valuable kind possible, which could not but throw much light on the funeral rites and religion of the Chinese in those earlier times.

I conclude, therefore, with a fervent prayer that the said statement may prove to be erroneous!

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CRITICAL REVIEW OF CHALFANT'S NOTES UPON THE "SHUO WÊN"

By I. V. GILLIS

While engaged upon an investigation of the relationship between the arrangement of characters as given under the 214 radicals of the K'ang Hsi dictionary and the 540 classifiers of the Shuo Wên dictionary, my attention was attracted to an article written by the Reverend Frank H. Chalfant entitled "Early Chinese Writing," and published as Vol. IV No. 1 Memoirs of the Carnegie Museum.

The Second section of this article consists of "Notes upon the Shuo Wên", and a casual perusal of them and the accompanying plates revealed so many unmistakable errors that I was led to make a detailed review of Chalfant's notes with the object of checking them up, and the results of this review are set forth below.

(1) K.H. 1 支 is erroneously given as a Shuo Wên classifier. It is found as the first character under the 54th classifier 十 of the Shuo Wên dictionary. (a)

(2) K.H. 3 丷, the Shuo Wên 177th classifier is omitted from the plates under the 3d radical, 丶 of K'ang Hsi and entered under the 7th radical, 二 The Shuo Wên form 丷 (with the dot in the centre) is the original form, and to be found under the 3d radical of K'ang Hsi, whereas the form 丼 (without the dot) is the modern and abbreviated

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form, and to be found under the 7th radical of K'ang Hsi. As old forms are being considered, the K'ang Hsi classification of the old form, and not of the modern form, should be followed. 井 properly belongs under K'ang Hsi 3d radical 丶. (See K. H. 7) (b)

(3) K. H. 4 and , the 216th and 217th Shuo Wên classifiers are omitted entirely. The modern form 屯 of and the old form are found under the 4th radical 丿 of K'ang Hsi, but the old form is not in this dictionary. With the exception of these characters themselves, no others are classified under them save an old form of the 217th classifier, has the sound "t'o", and refers to a plantlet. has the sound "ch'ui", and refers to hanging down, drooping (boughs, leaves, etc.). (c)

(4) K. H. 6 , the Shuo Wên 526th classifier is omitted entirely. Its modern form 乙 is found under the 6th radical 亅 of K'ang Hsi, but the actual Shuo Wên form is not given in that dictionary. But three characters are classified under it in the Shuo Wên. (See K. H. 7 below.) (c)

(5) K. H. 7 , the Shuo Wên 507th classifier is omitted entirely. The Shuo Wên form is found under the 7th radical 二 of K'ang Hsi under 五 as a 古文, and also as a separate entry. With the exception of the character itself and a modified form, no other is classified under it in the Shuo Wên dictionary. (c)

(6) K. H. 7 , is erroneously classified in the plates as under the 7th radical 二 of K'ang Hsi. Although the modern form 井 comes under the 7th radical 二 (as noted above) the old form of the Shuo Wên is found under the 3d radical 丶, and should

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be so classified in the plates. (See K. H. 3 above.) (d)

(7) K. H. 7  , is given in the plates under the 7th radical  of K'ang Hsi, and as equivalent to the modern form 云, mist. cloud. It is not a Shuo Wên classifier with this meaning, although the form given is a classifier, noted under K. H. 6 above. It would seem that Chalfant has confused an old form of 雲, the Shuo Wên 423d classifier, with the Shuo Wên 526th classifier , but it is to be noted that the whorls of these two are opposite in direction. (a)

(8) K. H. 10  is the Shuo Wên 375th classifier. The modern form is given in the plates as 兔; this is slightly incorrect, and the character should be written 兔.

(9) K. H. 12  , the 63d Shuo Wên classifier is left out in the plates under the 12th radical 八 of K'ang Hsi, and entered under the 29th radical 又. However, it is to be found in the K'ang Hsi dictionary under the 12th radical in the form 丮, which is the shape takes when a component part of characters as written in modern form. It is read "p'an", and means to draw out, to stretch. (For fuller discussion of this character see K. H. 29 below.) (b)

(10) K'ang Hsi 13/14  and (the old forms) are reversed in Chalfant's notes, although the modern forms, meanings, and sounds are given correctly. He has probably fallen into this perfectly natural error through assuming that because and *with* the strokes inside are classified in K'ang Hsi under the 13th radical , that the form *without* the stroke is also to be found there. The three characters (old forms)   all have

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the general meaning of "to cover", whereas 𠂤 refers to the "frontier", "suburbs", etc. However, the entries in the K'ang Hsi dictionary are the result of an illogical misclassification. (f)

(11) K.H. 20 Title left out. First column; third character from bottom of page; opposite 𠙵. (e)

(12) K.H. 21 𠂉 is the 288th Shuo Wên classifier and 𠂆 is the 289th, and these two characters are not the same at all. 𠂆 (pi) means a spoon, ladle, etc. as stated, but 𠂉 (hua) has the primitive meaning of "to die". (f)

(13) K. H. 24 𠬜, the 442d classifier of Shuo Wên is omitted here under the 24th radical 十 of K'ang Hsi, where it is to be found; and it is evident that Chalfant confused it with the old form for 手, hand, for he has put this old form of the 442d classifier under the 64th radical of K'ang Hsi, together with the 441st classifier, and called them both "shou,—hand. As a matter of fact, there is an old form of "shou" (hand) as follows,—𢍏 in which the bottom of the vertical stroke turns to the left 有剔, whereas the old form under consideration,—*i.e.* the Shou Wên 442d classifier,—is written 𢍏, without the curve or hook, and the sound is "kuai"; it refers to the appearance of the back. (c)

(14) K. H. 25 𠂢, the 246th Shuo Wên classifier is omitted entirely; it will be found in the K'ang Hsi dictionary under the 25th radical 卜. Its modern form is 𠂢; the sound is "t'iao"; and it refers to the appearance of fruit hanging in clusters. This same form 𠂢 is also to be found as a 古文 of 𠙵 ("yu"), a medium sized wine cup. I am unable to find this character 𠂢 in the Shuo Wên

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dictionary with this meaning in this or any other related form. (c)

(15) K. H. 26  is the Shuo Wên 337th classifier. It is found in the K'ang Hsi dictionary under both the 26th 冂 and 49th 巳 radicals. Under the 26th in the form 危, and under the 49th in the form 巵; the explanation being the same. (*See* K. H. 49 below.) (e)

(16) K. H. 27  is the 192d Shou Wên classifier, and although the *modern* form 厚 does come under the 27th radical 厂 of K'ang Hsi, yet the *old* Shuo Wên form is to be found in the supplement to K'ang Hsi under the 73d radical 曰, hence the Shuo Wên form should not appear in Chalfant's plates as under the 27th radical of K'ang Hsi, but under the 73d. However, the top part of the Shuo Wên form is not the 73d radical 曰 of K'ang Hsi, but a special primitive probably having the significance of a "gift". The Shou Wên form of Chalfant's "modern form" of this classifier is to be found in the Shou Wên dictionary under the classifier itself, and is defined as—山陵之厚也. (d)

(17) K. H. 29  is the 62d Shuo Wên classifier, and in its modern form it is the 55th radical 廾 of K'ang Hsi. In Chalfant's plates it appears twice,—here and also under the 55th radical, where it properly belongs. (d)

(18) K. H. 29  is the 63d Shuo Wên classifier, and in modern writing takes the form 大 ("p'an"),—to climb. In the K'ang Hsi dictionary will be found the form 兆 under the 29th radical 又, with the sound "p'ien" (not p'an"), and with the same definition as given in the Shuo Wên for . Also,

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the form given in K'ang Hsi is to be found in the Shuo Wên. Now as a matter of fact the Shuo Wên states that the ancient form was changed, and that this character is *now* (*i.e.* then) written 大: this, of course, is not "great", but 十 and 乀 combined, and the character so formed will be found under the 12th radical 八 of K'ang Hsi, and written as follows,—.

It () is said to be an old form of 扳 (although not found as a 古文 with and below that character itself in the K'ang Hsi dictionary). Under 扳 it is stated, however, that it (扳) is the same as 攀, and under this last character there is a notation that it is sometimes written 扳. In both cases the sound (切) (唐韻) is given as 普 "p'u" 班 "p'an",—"p'an"—with the same characters for the 切 as in the Shuo Wên.

Moreover, in the Shuo Wên (句讀) it is stated that is an old form of 攀, and K'ang Hsi states that (based on the 玉篇) is a vulgar form 俗字. of 攀 Now, is evidently but a modification of the form given in the Shuo Wên, which form practically agrees with both the K'ang Hsi and Chalfant's modern form for . The sequence of relationship seems then to be somewhat as follows:—攀 () Shuo Wên =K'ang Hsi , and properly should appear in the plates under the 12th radical 八 of K'ang Hsi. (d)

(19) K. H. 30 is the 159th Shuo Wên classifier. The modern form is given incorrectly by Chalfant as instead of . With the exception of making the curved lines straight, the two forms are identical in their component parts and the position

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of the same, and why Chalfant alters 廾 into 丱 is difficult to understand. (e)

(20) 𩠐 is the 512th Shuo Wên classifier. Opposite this character in the plates the statement is made,— "(sound unknown)" and "Shuo Wên guesses it to be a horse's head". Upon what Chalfant based these statements it is difficult to judge. The sound *is* given in the Shuo Wên and Wên and other books, and in addition this character is fully discussed in relation to the character 畜. As to the Shuo Wên "guess",— nothing is said in either the 大徐 or the 小徐 editions of the Shuo Wên as to a "horse's head", although an animal's head and ears are mentioned, as well as either the feet themselves or their tracks in the ground,— there being some difference of opinion as to this point. The sound is given as "hsiu" or "shou", and the character refers to domestic animals. (f)

(21) K H 32 𡈼 is given as a Shuo Wên classifier, which it is not: it is to be found under the 480th Shuo Wên classifier 土. It is also entered under the 32d radical 土 of K'ang Hsi; in the Shuo Wên form 𡈼 and again as a 古文 under the modern form 垂. (a)

(22) K H 32 𠭯 is the Shuo Wên 189th classifier, and properly does not belong under the 32d radical 土 of K'ang Hsi, but under the 189th radical 高 where it will be found in the form and with the same definition as given in the Shuo Wên. The modern form is 郭, and the sound "kuo".

It is to be found entered under 土 in both K'ang Hsi and the Shuo Wên, but as an old form of 墉, with the sound "yung", and not as a Shuo Wên classifier at all. (See K H 189 below.) (d)

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(23) K H 37  , the Shuo Wên 397th classifier, is slightly incorrect in form as given in the plates. The bottom stroke should be a straight line, and not a semi-circle or curved up at the ends. The bottom part is  ("jên"), composed of  and  . Chalfant has evidently confused this with  ("i"), composed of  and  . (e)

(24) K H 37 In the Shuo Wên 398th classifier  the plates omit the stroke inside  . (e)

(25) K H 40  , the Shuo Wên 530th classifier is not 3-5 P. M., (which is ) but 3-5 A. M. (e)

(26) K H 42  , the 264th Shuo Wên classifier means a plant or grain of some kind. (e)

(27) K H 49  is the Shuo Wên 337th classifier. It is found in the K'ang Hsi dictionary under both the 26th  and 49th  radicals. Under the 26th in the form  , and under the 49th in the form  ; the explanation being the same. (See K H 26 above.) (e)

(28) K H 50  . the Shuo Wên 282d classifier is correctly given as to its form, but all the rest is entirely wrong. Chalfant has fallen into the error of confusing  ("fu") and  ("shih"), which in their modern forms are almost alike, the difference being as follows:— "fu" is composed of the radical  and  , whereas "shih" is composed of the radical  and  . The 282d Shuo Wên classifier  has the sound "fu", and means a 'skirt or apron'.  ("shih") will be found in the Shuo Wên dictionary under the 188th classifier  . (f) (Chamberlain, in his "Introduction to the Study of Japanese Writing", also stumbled over  "shih" He first classified it under both the 8th  and

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50th 巾 K'ang Hsi radicals, and in the errata he noted this, but fell into the error of confirming the 8th radical 丩 as being the proper classification.)

(29) K H 56 弋 is not a Shuo Wên classifier, but it will be found under the 447th classifier in the form 𢦏. It is the 56th radical of K'ang Hsi. (g).

(30) K H 57 𠃌, the Shuo Wên 244th classifier is given as having the meaning "twang of a bow", but upon what grounds it is difficult to see. It refers to budding, leafing, or opening out of foliage. It may possibly be that Chalfant confused the Shuo Wên 244th classifier 𠃌 with the Shuo Wên character 𢆶 (modern 弓), as the latter means the "sound of a bow," but it is pronounced "hung", not "han" (e)

(31) K H 58 豕, the 363d Shou Wên classifier is omitted entirely from the plates. It belongs here under the 58th radical 彐 of K'ang Hsi, where it is to be found with the sound "i"; a boar (?). (c)

(32) K H 64 糸 is not a Shuo Wên classifier, and should not be entered here in the plates. It will be found under the 441st Shuo Wên classifier as a 古文 of the same, but it is to be noted that the vertical stroke turns to the left at the bottom. (See K H 24 above.) (a)

(33) K H 69 尸 is the 495th Shuo Wên classifier, being the 69th radical of K'ang Hsi. Chalfant explicitly states that it "is not a Shuo Wên classifier", but it decidedly is, and there are no less then 15 文 and 3 重 entered under it in that dictionary. Its modern form is 斤; sound is "chin"; and the meaning an axe, hatchet, adze, etc. (c)

(34) K H 70 灬 is the 234th Shuo Wên classifier and omitted entirely from the plates. It will be found

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under the 70th radical 方 of K'ang Hsi. Its sound is "yen", and it refers to a flag, banner, etc. (c)

(35) K.H.71 元 is not a Shuo Wên classifier, as correctly stated in the plates, but is to be found under the Shuo Wên 457th classifier 𠂤 in the form 𠂢. It is the 71st radical 元 of the K'ang Hsi dictionary. (g)

(36) K.H.72  , the Shuo Wên 158th classifier, generally takes the modern form 旨, and the form given () is unusual, but will be found in the Chêng Yün 正韻. Another form is 𠨍, but this also is not common. (e)

(37) K. H. 72  is the Shuo Wên 68th classifier, and appears in the plates under the 72d radical 日 of K'ang Hsi, instead of under the 161st radical 辰, where it properly belongs. In the modern form 晨, the character will be found in the K'ang Hsi dictionary under both 日 and 辰 radicals. Under 日 it is the modern form of , and in this modern form it is also an abbreviation for 𣅀, and both the full and abbreviated forms will be found in Shuo Wên under the 236th classifier 晶. However, under the 161st radical 辰 of K'ang Hsi this character will be found with the identical form and definition of the 68th Shuo Wên classifier , hence the 161st K'ang Hsi radical 辰, and not the 72d 日, is the proper classification. Under the 161st radical the top part is 臼, corresponding to the same part in the Shuo Wên radical, and not 日 of the abbreviated form of the Shuo Wên character 𣅀. (d)

(38) K.H.73  , the 192d Shuo Wên classifier has been omitted here where it properly belongs, and entered under the 27th radical 厂 of K'ang Hsi. (See K. H. 27 above.) (b)

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(39) K.H.75  is not a Shuo Wên classifier as stated in the plates, and will be found under the 206th Shuo Wên classifier  and the corresponding K'ang Hsi 75th radical 木. Incidentally, the Shuo Wên form has the branches turned up (), and not down (), as given in the plates. (a)

(40) K.H.75  , the Shuo Wên 61st classifier, is correctly given in the old form, but the modern form, sound, and meaning are incorrect. The modern form is 業, and the sound (as given in the Shuo Wên dictionary) is "p'u", and the meaning is apparently, —"difficult"; "troublesome". In the K'ang Hsi dictionary the modern form 業 will be found under 140th radical 丬, with the statement (based on the 正字通) that it is an unauthorized form of  (3 horizontal strokes at the bottom), but I am unable to find this latter form in the K'ang Hsi dictionary anywhere. However under the K'ang Hsi 2d radical 丨 is to be found  (2 bottom strokes), with the alternative sound of "p'u", and this may be what is referred to, but it is not the modern form of the Shuo Wên character under consideration at all, but of the Shuo Wên 60th classifier  . Also, under 叢 in K'ang Hsi there are two entries of  (3 strokes), which seem to render it interchangeable with  (2 strokes), as far as K'ang Hsi is concerned. Also,  is given as an abbreviated form of 叢, and this is actually in accord with the form  of the Shuo Wên 61st classifier, if  and  are intended for  and , which they undoubtedly are. Moreover, several characters that have this Shuo Wên classifier as a phonetic have double forms in K'ang Hsi, such as 數 and , and others,—which tends to confirm the

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assumption that 業 is the modern form of 𢆶. The form 業, incorrectly given in the plates as the modern form of 𢆶, is to be found under the Shuo Wên 60th classifier 𠂤. In view of all the above, this character should not be classified in the plates under the 75th radical 木 of K'ang Hsi, but under the 140th radical 艹. (See K. H. 140 below) (d)

(41) K. H. 76 𣴓 is the 322d Shuo Wên classifier, but is not to found in K'ang Hsi under the 76th radical, 欠 but under the 85th radical 水. It is given in Chalfant's plates under the 85th radical 水 where it properly belongs, and it should not appear here under the 76th radical. (See K. H. 85 below.) (d)

(42) K. H. 79 𣪊 is the 258th Shuo Wên classifier, and is to be found under the 79th radical 殳 of K'ang Hsi. It is omitted here where it rightly belongs, and entered in the plates under the 119th radical, 米 of K'ang Hsi where it does not belong. (See K. H. 119 below.) (b)

(43) K. H. 79 𡥈, is the 86th Shuo Wên classifier. The remarks state that it is composed of "man" and "hand", but the upper part of this character is not "man" at all, but 尸 ("shu"), the 88th Shuo Wên classifier. (e).

(44) K. H. 80 𠙵 is the 243d Shuo Wên classifier and left out here in the plates and entered under the 154th radical 貝 of K'ang Hsi, where it does not belong. It is to be found in the K'ang Hsi dictionary under the 80th radical 毋. (See K. H. 154 below). (b)

(45) K. H. 81 𠂤, the 374th Shuo Wên classifier, is not given correctly in the modern form: it should be 昆 without the two vertical strokes in the square. (e)

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(46) K. H. 82. The title "82d Radical" has been left out. (e)

(47) K. H. 83  , the 445th Shuo Wên classifier has been omitted entirely from the plates. It is to be found under the 83d radical 氏 of K'ang Hsi, with the sound "min" and meaning "mankind", "the people". There are but three characters classified under it in the Shuo Wên dictionary, and one of these is a 古文 of the classifier itself. (c)

(48) K. H. 83  , the 450th Shuo Wên classifier has been omitted entirely from the plates. It is to be found under the 83d radical 氏 of K'ang Hsi, with the sound "ti" and meaning "foundation", "bottom". There are but four characters classified under it in the Shuo Wên dictionary. (c)

(49) K. H. 85  is the 322d Shuo Wên classifier. To agree with this Shuo Wên form, the modern form should be 次 (as given in the plates under K. H. 76), which form is to be found in the K'ang Hsi dictionary, as well as the modern form given. (*See* K. H. 76 above.) (e)

(50) K. H. 86  , the 381st Shuo Wên classifier, is not correctly written in the old form; the 匕 on the right hand side has been omitted. (e)

(51) K. H. 88 父 is not a Shuo Wên classifier. However, it will be found under the 76th Shuo Wên Classifier in the form  . It is the 88th radical of K'ang Hsi. (g)

(52) K. H. 90 is not a Shuo Wên classifier, neither is this character to be found in that dictionary. There is uncertainty and a diversity of opinion as to its meaning, but its sound is "chiang" or "ch'iang." (e)

(53) K. H. 94  , the 378th Shuo Wên classifier has been omitted entirely from the plates; it is to be found

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under the 94th radical 犬 of K'ang Hsi. There are but three characters classified under it in the Shuo Wên dictionary. Its sound is "yin" and its meaning "dogs snarling". (c)

(54) K. H. 102  is the 461st Shuo Wên classifier and to be found under the 17th radical 丩 of K'ang Hsi in the form , as already given in the plates under that radical. It is difficult to understand why Chalfant should use the identically same form for two distinct Shuo Wên classifiers, give this form different modern forms, and in addition assign different meanings. The difficulty lies in the fact that he has confused with , which in modern script is generally written without the connecting horizontal stroke.

The form will be found in the Shuo Wên dictionary under the 12th classifier as an abbreviation of and with the sound and meaning as given in the remarks of the plates, and with a notation as to its confusion with . Under the 102d radical 田 of K'ang Hsi will be found the characters and , with the statement that both are the same as , but under there is no definition giving this character the meaning of the Shuo Wên , although in the Shuo Wên dictionary the modern form is given as . Under the 140th radical of K'ang Hsi will be found as a 古文 of . (d)

(55) K. H. 102 , the 193d Shuo Wên classifier, in the modern form given in that dictionary, does not agree with the form given in K'ang Hsi, the former having the additional dot on top, but the K'ang Hsi dictionary quotes the Shuo Wên definition under the character . In addition, K'ang

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Hsi has the character 富, which is given as a 古文 of 答 and 福, and this form (畐) will be so found under each of these characters in the K'ang Hsi dictionary. Under the 3d Shuo Wên classifier 示 is to be found the character 福, but not the abbreviated form 畐. Incidentally, the meaning is not "blessed", if taken as the Shuo Wên classifier, but "abundant". (e)

(56) K. H. 106 白 is the 284th Shuo Wên classifier, and should not have been confused with the 104th Shuo Wên classifier, 𠂤 as has been done in the plates, and the wrong form given. The two classifiers and their modern forms are as follows:—

104th 𠂤, modern form 自, tzu; same as 自

284th 白, modern form 白, pai; white. Under the 106th radical 白 of K'ang Hsi will be found the definition "white", and also a quotation from the Shuo Wên dictionary to the effect that it is an abbreviated form of 自, the 132d radical of K'ang Hsi. The Shuo Wên dictionary classifies 9 characters under 𠂤 and 13 under 白. The 104th Shuo Wên classifier 𠂤 has been omitted from the plates entirely. (c)

(57) K H 109 首, the 113th Shuo Wên classifier has been left out here where it rightly belongs, and entered under the 140th radical 艸 of K'ang Hsi. It is to be found under the 109th radical 目 of the K'ang Hsi dictionary in almost identically the same form as that given in Shuo Wên; there is divergent opinion as to the sound, but its meaning is "the eyes not straight", "to squint". (See K. H. 140 below) (b)

(58) K H 115 米, the 253d Shuo Wên classifier, is incorrectly given in the plates in its old form; the

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top stroke should turn to the left. (See K H 115 below.) (f)

(59) K H 115  is the 220th Shuo Wên classifier, and has been omitted from the plates entirely; its sound is "chi", and it refers to a "crooked tree and its arrested growth"; but 3 characters are classified under it in the Shuo Wên dictionary. (See K H 115 above. (c)

(60) K H 115  is the 221st Shuo Wên classifier. The top stroke of the left hand part should turn to the right, and not to the left as given in the plates. Giles noted this in his dictionary and especially referred to it. (e)

(61) K H 119  is the 258th Shuo Wên classifier, and is written incorrectly in the plates in both the old and modern forms; the part given as and is wrong,— it should be and ; in making the change to the modern form, has been confused with . Also, the modern form is given in the K'ang Hsi dictionary under the 79th radical. although the modern form given in the plates is found under the 119th radical of K'ang Hsi, with the statement that it is the same as the other. There is no reason for classifying this character under the 119th radical of K'ang Hsi in the plates; it rightly belongs under the 79th radical . (See K H 79 above.) (d)

(62) K H 126 The title "126th Radical" has been omitted. (e)

(63) K H 134  is the 67th Shuo Wên classifier, and is composed of two hands in the act of lifting or lowering something, and it has nothing to do with a "kiln", as stated by Chalfant. As to the modern form given, it is incorrect, and should be , as found under the 134th radical , of K'ang Hsi. It

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is true that 臼 is a 古文 of 舁, but this latter character is to be found in the Shuo Wên dictionary under the 343d classifier 𦥑 in the old form, 𦥑 and therefore 舁 is not the modern form of any Shuo Wên classifier. (f)

(64) K H 138 although there is no Shuo Wên classifier corresponding to the 138th radical 艮 of K'ang Hsi, this latter will be found under the 289th Shuo Wên classifier 𠂢 in the form 艮. with the sound "kên", and meaning "anger", "hatred." (g)

(65) K H 140 苟 is the 345th Shuo Wên classifier, and although found under the 140th radical ⺾ of K'ang Hsi (where etymologically it does not belong), it is not the old form of 𠁥 ("kou") as Chalfant states it to be. In the K'ang Hsi dictionary this character is written 𦭜, but the definition is given as a quotation from the Shuo Wên definition; an additional statement is made that it is different from 𠁥. It has the sound "chi", and means to restrain oneself. Under the 345th classifier itself will be found a 古文 form as follows,—𦫳, with the statement that it is the form with 羊 not abbreviated. This corresponds with the K'ang Hsi form 𦭜. Not only is the different character 𠁥 to be found in K'ang Hsi, but also in the Shuo Wên dictionary under the 12th classifier 艸 in the form 𦯎. (f)

(66) K H 140 苦, the 113th Shuo Wên classifier, does not come under the 140th radical ⺾ of K'ang Hsi, as given in the plates, but under the 109th radical 目. This error is explained under K H 109 above, which see. (d)

(67) K H 140 艹, the 112th Shuo Wên classifier has been omitted entirely; it is to be found under the 140th radical ⺾ of K'ang Hsi, and rightly belongs under

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that radical in the plates. However, there are but 3 characters classified under it in the Shuo Wên dictionary. Its sound is "kuai", and it refers to "the horns of the ram." (c)

(68) K H 140  , the 61st Shuo Wên classifier, has been left out here where it rightly belongs, and entered under the 75th radical 木 of K'ang Hsi erroneously. (See K H 75 above.) (b)

(69) K H 142  , the 471st Shuo Wên classifier. has the sound "hui", not "ch'ung" as given in the plates (e)

(70) K H 145  , the 301st Shuo Wên classifier, is depicted slightly wrong in the plates; it should be as written here. (e)

(71) K H 151 , the 164th Shuo Wên classifier, is omitted entirely from the plates. It is to be found under the 151st radical 豆 of the K'ang Hsi dictionary, and therefore should be entered in the plates here under that radical. Including the character itself, but two entries are to be found under it in the Shuo Wên dictionary. Its sound is "li"; meaning,— "a sacrificial utensil". (c)

(72) K. H. 152 is given in the plates as a Shuo Wên classifier, but it is not: it will be found under the 364th Shuo Wên classifier 𠂤, as well as under the corresponding K'ang Hsi 58th radical 𠂤. It is probable that Chalfant has confused with the 363d Shuo Wên classifier , which he has omitted entirely. (See K. H. 58 above.) (a)

(73) K. H. 154 is the 243d Shuo Wên classifier, and does not belong here, but under the 80th radical of K'ang Hsi. There is no reason for using the form as the modern form, for only the top

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is the counterpart of the old character, and that part is to be found in the K'ang Hsi dictionary as a distinct character itself. (See K. H. 80 above) (d)

(74) K. H. 157  is the 40th Shuo Wên classifier. It is given incorrectly in the plates in the old form, for the top part should be closed. The difference between the old forms of the K'ang Hsi 103d radical  and 157th radical is that the latter has a closed top () and the former an open top (). (f)

(75) K. H. 161  , the 68th Shuo Wên classifier, has been left out here where it rightly belongs and entered under the 72d radical of K'ang Hsi in error. (See K. H. 72 above.) (b)

(76) K. H. 163  is the 230th Shuo Wên classifier. It cannot be categorically stated that the sound and meaning of this character are unknown,—as Chalfant asserts,— however doubtful both may be. The character is to be found in the Shuo Wên dictionary with the sound "hsiang", and the meaning "neighboring districts". (e)

(77) K. H. 170  is the 501st Shuo Wên classifier. A small matter and of no great importance, but the modern form is to be found in the K'ang Hsi dictionary, as well as the form of the plates. and the former corresponds with the old form of the Shuo Wên. (e)

(78) K. H. 183  is the 428th Shuo Wên classifier. The modern form is very badly depicted in the plates: it should be written . (e)

(79) K. H. 186  , the 256th Shuo Wên classifier, has been omitted entirely from the plates. It is the

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186th radical 香 of K'ang Hsi. There are but three characters classified under it in the Shuo Wên dictionary. Its sound is "hsiang", and the meaning "fragrant", "sweet smelling". (c)

(80) K. H. 189  is the 189th Shuo Wên classifier. In the plates this character is given in identically the same old form under the 32d (土) and 189th (高) K'ang Hsi radicals. Under the 32d radical the modern form is given as 亹 with sound "yung" and meaning "redoubt"; and under the 189th radical with modern form 郭 ; sound "kuo" and meaning also "redoubt". As to the entry under the 32d K'ang Hsi radical 土 , there is not a single constituent part of either the old Shuo Wên form or of the modern form of this character which warrants such a classification, and it is only by making use of the modern form 墉 that such can be effected, as below this character in the K'ang Hsi dictionary is to be found the form 亹 as a 古文 . Also, under the 189th radical 高 of K'ang Hsi will be found this form 亹 , with the statement that it is a 古文 of 墉 , and also the form 亹 (under consideration) with the statement that it is 郭本字 , thus clearly differentiating the two characters or forms. Moreover, in the Shuo Wên dictionary under the 480th classifier 土 will be found the character 墻 (墉 yung) and directly under it as 古文 . As to the 189th K'ang Hsi radical classification,—the modern form 郭 given is to be found in K'ang Hsi under the 163d radical 阝, with the 古文 form 鄤 below it; in other words, an abbreviation of the form under consideration with the radical 阝 added. Also, as mentioned

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above, under the 189th radical 高 of K'ang Hsi it is stated that 亭 is the 本 字 of 郭. Now, in the Shuo Wên dictionary there is to be found an entry under the 229th classifier 邑 as follows:—
鄭 (the name of a certain place); the Shuo Wên thus making a distinction between 亭 with and without the radical or classifier.
Giving consideration to all of the foregoing, 亭 should be taken as the modern form of the Shuo Wên 𠫓 character, and it should be entered in the plates under the 189th radical 高 of K'ang Hsi. (f)

(81) K. H. 197 盥 is the 436th Shuo Wên classifier The plate misses out one stroke,—that in the cup or vase. The bottom part of this character is 皿 "hsüeh", not 罒 "min"; although in the modern form 皿 has been abbreviated to 罒. (e)

(82) K. H. 198 鬳 is the 372d Shuo Wên classifier. It is depicted rather poorly in the plates in both the old and modern forms. (e)

(83) K. H. 201 黃 is the 486th Shuo Wên classifier. In the plate the modern form is written incorrectly,—a stroke having been omitted. It should be 黃. (f)

(84) K. H. 210 齊 is the 247th Shuo Wên classifier. The modern form, as depicted in the plate, is not clear; it is 齊. (e)

Note:—Chalfant states "In Plates XXX to XLIX, inclusive, I have given a list of the five hundred and forty 'classifiers', which in the opinion of the author of the Shuo Wên is the basis of the later written language."

Now, in these twenty plates there are just 539 spaces, but as 2 "classifiers" (八 and 𠂉) are entered in the same space in Plate XXXIII, we have the equivalent of 540 spaces: however, although the numbers are the same, this

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by no means confirms Chalfant's statement that he has covered the entire 540 "classifiers".

First, we must take out 7 spaces that are left blank,—those opposite the following K'ang Hsi radicals:—

56th 弋 69th 斤 71st 无
88th 父 90th 爿 138th 艮
186th 香 (No space has been left for the 8th 丄.

This leaves 533 "classifiers".

Next, there are 4 sets of duplicate entries,—viz:— Shuo Wên 62d 𠂤; 322d 𣪊; 461st 甲; and 189th 會; so subtracting these 4 we have 529 left.

Then 6 forms are given which are *not* Shuo Wên "classifiers": 攴 𠂇 坐 爭 南 𣎵; this makes 523 in all that Chalfant covers in the plates.

He omits, therefore, 17 "classifiers" out of the total 540 that the plates are stated by him to cover. These are as follows:—

104th	𠙵	234th	𤇾	445th	民
112th	𠂉	246th	𠂢	450th	𤣩
164th	豐	256th	𠔃	495th	尺
216th	𠂤	363d	𠦂	507th	𠬜
217th	𠂆	378th	𣏌	526th	𠂇
220th	𣏟	442d	𠂦		

Note:—

K H 27 K'ang Hsi 27th radical.

(a) Not a Shuo Wên classifier nor a K'ang Hsi radical, but to be found under a Shuo Wên classifier.

(b) Omitted and erroneously placed under another K'ang Hsi radical.

(c) Omitted entirely from the plates.

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(d) Erroneously entered; belongs under another K'ang Hsi radical.

(e) Minor error in form or otherwise.

(f) Error of an important character.

(g) Not a Shuo Wên classifier, but to be found in the Shuo Wên dictionary, and also a K'ang Hsi radical.

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NOTES ON
CHINESE MOHAMMEDAN LITERATURE

By ISAAC MASON, F.R.G.S.

When, and how, Mohammedans first entered China, are matters of uncertainty about which differing views have been held. The traditions of the Chinese Moslems are interesting, but mostly rest on very slender foundations. For our present purpose it will not be amiss to grant that followers of the Prophet have been known in China for more than 1,000 years. In the Liao dynasty an embassy from Ta Shih 大食, by which name Arabia was then known, was received in A. D. 924; and it was during that dynasty that the term "Hui Hui" 回回 for Moslems was first used. The first European mention of the Saracens in China appears to be that of Marco Polo who came across them in his travels in the latter part of the 13th century.

With such a long history, it is remarkable that although there are a few early inscriptions on stone monuments, yet we know of no book by any Moslem writer in China earlier than 300 years ago. Presumably the literature first used was in Arabic—with Persian admixture—and the prejudice against translating the "language of the angels" was a deterrent against using the colloquial. Whatever the reason may have been it would appear that during many centuries nothing much of a literary kind seems to have been produced, or has survived to modern times; the earliest I have thus far discovered is *Chên Chiao Chên Ch'üan* (No. 10, p. 176) published probably about A.D. 1642. The author of this book, Wang Tai-yü 王岱與 wrote other works about the middle of the 17th century, which have been frequently reprinted.

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Mr. Alexander Wylie in his famous "Notes on Chinese Literature" says:—"Although the disciples of Mohammed have been in China now for more than twelve centuries, and have enjoyed the greatest facilities for the propagation of their faith, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion; their rituals and sacred books being almost entirely preserved in the original Arabic; and notwithstanding the great numbers belonging to this sect who know nothing but the Chinese, the publications they have in the native language are quite insignificant." He then enumerates five works which may have been all he could learn of sixty years ago. There were, however, many others in existence when Wylie wrote, and since his day there has been quite a little activity in producing books and tracts, so that a complete list of Chinese Moslem publications contains more than 300 titles, as shown in the following list, of which I have collected over 240; some of these are quite small tracts or leaflets, but many are books of considerable size. The older works are generally more substantial and thorough than the recent ones which are mostly made up of extracts from the standard volumes, with additions. Exception must be made for the few magazines and tracts dealing with current topics.

Classification is not easy and has not been attempted in the following list as so many of the books try to cover the whole field more or less, often resulting in very superficial matter. For the most part recent writers add little or nothing to our knowledge or understanding of Chinese Moslem beliefs and practices, and in some cases only succeed in beclouding matters. It is hoped that the "Notes" will indicate to those specially interested the most likely volumes for study on particular lines. The literature may be roughly grouped under the following heads:—Historical, Doctrine and Practice, the Koran and Traditions, Liturgical, Educational, Science and Geography, Language, Polemical. By far the largest number deal with Doctrine and Practice, and in the main these follow so closely what is universal among Moslems that any good book in English on Islam will make the reader acquainted with what the Chinese books contain. A few modifications are found where Chinese social customs or sentiments differ from those of Arabia.

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The larger works abound in prefaces and introductions and much is made of any Imperial or official recognition of the religion, or of the writings or authors. Some of the writers took up their tasks after much preparation and with a sense of duty which enabled them to surmount many difficulties. For example, Liu Chih 劉智 (Chiai-lien 介廉) the most famous of all, says that beginning at fifteen years of age, he spent eight years in study of the Confucian books and Chinese literature generally, followed by six years at Arabic, three years at Buddhist, and one year at Taoist books. He then gave some attention to one hundred and thirty-seven "Western books", after which he concentrated on Arabic studies. When he had written his first copy of the manuscript of his Life of Mohammed, he tried to get criticisms and suggestions but found his friends unwilling to do anything but give compliments, which did not satisfy him. At last he heard of a certain library to which he went and came across a book so full of information that he set to work and re-wrote the whole of his manuscript, finishing it in 1724, having been engaged on it for three years and changed locations ten times, during which he had travelled thousands of *li*, and written the manuscript over three times. After all that, the book remained unprinted for over fifty years!

The question is sometimes asked if the Koran has been translated into Chinese, and the answer is that this has apparently never yet been done. There are several works (see List) which give in Chinese selections from the Koran, sometimes with commentary; but these are very fragmentary and cannot justify any pretention to give a proper idea of the book. The translation of the whole book is a project now under consideration by the "International Moslem Association"; it will be a costly and difficult undertaking, but it is one which should be no longer delayed.

In the following list of books a few duplicates occur under different names as some works have two titles. Where titles only are given, without notes, I have not had access to the books, or have found them to have practically no Chinese in them. Books entirely in Arabic, though printed in China, have been omitted.

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Facsimile of Title-page of reprint of *The True Annals of the Prophet.* The Standard *Life of Mohammed* in Chinese, by Liu Chiai Lien, early in 18th century. (No. 260).

Facing page 174

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尋本歸真
克里默團以拜歸真問答至要註解經文
کَلِمَةٌ طَيِّبَةٌ
白奴國默里克
這段是從主上來的潔淨的言語
لَا إِلٰهَ
獃一眾在世上信有的不惟真主
إِلَّا اللّٰهُ
引朗乎那個除非是原有無起永久無盡常有常在永古不死他是造化天地萬物測時日星辰的那個真主
مُحَمَّدٌ رَسُولُ اللّٰهِ
吸那陽東敏慢默罕穆
稽甲歇後是真主因為包懶番世在人神上的就立聖他的尸旗是叫引哈什日名惟多罕穆德字默德字默德真實始祖親惟一河乎那艾布力哈默在滿麦達特那成果祖名阿不都乎那艾布力哈默在滿麦達特那成果祖名阿不都乎那二不度力哈默必叔名二不度力哈默必叔名阿不都乎那艾布力哈默在滿麦達特那成果祖名阿不都乎那

LIST OF BOOKS.

1. *A La Pai Yü Yen Ts'o Yao* 阿拉伯語言撮要 "Arabic-Chinese Vocabulary and Phrase Book." pp. 240. By Chou Tzŭ-pin 周宇賓 of Szechuen, 1910. Cloth bound volume; published at S'hai.

   The vocabulary is classified under subjects, and the phrases are in the form of conversation on a variety of topics.

2. *A Wên Ming Yüan Chu Shih* 阿文明原註實.

   In Arabic, except Chinese title.

3. *Ai Lê Wu Shih Lioh K'ao Shih* 哎嘞沃史略考詩 "A Brief History of Kwan Yin," pp. 22. By Ma Chih Wang 馬之望, 1919.

   It is claimed that the Buddhist Kwan Yin (Goddess of Mercy) is the same as the Arabic Ai Lê Wu, and this book professes to give the history of Ai Lê Wu.

4. *Ch'ao Ching T'u Chi* 朝覲途記 "A Record of the Pilgrimage," pp. 48. Translated by Ma An-li 馬安禮 in 1861.

   A record of a pilgrimage to Mecca and other places taken by Ma Fu-ch'u 馬復初, commencing in 1842. Tells of the places visited, and gives a crude sketch of the Kaaba, etc. The names of places, and of famous people, are given in Arabic as well as in Chinese.

5. *Chên Ching Chao Wei* 眞境昭微. An Arabic work translated by Liu I-ts'an 劉一參. Has a preface dated 1752. Reprint 1925. pp. 79. Thirty-six Chapters.

6. *Chên Ch'wen Yao Lu* 眞詮要錄 "True Explanation of Essential Points." 2 vols. pp. 170. By Wang Tai-yü 王岱輿 in 17th Cent. Reprinted in 1864 by General Ma Ju-lung 馬如龍.

   Under many headings this book deals with Moslem doctrines and practices, family, social obligations, etc. Also other miscellaneous topics.

7. *Chên Kung Fa Wei* 眞功發微 "True acts of Merit set forth in detail." 2 vols., pp. 260.

   Original date missing; reprinted 1884. Author given by some as 余浩洲 Yü Hao-chou. The book is listed in preface to the "Life of Mohammed" by a modern writer.

   The numbering in the list of contents in my copy does not quite agree with the numbering of the topics in the work, moreover the contents list does not cover all the subjects dealt with. A great variety of subjects are dealt with briefly, such as the purifications (great and small), the substitution of sand and earth; acts of worship of various kinds; and what vitiates them; acts of merit, alms-giving, fasting, pilgrimage, etc. Confession of God, and Faith in various aspects. Marriage, parenthood, children and posterity, etc. The book contains considerable Arabic.

8. *Chên Kung Fa Yüan* 眞功發源.

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9. *Chên Têh Mi Wei* 眞德彌維 "True Virtue," pp. 11. By Ma Fu-ch'u 馬復初. Translated into Chinese by 馬安禮 Ma An-li. Issued by Chou Ming Têh 周明德 from Chengtu in 1899.

Tells what it is important to believe and practice. Acknowledgement of God, and the practice of the six rites, etc.

10. *Chên Chiao Chên Ch'üan* 正教眞詮 "A True Explanation of the Correct Religion." Author Wang Tai-yü 王岱輿 who wrote under the name of 眞回老人.

One of the earliest Chinese-Moslem books now extant. First preface is dated 1642 A.D. and another preface is dated 1657 A.D. In one preface it is stated that the author was dull in youth, and did not know characters before he was 20 years of age; but he afterwards became deeply learned in many books, and especially in the Arabic canons. This work is said to have been first in the form of 40 essays, but it is now in five volumes, 558 pages. It was reprinted at Canton in 1801 from blocks kept at the South Mosque; the characters are very good and clear. There are several Imperial commendations. Chengtu edition dated 1873.

Extracts are given from books consulted on the Moslem religion, the Uigurs, Mecca, the Moslem calendar, and the great Sage of the West. A reputed saying of Confucius is regarded as a prophecy concerning Mohammed.

Among the subjects mentioned in the list of contents are, God, first beginnings, predestination, life and death, genii and spirits, correct religion, Islam; the five constant relationships, obedience, fasting, gain and fame, wind and water, the present world and the future world, etc.

11. *Chêng Chiao Hsü Chih* 正教須知 "What those of the Correct Religion should know," pp. 60. Translated by Chin Chu-t'ien 金鑄田. No preface or list of contents.

Bi-lingual, Arabic and Chinese. A fanciful story of the Creation. Contains nothing of special interest, and is unattractively written.

12. *Chêng Chiao I Mu Hsing* 正教一目醒 "An arousing glance at the correct Faith," pp. 34. By Yü Tsê-chou 余澤周 No date.

An ode in lines of seven characters, summarizing the principles and practices of Islam.

13. *Chêng Tao Kên Yüan Chiao T'iao Tsê Yao* 正道根原教條擇要 "Selections from the Rules of the religion of the True Faith." A sheet tract, by a Szechwan A-hung; issued at Lu Ho.

Contains a little Arabic. The Kalima, and recognition of God. Description of Iman (Faith); followed by an ode in lines of seven characters. Then a long list of 34 things which destroy Iman; followed by another list of 29 things which are injurious to Iman. Then a list of 15 virtues which assist Iman.

14. *Chêng Yen Ch'ien Shuo* 證言淺說

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15. *Ch'e Ha Lei Fan Su* 扯哈雷凡速 "A Manual of Islam," pp. 22.
Published in 1920. Uses much transliterated Arabic, with Chinese explanations. Goes over the elements of Faith and Practices, in repetition of what is found in other books.
The title is a transliteration. Another edition gives 法 instead of 凡 in title.

16. *Chi Lan* 集覽 "A Miscellany," pp. 48.
Eighteen themes briefly dealt with, chiefly by quotations from books and leaders of the Faith. Prepared by 馬榕軒 Ma Yung-hsien.
Bound in the volume of 清眞修道撮要.

17. *Chi Mi Ya I* 鷄米牙一.

18. *Ch'i K'ung Hsien Ch'iao* 七空仙橋 "The Bridge of Sirāt," pp. 18. Published at Peking, 1923.
The bridge which Moslem tradition says crosses the eternal fire. This book tells of seven Tests of conduct which must be satisfactorily passed to insure a safe crossing of the bridge.

19. *Ch'i Yü Tsung Kuei* 祈雨總規 "General Rules in Praying for Rain," pp. 40. By Ma Lien-yüan 馬聯元 in 1898.
Title page in Chinese, all the rest in Arabic.

20. *Chiao Hsin Ching Chu* 教心經註 "Commentary on the 'Chiao hsin' classic," pp. 110; original in Arabic translated by 楊敬修 Yang Ching-hsiu. Published, Tientsin, 1923.
Subject and style more difficult than in most works.

21. *Chiao K'uan Chieh Yao* 教款捷要 "A Summary of Important Articles of Islam," pp. 230 by Ma Po-liang 馬伯良 in 1678.
Twenty-two sections dealing with Moslem Faith and Practice. A good deal of Arabic is interspersed with the Chinese.

22. *Chiao Mên Lün* 教門論. "About the term 'Chiao Mên'." pp. 6. By A Jih-fu 阿日孚. An essay on one of the terms used for Moslems in China especially dealing with the use of the character 門. A supplement to "Tsu T'ien Ta Tsan."

23. *Chiao T'ung Pien* 教統辨 "Explanation of the beginning of the (Moslem) Religion." by A Jih-fu 阿日孚. pp. 12.
Also as a tract of six pages, bound up in Ch'ing Chên Hsiu Tao Ts'o Yao." Reprinted by Ma T'ing-shu 馬廷樹 of Nanking.

24. *Ch'ieh Lu T'ung Hsin* 誠律通行.

25. *Ch'ien Wên Lu Chi* 千問錄記. One of the books mentioned as presented to the Emperor Ch'ien Lung in 1783.

26. *Chih Mi K'ao Cheng* 指迷考證 "Errors pointed out and demonstrated," pp. 153. By Ma T'ui-san 馬退山 in 1889; reprinted 1922.
Speaks of Islam, then of Roman Catholicism, Buddhism, Taoism, and some things connected therewith. Discourses on demons, on transmigration, on burning paper, etc. and about abstinence from pork, wine and music, etc.

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27. *Chih Nan Yao Yen* 指南要言 "Important items from 'The Compass' (of Islam)" Four vols., pp. 430. By Ma Chu 馬注 (文炳) Authors preface dated 1683 A.D. Book revised by Ma Fu-chu 馬復初, Reprinted in 1864.

The Author is said to be a descendant of Mohammed, in the 45th generation. An appendix gives an account of his life and works. No index to the book. For contents see "Ch'ing Chên Chih Nan" by the same author, as this is an abbreviation of that work, dealing with the beliefs and practices.

28. *Chih Nan Yao Yen* 指南要言 "Important words of Guidance," pp. 62. No author or date given. Extracted from the foregoing book of same title.

The subjects discussed are under the heads of 忠孝 Loyalty and Filial Piety, and 宗戒 Ancestral Prohibitions.

29. *Chih Shêng Ch'ien Tsŭ Tsan* 至聖千字讚 "Thousand Character Eulogy of the Prophet." Exactly 1000 characters of large type, 32 pages.

Eulogy and resumé of Mohammed's life and work. The name Mohammed is used only once, in the last sentence, where he is described as *The Man* par excellence, of past and present.

Reprinted by Chou Ming-têh 周明德 at Chengtu; Author, uncertain.

30. *Chih Shêng Mu Han Mo Têh Shih Lioh* 至聖穆罕默德史畧 "The History of Mohammed." Translated by Wang Ching-Ch'i 王靜齋.

This is appearing serially in the Monthly magazine "Ming Têh Yueh-k'an."

31. *Chih Shêng Pao Hsüin* 至聖寶訓 "Precious Instruction of the Prophet." Issued by Ma K'uei-lin 馬魁麟 at Peking, pp. 8, 1918.

Small and poor type. A supposed conversation between Mohammed and one of his famous followers, 赦赫二不寶老爺. It is said in the appendix that this classic came from Medina through Burmah, up into Yunnan and Szechwan; the Moslems of Szechwan had it translated and printed to distribute. In 1893 it was printed at Chinkiang, and later at Peking.

32. *Chih Shêng Pao Hsüin* 至聖寶訓 "Precious Admonitions of the Prophet." A sheet tract, reprinted in 1917. (Also in form of small tract pp. 8).

The story of a vision which a Believer had of Mohammed, who was weeping because so many Moslems have departed from the Faith; and then going on to give admonitions. A prayer in Arabic, and transliteration, is given near the end.

33. *Chih Shêng Tsan* 至聖讚 "In Praise of the Prophet," pp. 11. By Ma Chung-hsiu 馬仲修.

A panegyric of Mohammed.

34. *Ching Han Chu Chiang (Chieh) Hê T'ing* 經漢註講(解)赫聽 also entitled 註解赫聽 "Selections from the Koran, in Arabic and Chinese, with commentary," pp. 142. Preface dated 1886.

Has an introduction regarding the Arabic characters. The extracts are given in Arabic, followed by transliteration, after which the meaning is given in Chinese.

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35. *Ching Han Wên I Ma Ni* 經漢文以瑪尼.

36. *Ching Han Wên Mieh T'ieh* 經漢文乜帖 "Arabic and Chinese 'Mieh T'ieh'" pp. 72 also entitled *Tien Kung Fa Wei* 演功發微.
A bi-lingual manual, setting forth the details of Moslem beliefs and practices.

37. *Ching Han Wên Yie T'ai* 經漢文也帖 — Arabic only, Except title.

38. *Ching Wên Chih Sheng P'in Chu* 經文至聖品註 — ,, ,,

39. *Ching Wên Hsi Hwa Ya Tzu Tien* 經文西華亞字典 — ,, ,,

40. *Ching Wên Hsi Li Yao Chih* 經文西歷要旨 — ,, ,,

41. *Ching Wên Hu Tw'an P'u* 經文胡圖卜 — ,, ,,

42. *Ching Wên Jen Chu Ching Ni* 經文認主精義 — ,, ,,

43. *Ching Wên K'e Fei* 經文克非 — ,, ,,

44. *Ching Wên K'o Fei* 經文呵啡 — ,, ,,

45. *Ching Wên Mu Hsi Ma T'ai* 經文母習媽台 — ,, ,,

46. *Ching Wên Su Ha Fu* 經文速哈福 — ,, ,,

47. *Ching Wên T'ien Fang Li Yuan* 經文天方歷源 — ,, ,,

48. *Ching Wên Tsa Hsüeh* 經文雜學 — ,, ,,
(Many others entirely in Arabic except page numbers)

49. *Ching Yen Liang Fang* 經驗良方 "Verified Remedies," pp. 10. Recipes for various diseases. Reprinted in 1918.

50. *Ch'ing Chên Chai Pai Piao* 清眞齋拜表 "Moslem Calendar." An annual Almanac. Gives names of the months in Arabic, then in Chinese the festivals, fasts, etc. Also other matter of more or less interest.

51. *Ch'ing Chên Chen Yen* 清眞箴言 "Moslem Admonitions" pp. 12 by 楊沂春 of 眞州. Bound in 清眞修道撮要.
Begins with several items which "should be known"; then follow 20 commands of Islam, 20 prohibitions of Islam (mostly good), and 14 practices.

52. *Ch'ing Chên Chiao K'ao* 清眞教考 "Investigations concerning Islam," pp. 194. By Sun K'o-an 孫可庵.
First preface by Shen Mou-chung 沈懋中 in 1721. Another preface in 1839 by the great-grandson of the previous preface-writer. Reprinted in 1921.

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After first eight pages of preface, there are 66 pages of documents and commendations, followed by 108 pages of text, and several pages of a glossary on archaic characters. The book is a miscellany, speaking of many Islamic countries and cities, etc. Confused in places, and occasionally in gross error, *e.g.* saying that the well of Zem-Zem is behind the grave of Mohammed at Medina, and that the Black Stone is over ten feet square! Gives inscriptions of tablets in connection with building or repairing mosques. The whole work is absolutely spoiled by the uncalled-for use of archaic characters, the reason being a desire to "show off" apparently. A glossary is given to assist the reader.

53. *Ch'ing Chên Chiao Shuo* 清眞教說 "A Talk about Mohammedanism." pp. 18 (see *Jên I Chih Nan* 認一指南). By Yu Ch'ing-yuen 于清源. Reprinted in 1919 by Ma Ku'ei-ling.

After an Introduction, takes up the subject of explication of Iman. Written in an uneven style, more "bookish" than some, and contains references to the Chinese Classics.

54. *Ch'ing Chên Chiao Shuoh* 清眞教說 "An Essay on Islam," pp. 8. By Liu San-chieh 劉三傑 of Nanking. Reprinted by Chou Ming-têh 周明德 of 錦城 Szechwan.

A short account of the Mohammedan religion, and its claims.

55. *Ch'ing Chên Chiao Tien Ko* 清眞教典歌 "Four character Ode of the Canons of Islam." Arranged by Ma Yao-t'ing 馬耀廷. No date given.

Discourses of Mohammed as the Completer of "Tao"; tells about Arabia, and about the Koran. The creation of body and soul, and about predestination. The six items of Faith. The six things which destroy Iman and must not be done to a fellow-Moslem. The purifications. The four obesiances, and why four. Er Sa is Jesus, whom Moslems reverence as a great prophet, and the Christians mistakenly call the Son of God. Mohammed's ascent to heaven mentioned. The five periods of worship. Ceremonies, and repeating the Fatiha. Important things for Moslems. Almsgiving, Pilgrimage to Mecca. Of food, clean and unclean; wine to be avoided. The questioning of the two angels after death. Heaven and hell are depicted literally. An exhortation to good practices, and to learning Arabic and Chinese.

This book is a Primer on Islam, embracing briefly all the chief items of Faith and Practices; a re-hash of what is found in other books.

56. *Ch'ing Chên Chiao T'ien T'ang Ti Yu Shoh* 清眞教天堂地獄說 "Moslem talk about Heaven and Hell." A large folder, for free distribution, issued at Nanking in 1922.

Says Heaven was made by God for good people. There are nine heavens; does not promise sensual joys, as man's state will then be different from his earthly condition. Hell also made by God, for the sinful and disobedient.

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57. *Ch'ing Chên Chiao Yin Shih Pi'en* 清眞教飲食篇 "Moslem Food and Drink." A folder tract. Issued from Nanking in 1922.
Consists of a reprint of a part of Liu Chiai-lien's large work "T'ien Fang Tien Li." Food and Drink, clean and unclean, ways of preparing, etc. are discussed. Then follows an extract from the "Ch'ing Chên Shih Ni Wên Ta."
This new tract seems to contain nothing original.

58. *Ch'ing Chên Ch'i Mêng* 清眞啟蒙 "A Primer of Islam," Peking, 1913, 25 pages. Characters on covers printed in green.
The purifications, great and small; how they are to be performed; and how they may be spoiled. Rather coarse in speaking of sexual matters, and deplorably "superficial" for a book on worship, paying too much attention to the bodily and outward. Gives the prayers which are to be repeated at worship, the order of ceremonies, etc. The fasting, and breaking of the fast. Iman, (Faith) and things relating thereto. Rules for worship; tables of feasts, and of the "meeting-days."

59. *Ch'ing Chên Ch'i Mêng Pi Tu* 清眞啟蒙必讀 "Primer of Islam," pp. 114. Translated by Ma Lu-an 馬履安.
A fuller work than the preceding number, as it contains several appendices, on Geography and various countries, etc. Also tables and calendars.
(Also entitled 回教必讀).

60. *Ch'ing Chên Ch'i Mêng Tzŭ Mu* 清眞啟蒙字母 "Primer of Islam's Alphabet," pp. 43. By Na Hsiang-t'ing 納相廷. Dated 1907.
Has short preface in Chinese telling of the importance of knowing Arabic; then follows an ode to the same effect, after which the letters of the Arabic alphabet are given, with explanations as to sounds and manner of producing the sound. The rest of the book is composed of examples of Arabic letters and words, printed boldly from wooden blocks.

61. *Ch'ing Chên Ch'ien Yü Chieh Shuo* 清眞淺語捷說 "Simple Words for Moslems."
A sheet tract, written in seven-character metre, Sundry exhortations and brief statement of Moslem beliefs and practices.

62. *Ch'ing Chên Chih Nan* 清眞指南 "The Compass of Islam."
Author Ma Chu 馬注 also named Ma Wên-ping 馬文炳 who claimed to be a descendant of Mohammed in the 45th generation. Author's own preface dated 1683 A.D. in Yung Ch'ang-fu, Yunnan. Reprinted at Chengtu in 1885 in ten vols., about 775 pages. In the preface to this edition the author is referred to as 馬仲修. While the first preface is dated 1683, there is an addition in 1707, when the Author styles himself 指南老人馬注.
The book has many introductions, then a list of contents showing that among the matters dealt with are, the beginnings of religion, the attributes of God, Predestination, Angels and Devils, Paradise, the Ascent to Heaven, the Five duties of Religion, a Catechism, etc. The book is meant to be a complete guide to Mohammedanism.

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63. *Ch'ing Chên Chih Yin* 清眞指引 "A Guide to Islam," pp. 76. By Li Hsiang-t'ing 李向亭 and Han K'uei-chiu 韓逵九. Preface by 鄭恩煌 of 懷甯.

Contains a number of brief and miscellaneous paragraphs respecting Iman, fasting, confession, worship, the pilgrimage, divorce, uncleanness, consanguinity, prohibition of usury, the inquiries of the death spirits at the grave, etc. Published in 1917.

64. *Ch'ing Chên Chou K'an* 清眞週刊 "Islamitic Weekly."

A magazine published at Peking in 1922, which soon ceased.

65. *Ch'ing Chên Chü Chêng* 清眞居正.

66. *Ch'ing Chên Ch'üan Chiao Ko* 清眞勸教歌 "A Moslem Ode of Exhortation." pp. 24, 1922. Also entitled 清眞通俗歌 Two sections, the first giving genealogical Tables from Adam to Mohammed (Nomenclature unreliable). Puts Ishmael alongside Isaac in the succession. Second section is an exhortation to outsiders to become Moslems, by a convert to Islam who sacrificed his inheritance. Tells of insincere and faulty Moslems.

67. *Ch'ing Chên Fa Mêng* 清眞發蒙.

68. *Ch'ing Chên Fa Wei* 清眞發微.

69. *Ch'ing Chên Hsien Chêng Yen Hsin Lioh* 清眞先正言行畧 "Chinese Moslem Ancient Worthies." By Li Huan-i 李煥乙 in 1875. Reprinted 1917, 2 vols. pp. 258.

Commences with Saad Wakkas, the reputed Apostle to China during the Sui dynasty—said to have been sent by Mohammed, and to have arrived at Canton by sea, and to have built the "Prophet-remembrance" mosque. His grave is the famous "hsiang" (香 or 鄉 or 鄉 various renderings and explanations) grave. Then follow about 90 names of worthies, with a little about each of them, and their work. There is the usual fulsome and incorrect description of Arabia, etc. at the commencement.

70. *Ch'ing Chên Hsing Mi Ko* 清眞醒迷歌 "Islamic Ode to Arouse Against Errors," pp. 56. Published 1905.

In ten-character ode; very colloquial. Recounts common errors and short-comings. The book also contains "Wu Ken Yueh", "Tsu T'ien Ta Tsan" and "Hao Chiao Men". (q.v.)

71. *Ch'ing Chên Hsing Shih P'ien* 清眞醒世篇 "A Moslem tract to arouse the World". By Ma T'ing-shu 馬廷樹 in 1918. pp. 50 including preface and appendices.

A miscellaneous collection of odds and ends. The writer is fond of attempting to explain words, and begins and ends sentences by triple use of a certain word, and preserving metre in the sentences. The sentences are not clear, and are often very insipid.

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72. *Ch'ing Chên Hsiu Tao Ts'o Yao* 清眞修道撮要 "Selections of importance for the Cultivation of Islam". By Ma Ch'i-jung 馬啟榮 of Yünnan, published, and a preface written, by 馬榮軒 of Nanking; published 1920, pp. 152.

A collection of sundry writings. The first is on the Origin of the Five times of Prayer; 清眞認禮五時根由. 12 pages; then follow:—

禮拜條例	Rules of Worship, by Liu Chih	18 pages
清眞敬宗	A Primer of Islam, by 周存厚	20 pages and tables
回回源來	The First coming of the Moslems to China	22 pages
教統辦	Explanation of the beginning of the Moslem religion by 馬廷樹	6 pages
集覽	A Miscellany, by 馬榮軒	50 pages
清眞箴言	Moslem Admonitions, by 楊沂春	12 pages
天方蒙引歌	Islamic Ode for Primary guidance, by 馬復初	8 pages

73. *Ch'ing Chên Hsüeh Li I Chu.* 清眞學理譯著 "The Canons of Islam in Translation." Edited by Wan P'ing-wan 惲平宛 in 1916, pp. 90.

Intended to be a Monthly magazine, but only first number appeared. It openly approved of Yuan Shi-kai's attempt to become Emperor, and may have received funds from that quarter, which ceased when the project collapsed. Very interesting number, with variety of subjects. One article tells of the difficulty of translating the Koran into Chinese, the chief obstacle being the Ahung! Gives a very good Wenli translation of the Fatiha. Also expatiates on "Tismiyah, Bismillah" and controverts some arguments advanced by Christians. Some "Instructions of the Prophet" also given, and some important regulations of the Faith. Introduction to a History of the Saints, and a fanciful story about Adam's transgression in the heavens, where there were trees, etc. Moslem hygiene is also written about, chiefly concerning food, etc. An article on Governmental affairs, including Yuan's attempted monarchy, which is set down as being one of the fruits of the wise policy of allowing equality to the races and religions of China. A Proclamation is given respecting the monarchy and promising to care for the liberties of the races. Miscellaneous matters of interest to Moslems. A contributed article about Dr. Gilbert Reid.

The style and language are good, and conciliatory; pity the magazine was not continued beyond the first number.

74 *Ch'ing Chên Hsün K'an* 清眞旬刊 "The Islamitic Review." A newspaper published every ten days, in Yünnan. Contains many matters of interest in addition to a small amount of current news. A four page sheet.

75 *Ch'ing Chên I Chih Lu* 清眞易知錄 "Islam made Easy," pp.102. By Li Hsiang-t'ing 李向亭 published in 1919.

Gives Arabic quotations with Chinese sounds, and then gives the meaning in Chinese. Divided into five sections, on Confession, Repeating the Koran, Lustrations, Worship, and Fasting.

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76 *Ch'ing Chên Jên Li Wu Shih Kên Yu* 清眞認理五時根由 "The origin of Moslem Faith and Practices." By Ma Ch'i-jung 馬啟榮. Preface dated 1920, pp. 16.

The first item in the book 清眞修道撮要

77 *Ch'ing Chên Ken Yüan* 清眞根原 "Fundamentals of Islam." pp. 22.

A booklet in colloquial language. The correct translation of title would be "Origins" but that would be misleading. No author's name given. Reprinted at Peking, 1918.

Gives many Arabic prayers and expressions in transliteration of sounds, followed by explanations in Chinese. Speaks of Iman (Faith), what it is, and what is destructive of it. Somewhat vulgar in details. Speaks of Angels and Prophets; of Namaz (Prayer and Worship), Ablutions, etc. The Pillars of Islam, and also certain questions and answers.

Confused in style, transliteration excessive. Not so good or clear as some other tracts on similar lines.

78 *Ch'ing Chên Li Pai Chiao K'o Shu* 清眞禮拜教科書 "Moslem Worship Lesson Book," pp. 20. By 張文熙 Chang Wen-hsi, 1921. Instructions as to performing the acts of worship, with illustrations of the postures.

79 *Ch'ing Chên Li Piao*, 清眞歷表.

80 *Ch'ing Chên Mêng Yin* 清眞蒙引.

81 *Ch'ing Chên Mi Wei* 清眞彌維.

82 *Ch'ing Chên Mu Yü Chiao K'o Shu* 清眞沐浴教科書 "Moslem Lustration Lesson Book," pp.22 By 張文熙 Chang Wên-hsi, 1921.

Instructions as to purifications prior to worship, with many illustrations of the various processes. Though apparently for the use of boys, yet refers to adult sexual matters.

83 *Ch'ing Chên Kuei Hsin Yao Yen Ch'ien Shuoh* 清眞歸信要言淺說 "Simple Statement of Important Words of Islam." A sheet tract, dated 1905. Contains a little Arabic.

The Kalima, Confession of Faith; a general Confession. In each case there is transliteration of the Arabic given first. followed by explanation. Then follow exhortations to Moslems, and various rules of conduct.

Only name appearing is Ma Teng-shou 馬登壽.

84 *Ch'ing Chên Pi Tu* 清眞必讀.

85 *Ch'ing Chên Shih I* 清眞釋義.

86 *Ch'ing Chên Shih I* 清眞釋疑 "Islamic Explication of Doubts." pp. 132. Author Chin T'ien-chu 金天柱 First preface dated A.D. 1738. Reprinted several times, and as lately as 1921.

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The main work is in form of question and answer, and deals with food and drink, clothing, rites and ceremonies; with sincerity and truth; men and women; decorum as to worship, etc. Also speaks about the Koran; the names of Mohammedanism, its traditional entry into China, history, monuments, etc. There are different editions of this work.

87. *Ch'ing Chên Shih I Pu Chi* 清眞釋疑補輯 "Islamic Explication of doubts, with supplements."

The main work in this volume is the *Ch'ing Chên Shih I* by Chin T'ien-chu 金天柱 mentioned above; there are additional pages, bringing the total in one edition up to 274 pages, of which 38 are printed in red ink as they refer to Imperial Edicts from 1695-1862. Another edition is in two volumes totalling 306 pages, of which a considerable number are given to Imperial Edicts and to many prefaces. This edition contains appendices by various writers.

For synopsis of contents of main work see preceding number.

88. *Ch'ing Chên Ta Hsüeh* 清眞大學 "Moslem Great Learning" pp. 44. By Wang Tai-yü 王岱輿. Peking 1918; reprint; poorly printed. Has a preface by Yang Tsan Tsin 楊贊勤 in 1852. There was also a reprint at Chengtu in 1875, pp. 72.

Emphasises the Unity and the Truth of God, and says Mohammed is the culmination of all the prophets. The style is high, but not always clear. (Two Editions).

89. *Ch'ing Chên Tsan Yen* 清眞讚言 "A Moslem Psalm of Praise."

A small sheet tract, printed and distributed from a Shanghai mosque.

Thanking God for His blessings and favours, temporal and spiritual; for the Prophet and his instruction; for food and clothing, for parents and children, brethren and friends; for the good of both worlds. For all these God is to be thanked and praised.

90. *Ch'ing Chên Tsê Yao* 清眞摘要.

91. *Ch'ing Chên T'ung Su Ko* 清眞通俗歌 "A Moslem Popular Ode." Published at Peking 1923 pp. 24. Similar to 清眞勸教訣 (No. 66).

First part deals with genealogies and successions; transmission of the "Light" from Adam to Mohammed. Puts Ishmael alongside Isaac, with no explanation. Second part is a general exhortation and some of the writer's personal experiences.

92. *Ch'ing Chên Yao I* 清眞要義 "Islamic Important Duties," pp. 72. By Ma Chun 馬駿. Has several prefaces.

A Manual of Faith and Practice; also miscellaneous essays, and extracts from the Koran.

93. *Ch'ing Chên Yen* 清眞言 "Words of the Pure and True Religion." No author or date given; pp. 24.

Arabic, in large type, with Chinese translation in small type. The Creed and Confessions, and the questioning of the angels after death.

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94. *Ch'ing Chên Yueh K'an* 清眞月刊 "The Islamitic Monthly."
A monthly news magazine begun in 1920 by the "World Young Men's Islamitic Association".
Only two numbers published; I paid subscription at advertised rate for one year, but got no further numbers than two.

95. *Ch'ing Chên Yueh Pao* 清眞月報 "Islamitic Monthly Magazine."
A monthly magazine, published in Yünnan, in 1917.
Apparently only one number appeared.

96. *Ch'ing Chên Yüan Shih Shan I* 清眞原始闡義 "Explanation of the Beginnings of Islam." By Mu Ju-k'uei 穆汝奎 in 1837.
A detailed account of the history, antiquities, doctrines and observances of Mohammedanism. (Wylie.)

97. *Chu Tsŭ Chiai* 主字解.

98. *Chu Chiai Tsa Hsüeh* 註解雜學 "Commentary on Miscellaneous Learning" pp. 12. Arabic and Chinese.
A supplement to "Tsa Hsüeh T'se Yao" (q.v.).

99. *Ch'u Hsüeh Suh Mên* 初學入門.

100. *Ch'u San Chung I* 黜三崇一.

101. *Chü Li Chih Chêng* 據理質證 "Reasonable Evidences," pp. 13. Also pp. 20. By Ma Fu-ch'u 馬復初.
A letter addressed to a Roman Catholic priest, setting forth certain difficulties connected with the Christian Faith; followed by a discourse by Ma on Roman Catholicism. Useful for showing the objections raised by Moslems against Christianity.
Reprinted several times, the latest in my possession being dated 1922.

102. *Chü Li Ming Yüan* 聚禮明源 "The Clear Source of the Ceremonial Rites," pp. 108.
A book in Arabic, having a little Chinese on title-page only. Prepared by Yang Chu-p'ing 楊竹平 issued in 1914.

103. *Chü Li T'so Yao* 聚禮撮要 "Important Selections from the Ceremonials," pp. 44. By the Scholar of Arabic, Ma An-i 馬安義 dated 1912.
Only the title and a few other particulars on front page are in Chinese; the remainder in neatly-written Arabic, probably lithographed.

104. *Ch'üan Mu Ming K'uai Wu* 勸穆民快悟快悟 "Exhortation to Moslems to quickly awake."
A sheet tract, probably issued in 1924, as it refers to the earthquakes in Kansu and Tokyō as evidences and signs of the approaching end of the world, and Moslems everywhere should arouse themselves, etc.

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105. *Ch'üan Shih Ch'ien Yen* 勸世淺言 "Simple Words of Exhortation." By 閃闊聞 San K'uo-wên. No date given; pp. 22.

Written in four-character style; a general exhortation to goodness and to Islam. Rewards for the good and punishment for the wicked.

106. *Ch'uang Chien Mu Ming Tsung Chiao Yüan Piao* 創建穆民總教院表 "Notification of the Establishment of a Moslem Religious Institution," pp. 10. First Year of Hsüan T'ung, 1908. Has a page of Arabic inside cover.

107. *Chung A Ch'u Hün* 中阿初婚 "Intermarriage of the Chinese and Arabic languages." By Yang Ching-hsiu 楊敬修 dated 1911. Four volumes about 240 pp. Gives the year in Chinese, Moslem and Christian styles.

A lithographed book, slovenly written; and the Chinese not clear. In introduction discourses on English, Persian, Arabic and Chinese, and gives brief examples of each. Tries to prove some resemblances; and then the rest of the work is occupied with Chinese and Arabic and their inter-relation.

108. *Chung A Wên Chu Li* 中阿文聚禮.

109. *Chung A Wên Hê T'ieh* 中阿文赫帖.

110. *Chung A Wên Kai T'ai* 中阿文亥台.

111. *Chung A Wên K'ai Li Mai* 中阿文開理埋 "Kalima" (Bi-lingual), pp. 24. 8th year of the Republic, 1919; by Yang Yao-pin 楊耀頻.

Has a preface about Iman, in which it says that this is "T'ien Li Liang Hsin" 天理良心. The Creed and Confessions, etc. are given in *Arabic and Chinese*; also the questions and answers after death. Two verses as hymns in praise of Mohammed, and a verse of description of him.

112. *Chung A Wên Meh T'ieh* 中阿文乜帖 "Chinese-Arabic Manual for Worship" pp. 100. Has sub-title "Selections of Importance to Moslems." 清眞摘要.

This is very similar to "Han I Li Pai Chên Kuei" (No. 124) with the addition of the Arabic. The introduction bears the name Ma Kwei-lin 馬魁麟 and is dated First year of Yüan Shih K'ai (the President who aspired to the Throne in 1917). But the introduction is copied from a previous work, without acknowledgement. Contents in the main similar to the work above referred to.

113. *Chung A Wên Wu Shih Tai Ch'wan Kwang* 中阿文五十代傳光 "Transmission of the Light." A coloured chart showing the Moslem claim of the transmission of the sacred Light for Fifty generations from Adam to Mohammed.

114. *Chung Hwa Ming Kwoh Nien Li Shu* 中華民國年歷書.

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115. *Er Lei Pi Ch'un Ch'iu* 爾勒璧春秋 "Arabian Spring and Autumn Annals," pp. 50. Translated by Liu Chiai-lien 劉介廉 and revised by Ma Fu-ch'u 馬復初 with preface by Ma An-li 馬安禮 dated A.H. 1278.

Gives a resumé of scripture history from Adam to Jesus, then continues to Mohammed, and gives the main events of his life from the Hegira, giving year by year. Says that Mohammed was in reality a king though he did not use the title, neither have his successors; they have used "Caliph" which means "Successor"; but other countries regard them as kings.

Most of the names of people and places are inserted also in clearly-written Arabic, adding to the value of the book from the "Terminological" point of view.

116. *Er Li Pa Pa Chien* 耳利巴巴劍.

117. *Fan Chiao I* 反教議 "About Renegades" pp. 5. by A Jih-fu 阿日孚. Supplement To "Tsu T'ien Ta Tsan." Says that all religions have departed from their origins, except Mohammedanism.

118. *Fêng Chiai Chu I* 封齋舉意 "Fast observances, etc."

A sheet tract from a Shanghai mosque. Arabic and Chinese transliteration and translation, relating to observing the prescribed fast, and the breaking thereof. Also about Namaz (liturgical prayers.)

119. *Hai T'ieh Chiang I* 亥帖講義 "Selections from the Koran explained," pp. 74. In Arabic, with transliteration and translation.

120. *Hai T'ieh Chu Chiai* 亥帖註解 "Commentary on Extracts from the Koran," pp. 244. By Yang Ching-hsiu 楊敬修 in 1921. Has the year of Christ as well as of Mohammed. A well-bound book, attractive in appearance. Lithographed from a manuscript in which the Chinese is very slovenly written, though the style of language is good. The book gives a number of extracts from the Koran, but is disappointing to those in search of a translation of the whole book, as this is very fragmentary.

121. *Hai T'ieh I Yin* 亥帖譯音 "Selections from the Koran transliterated." Prepared by Yang Ching-hsiu 楊敬修 and Chung Ming-shih 仲明氏 in 1919, pp. 26.

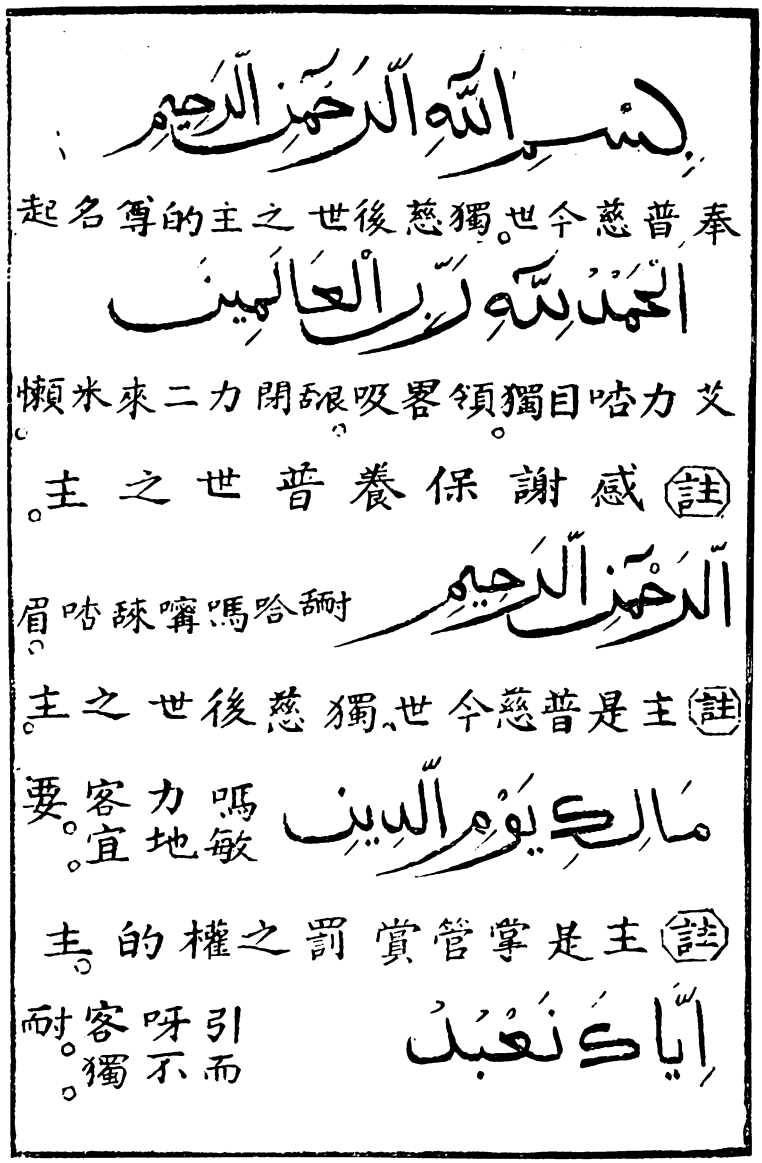
It is noticeable that besides giving the year of the Republic the title-page gives in parallel columns the names and years of Mohammed and Jesus.

There are many instructions as to how the sounds given are to be produced to approximate the original Arabic. The selections from the Koran given are few and miscellaneous.

122. *Hai T'ing Chiai I* 孩聽解譯 "Explication of the Hadis" (Koran), pp. 74. Prepared by 馬聯元 Ma Lien-yuan in 1900.

123. *Han I Er Mu Tai Ch'wen Tse* 漢譯耳木代全冊 "The Pillars of Islam," pp. 84. Translation of an Arabic book, by Mu Po-ch'i 穆伯祺

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Part of the first chapter of the Arabic Koran, with transliteration, and translation into Chinese. (No. 34).

Facing page 188

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بسم الله الرحمن الرحيم

بياض اللون اسمر ان ضاء اشهل اقنى الانف
جحاحح اللحية اصلع تام القد رقيق
الانامل اللحم كالخط من الصدر الى
السرة طويل اليدين في الاذنين تمام شدن

聖人欽解世不由得眼中流淚正在傷感之時
聖人隨問衆大賢汝等因何啼哭大衆答曰我等今世不能得見
尊顏故此傷感
聖人說汝等不必悲啼可將我儀容寫下留與我的穗遠威帶在身邊每日清晨誠誦一遍即如
見我一般使他可免後世之火災大賢隨容寫明
貴聖面顏白裡泛紅眉如一字鳳眼黑珠很黑白睛很白眼眶毛長鼻大骨整斗圓唇齊齒
潤兩耳垂肩鬍鬚清明雙肩平滿心口亮毛過膝手心覓長過膝潔淨的唾津在甜裡邊至甜
吉慶的汗在香裡邊至香身體端正蠅不落體如站在高人將內不顯低站在低人將內不顯
高大賢寫畢傳留於後
貴聖吩咐說你們每日清晨誠誦一遍如不會念觀看一遍即如見了一般將來隔過後世之火
刑脫離永久之罪孽若帶見官長一定得無染罪非常如帶出外一路平安吉慶若過出征刀箭
先器不能近身如行水路亦無水厄之災小人不敢侵入常帶在身能保身體安康疾病不染
若貼在家中人口平安聚家清吉瘟疫不侵賊盜不臨凡事逢兩化吉遇難成祥啞有欽頒行
主顧佑如帶過績紡路通
天堂之樂毫無偽陰之真交每日五番誦經後念一遍如不曾念即看一兩如朝　天房五百遍倘念
四部大經如詞了　天堂萬段如放奴僕千人如濟千人飢渴如與千人衣穿裸體回暖不
能盡述如不信者斷為外教即無佛摩尼也我等高明　君子須當深思領
天命道字
聖行超吉避凶近吉脫罪永遠吉慶念看之人盡得回暖如此恩慈非淺鮮矣珍之重之
飛厝元年初春月十二日都剌白
至聖生於滿克達都於基底納十一年六十三歲辭世於十月十三日
九年引女十三百二十八年三月初六日
民國九年夏曆正月吉日　馬宗德重修刊敬送

Parting injunctions of the Prophet. (No. 200).

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Several prefaces, down to year 1914.

Transliterated Arabic is used very much, and lest this should be a difficulty, a *glossary* is provided for each of the five sections of the book; this glossary is printed in blue ink, but the terms given are of doubtful value. The writer has been anxious to display his Arabic, and to discard the terms used by others—making quite unnecessary changes.

The order is of "Five Doors," and "Forty articles;" among the subjects dealt with are:—Iman, Namaz (Prayer) Fasting, Zakat (Alms), Pilgrimage. It is claimed that there is in the book "everything of importance". Says the population of the world is 1600 millions, of whom one quarter are Moslems. The book was published at Tientsin, and is copyrighted.

124. *Han I Li Pai Chên Kuei* 漢譯禮拜箴規 "Admonitions for Worship," pp. 72. By Yü Têh-ling 玉德齡 (潤堂氏). Preface dated Kwang Hsü 15th year (1889.) A translation into Chinese of an Arabic work. Gives minute instructions as to purifications. A large number of prayers, with the Arabic sounds represented with Chinese characters, followed by explanations. Prayers for all occasions. Asks for forgivness of sins, and for good luck to keep from loss, etc. Uses the term Paraclete 白嘴開台. The terms in general are irregular and unsatisfactory.

Full of ritual; words to repeat for every month. The periods and methods of prayer and worship.

An addendum at the end says a little about the entry of Moslems to China. The language then used was Persian, so it was easy to know the Arabic; but after long settlement Chinese was more commonly used and the Arabic let slip.

May be consulted for Moslem Terms.

125. *Han I Tao Hsin Chiu Ching* 漢譯道行究竟 "A Final investigation into the Progress of the Faith," pp. 92. Translated from the Persian by Ma Fu-ch'u 馬復初. Reprinted at Chengtu 1901.

126. *Han Ko Mai Er Lei Fan* 漢各賣耳嘴凡.

127. *Han Tzŭ Ch'e Ha Lei Fan Shu Li* 漢字車哈嘴凡束禮.

128. *Han Tzŭ Hê T'ing* 漢字赫廳 "Selection from the Koran transliterated with Chinese characters," pp. 40. Dated in 1882.

Gives a little Arabic here and there, but is a reproduction in Chinese of the Arabic sounds.

129. *Han Wên Ch'ing Chên Tsa Hsüeh* 漢文清眞雜學 "A Breviary of Ritual and Prayers," pp. 82. Published in 1882.

See "Li Fa Chieh Ching" (No. 204) for Summary of Contents as this book is known under that title. It is selected and translated from Arabic sources known as "Tsa Hsüeh".

130. *Han Wên Hê Lei* 漢文赫嘴.

131. *Han Wên Hê T'ing* 漢文赫廳.

May be another name for "Han Tzŭ Hê T'ing" (No. 128.)

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132. *Hê T'ing* 赫聽 "Portions from the Koran," pp. 96.
In Arabic, except the preface which is in Chinese, dated 1875.

133. *Hê T'ing Chên Ching* 赫聽眞經 "The Language of the Koran," pp. 32.
A small work almost entirely in Arabic, with some instructions in Chinese as to the pronunciation of the Arabic sounds.

134. *Hê T'ing Ch'wen Chi* 赫聽全集.

135. *Ho Nan Hui Chiao Pien Chêng* 河南回教辨眞 "A Moslem defence of the Truth". Published in 1914. Preface by Fan Hwai-t'ang 范懷唐. Writer, Ahung Hsü Yiu-i 許友義 of 淮陽 Hwai Yang.
A defence of Islam, by Moslems of Honan, against charges made in "Hui Chiao K'ao Lioh," a book translated for the C.L.S. and at which the Moslems took offence. They say there were errors in the book, and so there were, and they have since been corrected. The Moslem view is then given.
Four sections; (1), a Catechism. (2). Defence on several points—Mohammed's wives, his love of valour and killing men; the four streams of division after Mohammed's death. Islam the latest of religions. Some of the errors are pointed out, and against the doubt of Mohammed's ascent to heaven, it is shown that Jesus ascended. The second commandment is transgressed if Jesus is worshipped. (3). An examination of the Gospel religion, in nine points. (4). The story of Judas and the crucifixion according to Moslem tradition.
A reprint in 1919 by Ma K'wei Ling omits the "Ho Nan" in title, but is the same work printed more cheaply.

136. *Hsi Chên Chêng Ta* 希眞正答

137. *Hsi Lai Tsung P'u* 西來宗譜 "Record of the coming of the Ancestors from the West," pp. 28. By Ma Ch'i-jung 馬啟榮 a Haji, of Yunnan. One preface dated 1882; reprints later; my copy reprinted 1918 at Chinkiang; also have a copy from Chengtu, 1899.
For translation see my "Arabian Prophet" appendix. Gives the story of T'ang T'ai Tsung and the turbaned man; the sending of a messenger to the West, and the coming of the first Moslems. The first apostle was retained to propagate the doctrine, and lest he should be lonely, 3000 T'ang soldiers were to be exchanged for 3,000 Moslems. This was declined on account of the hardship to the families which would be bereft. Then proposed that such Moslems without household cares as might choose to come should do so; over 800 reported to have come. This is said to be the *first* influx. In the time of the Emperor Hsü Tsung there was a rebellion and 3000 Moslem troops were called in to put it down. Three thousand women of Kiangsi were sent to Ch'ang An as wives. There is a supplement to the book, in which it is stated that the Apostle Wakkas was sent from Arabia three times, and travelled once by boat to Canton, where he died and is buried.

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138. *Hsi Li Yao Chih* 西歷要旨 "The Moslem Year," pp. 46. Prepared by Wang Hao-jan 王浩然, published at Peking in 1915.

Nearly all in Arabic. Gives a table of months and days in Arabic and Chinese, followed by two pages of Chinese explanation.

139. *Hsiang Chiai I Ma Ni* 詳解壹瑪尼 "A Detailed explanation of Iman". By Chao Pin-shih 趙斌識 and I Chiai-shêng 一介生 Peking, 1917, pp. 26.

Deals with Confession, purifications, Faith in the Unity of God, and the justice of God; praise of His justice and purity. What Moslems should know, and all about Iman. Prayers for forgiveness; the questions at the grave, etc.

140. *Hsien Hsien Yen Hsin Lu* 先賢言行錄.

One of the books mentioned as having been presented to the Emperor Ch'ien Lung in 1783.

141. *Hsien Shen Lün* 現身論 A tract of four pages, inserted in "*Ch'ing Chêng Shih Ni Pu Chi*" (No. 87).

142. *Hsien Yang Wang Fu Tien Kung Chi* 咸陽王撫滇功績 "Prince Hsien Yang, Pacificator of Yunnan." By Liu Fa-hsiang 劉發祥 in 1684, pp. 25. Reprint 1877.

143. *Hsin Yuan Liu Chên* 信源六箴 "The Six Admonitions of the Sources of Belief," pp. 54. By Ma Fu-Ch'u 馬復初, dated 1866, A.H. 1283.

This is the same as "T'ien Fang Hsin Yüan Chen."

In seven-character ode style, dealing with Belief in God, the Prophets, Angels, Genii and Devils, the Koran, Predestination, Resurrection, etc.

144. *Hsing Li Pên Ching Chu Shih* 性理本經註釋 "Commentary on the Original Canon of Metaphysics". Author Hê Wu-fêng 黑鳴鳳 No date given. Reprinted in 1875, one vol. pp. 183.

The book is divided into five sections. The author refers to Liu Chiai Lien's 天方性理. This work is a translation of important items from the philosophical works of Arabia. It is divided into short paragraphs, each followed by a commentary. Subjects very varied, beginning with creation, the elements, etc. and going widely into the metaphysical field.

Another edition has woodcuts of diagrams from the "*T'ien fang hsing li.*"

145. *Hsing Li Ti Wu Chüan Chu Shih* 性理第五卷註釋.

146. *Hsing Li Wei Yen* 性理微言.

147. *Hsing Ming Chung Chih* 性命宗旨 "The Intent of Life." By Ma Fu-ch'u 馬復初. Reprint at Chengtu, 1898, pp. 30.

Chapters deal with Recognition of One God, the Service of Heaven, Understanding of Principles, Reverence and Cultivation, the Nature of Man, Life and Death, Few Desires, Establishment of Virtue.

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148. *Hsing Shih Chên* 醒世箴 "Admonitions to arouse the world," pp. 100. By Ma Fu-ch'u 馬復初 of 榆城.

Exhortations against coveting wealth and posterity;—against drink and vice, and anger, etc. Exhorts to self-culture.

149. *Hsing Shih Kê Yen* 醒世格言 "Precepts to arouse the Age," pp. 24. By Ming Lung-shih 明龍師 of Hupeh. Distributed by Wang Wu-shih 王吳氏

Tells of good Moslems and bad ones; some who are lazy and like to read novels, etc. Some talk loudly in the mosque, and bring disorder to the Moslem customs; these are not true Moslems. They nod assent when they hear the Koran, and then go out and plan to injure people; they are busy about food and clothing, but not about doing good. Tells of many more faults and shortcomings, and then exhorts to goodness and sincerity, and proper observance of Islam.

150. *Hsing Shih Kuei Chên* 醒世歸眞 "Arouse the World to revert to the True." 7th year of the Republic, reprint; 8 pp. Peking. An earlier edition had a preface by Chu Chiang 朱江 in 1903.

In the preface 28 characters are used in an exhortation to repentance and belief, etc.; then these 28 characters are each made the text of a separate exhortation in the style of verse of 3, 7, 7, 7; 3, 3, 7, 7, 7, characters.

151. *Hsiu Chên Mêng Yin* 修眞蒙引 "Elementary Introduction to the Cultivation of Islam," pp. 148. Author, Wu Tzŭ Hsien 伍宇先 of Nanking, A. D. 1672. Prefaces dated 1781 and 1842.

Sixty brief sections, discussing Faith and Order, Purifications, Worship and Prayers, Almsgiving, Marriage, Parents and Children, Sickness and Death, etc. Concludes with a section on the correct way to read the Koran, with illustrations of Arabic words and letters.

152. *Hsüeh Li I Tso* 學理譯著.

153. *Hsüin Pên Kuei Chên* 尋本歸眞 "Investigate Fundamentals and Revert to the True."

A sheet chart, with Arabic and transliteration, and Chinese equivalent. Contains the Kalima, and the questions and answers after death.

154. *Hua Ya Tzŭ Tien* 華亞字典 "Selections from a Chinese-Arabic Dictionary," pp. 82.

On the cover has a Chinese Republican flag crossed with a flag having a star and a crescent. A clear-printed handy little dictionary, giving the Arabic first, followed by meaning in Chinese.

155. *Huan Yü Shu Yao* 寰宇述要 "Important Things about the World," pp. 30. By Ma Fu-ch'u 馬復初 also bears name of Liu I-chai 劉一齋.

On astronomy and geography, with a number of charts.

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156. *Hui Chiao Chên Li* 回教眞理 "The True Principles of Islam," pp. 20. An address given at the Shanghai International Institute by Ma Tzŭ Chên 馬宇貞 in 1922. A mimeograph. At the invitation of the Institute Mr. Ma prepared this address and delivered it. Consists of extracts from other works with little or nothing original.

157. *Hui Chiao Jên Chu I* 回教人注意 "Moslems, pay attention!" A sheet tract, poorly printed.

158. *Hui Chiao K'ao* 回教攷 "Investigations of Islam" (in China), pp. 18. Reprinted, 1916.

Claims to be a compilation from Chinese and Western books. Quotes from some Western authority the number of Chinese Moslems at 15 millions. The coming of Islam to China; enumerates many countries which follow Islam. Adam was the first ancestor of the Moslems, over 7,000 years ago; then Noah, Abraham, Moses, David, Jesus and Mohammed. Islam does not believe in idols or Buddha, nor the Trinity, nor the substitution of Jesus for sinners. No pork. Gives the Five pillars of the Faith. Speaks of the Koran.

Says the entry of Moslem into China was in time of K'ai Kwang of the Sui dynasty; Kan Ko Shih arrived at Shensi and proceeded to Kwangtung and built a mosque, the original "Hwai Shêng" mosque. Gives what is said to be culled from the Canton History and Kwangtung Records as to the "maternal uncle" of Mohammed, and his famous grave. Also tells of the building of the Si-an mosque. Says the "Weigurs" were converts to Islam from Buddhism. Speaks of Nestorians, and says they were probably Roman Catholics from Rumi. In the time of T'ang they left Romanism and became Moslems; there are no Nestorians now to be found. Says the Nestorian tablet speaks of Allah and so do Moslems, but they have no Trinity or Cross. Further descriptions of Moslems.

159. *Hui Chiao Pi Tu* 回教必讀. "Primer of Islam," pp. 114. See under title "Ch'ing Chên Ch'i Mêng Pi Tu," (No. 59).

160. *Hui Han Fên Pieh Hsüen Yen Lioh* 回漢分別宣言略 "How Moslems differ from (other) Chinese." pp. 10. Published in Honan, 1924.

Gives brief account of Adam and Noah, and the division of the earth among the descendants. In China the original religion (Islam) was lost until revived by Moslems, and people followed various religions, so there are differences now existing. The book then mentions some of the chief differences in beliefs and practices of Moslems.

161. *Hui Hui Chiao* 回回教.

162. *Hui Hui Shuo* 回回說 "The Term Hui Hui," pp. 4. By Liu Chiai-lien 劉介廉, in the time of K'ang Hsi.

This tract is printed as an appendix to "Tsu T'ien Ta Tsan" which was written in 1878. It is distinctly stated to have been written by Liu Chiai-lien, of the K'ang Hsi period. In discussing

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the origin of the name "Hui Hui" for Chinese Moslems, it says that the religion came to China by way of the Weigurs (Uigurs) 回紇 and was first known by that name. In the Sung dynasty, Moslem scholars disliked the term because the two characters had no significance, so they changed to the 回回 which it is said have nearly the same sound and have a meaning, as to "return" to what is radical, etc. The matter is further discussed, and then it is said that after all the name is not of great importance; but as this designation and explanation are correct and suitable, it is well to know the origin of the term.

163. *Hui Hui Tsŭ Mu* 回回字母.

164. *Hui Hui Yao Yü* 回回要語.

165. *Hui Hui Yüan Lai* 回回原來 "The First Coming of the Moslems (to China)," pp. 30. Also called 天方回回原來. In 12 Sections. Also Appendix "Tai Yü Wang Kung T'an Tao" 岱輿王公談道. From Tientsin Mosque—also from Peking.

The tradition of the dream of the Emperor Chên Kwang of T'ang dynasty, and the turbaned man. Messengers sent to the West, and three Ambassadors sent by the Moslem King, viz.: Hai Shih—Wu Ai Shih and Wan Ko Shê (or Ko Hsin 嘎心 Wakkas?) the only one who survived. The Emperor in disguise watches the Moslem, who addresses him as Emperor, and says they know many things by virtue of astronomy and geomancy. The Court interview. Military commander requests that Moslems be employed. The rest of the book is mainly dialogue between the Emperor and the Moslem, giving opportunity to explain Moslen belief and practices. An explanation of Hui Hui is attempted. Exchange of 3,000 Chinese for 3,000 Moslems mentioned.

166. *Hui Hui Yüan Liu* 回回源流 "The Origin and Progress of the Moslems." By A Jih-fu 阿日孚 Included in "Tsu T'ien Ta Tsan;" probably 1878, pp. 6.

Tells the story of the Moslem entry into China, from earlier books.

In referring to the grave at Canton it is called Hsiang 香 = fragrance, grave, thus differing from other versions.

Discusses the succession of early prophets; says there were 500 years from Moses to David, 500 from Solomon to Jesus; says Jesus ascended alive to heaven. Mohammed the 50th in succession from Adam.

167. *Huei Kuêi Yao Yü* 會歸要語 "Important words on finding the highest Principles and reverting thereto," pp. 72. No author or date given.

A philosophical and theological work. Its ten chapters discourse upon the origin of all things; the beginning and end of "Tao" 道; the harmony of the great world and the small world; the origins of life and death; mind and spirit; the principles of death; reward of good and punishment of evil; resurrection; heaven, and hell. Then follow a few pages of Catechism.

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168. *Hui Kwang* 回光 "Light of Islam".
A magazine published at Shanghai, by the "International Moslem Association". Intended to be monthly; first number in Oct. 1924 (A.D.!) Three numbers out by March 1925. Edited by a Chinese and a Japanese, the latter, T. Sakuma contributing most; he is a convert to Islam, received in 1924. Magazine at first printed in Chinese, Japanese and English; March number omits Japanese. Progressive in tone, and aims to stir up Chinese Moslems, and to spread the faith to Japan and Korea. Contains historical account of Islam in China. Exaggerates progress of Islam in Western lands, especially England, saying that 15,000 Moslems worship at the Woking mosque.

169. *Hui Pu Kung Tu* 回部公牘 "Public Documents of the Moslem Association," pp. 370. Published in 1925. Has a preface by K'ang Yu Wei 康有爲.

170. *Hui Tzŭ Chiai* 回子解. "Explanation of the Term Hui Tzŭ," pp. 4. By A Jih-fu 阿日孚, Supplement To "Tsu T'ien Ta Tsan." Speaks of the Term "Hui Tzŭ" being used in disrespect of Moslems, and causing anger; but if it be taken to mean "return to the principles of the ancient worthies" there is no occasion to be ashamed of it. This pamphlet gives a list of books presented to the Emperor Ch'ien Lung in 1783.

171. *Hui Wên Chü Li Ts'o Yao* 回文聚理撮要.

172. *Hui Wên Po Hwa Pao* 回文白話報 "Arabic Colloquial Magazine."
A monthly magazine in Arabic and Chinese; the one copy in my collection is of the 11th month of Second year of the Republic, (1913). It has a many-coloured design of the Republic, and also a diagram showing the route taken by President Yüan when performing the ceremonies consequent upon his assuming the Presidency.

173. *Hui Wên Tu Pen* 回文讀本 "Moslem Reading Books."
A series of 12 books for school use, issued at Ch'ang Têh. There are eight primary, and four higher grade. The first book is almost entirely Arabic, and the others half in Arabic and half in Chinese.

174. *Hui Yie Hsiung Pien Lu* 回耶雄辯錄 "Record of Debate between Moslem and Christian," pp. 47. Published at Tientsin in 1914.
Record of a debate which took place in India between Dr. Pfander and a Moslem Mullah named Nai, in 1854; translated into Arabic and then into Chinese. The translator in his preface says that the chief points at issue between Christians and Moslems are that Christians will not accept the Koran as a true Classic given by God to Mohammed and that Moslems do not accept the Old and New Testaments as being the sacred books, unaltered. The debate referred to was concerning the alleged abrogation or alteration of these two books, and this has been translated into Chinese to strengthen Moslems. More than ten letters passed in arranging for the debate, as to the topics and

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order of considering them; the first topic to be discussed was abrogation, next alterations, then the Trinity, and the prophetship of Mohammed. The last two topics were not reached in the debate.

175. *Hui Yeh Pien Chên* 回耶辨眞 "The Chinese Itsuherulehanke," pp. 116. Written by Raihemaitunla, Calcutta, translated into Chinese by W. C. Wang 王文清. Published at Peking, 1922.

In cloth boards, with gilt lettering, but very inferior paper inside.

Refers to the famous debate in India with Dr. Pfander, in 1854; the writer of this book repeats the Moslem arguments to justify the Moslem position of not accepting the Bible, and also in defence of the Koran. The main part of the book consists of enlarging on discrepancies, etc. in the Bible, and is very disappointing to those seeking a real comparison between Christianity and Islam. It is a pity that Chinese Moslems so recently as 1921 could bring forth nothing better than this entirely out-of-date book, written over sixty years previously.

176. *Hung Shui Pien* 洪水辨 "The Flood," pp. 6. By A Jih-fu 阿日孚 included in "Tsu T'ien Ta Tsan"; probably written in 1878.

177. *I Ma Ni Shu Ch'i Shih Chi Ko Chih* 一嗎呢樹七十幾個枝 "The 75 branches (leaves) of the Tree of Faith."

A sheet diagram, in colours. Chinese and Arabic. Shows part of a tree with leaves, on which are written the duties and practices of the Faith.

178. *I Yen Shou Mei* 遺言受寐 "Words bequeathed in a dream," pp. 14.

A translation of an Arabic work, by an anonymous translator at Tientsin. Dated third year of the Republic, 1914. Printed at Peking, and bound up with "Mo An Pi Ha T'ai" (No. 221).

The dream of a believer, in which he sees and speaks to Mohammed, and many things are revealed in an apocalyptic way. Gives God's commands to Mohammed, and gives a dreadfully literal description of a hell for unbelievers. Its purpose is to stir up to greater diligence in the Faith.

It is stated that these two books are most precious among the books of Islam, as they collect together the sayings of Mohammed and of the ancient worthies.

179. *Jên Chên Tsai Ken Yuan* 認眞宰根源 "Recognition of God as the Root and Source."

180. *Chu Mu Er Pai Chih Chiai* 主穆爾拜之解 "Explanation of Jum'ah (Worship)."

A Folder reproduced from a written copy.

181. *Jên Chi Hsing Yü* 認己醒語 "Words to arouse to know one's self," pp. 27. By Ma Ming-lung 馬明龍 in the time of Ch'ien Lung. Preface by Chou Ming-têh 周明德 who secured a copy of the work in 1879.

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One's own nature known by outward manifestation sand, by inward workings; the harmonizing of the two. Other things to be known are the True Unity, Man, the Creation, etc.

182. *Jên Chi Shên Wu* 認己省悟 "Know Thyself and Awake to Consciousness". Written by Yang Chu-p'ing 楊竹坪 and published at Chinkiang, 1918.

A red-coloured folded sheet-tract. Has a design in Arabic and Chinese, with a saying of Mohammed; also a striking advt. of Chinese-Moslem books at back. Discourses on the nature of man, and the embryo of body and soul having been created in the "former heaven" 40,000 years ago. Men classified according to three kinds of actions; those who acknowledge God are the highest. Men should examine themselves; the prophet said that all who know their own body and soul will recognise that there must have been a Creator, and from knowing one's self will go on to know God. There is a strong statement of Predestination in this book.

183. *Jên I Chih Nan* 認一指南 "The Confessional Compass." pp. 18. by Yü Ch'ing-yüan 于清源. No date; reprinted at Peking by Ma K'uei-lin 馬魁麟.

Contains two essays, on 清眞教說 and on 一嫫尼解. A very small tract, with plain coloured covers. Also in other styles.

184. *Jên Li Ch'ieh Yao* 認禮(切要) (蒙引教科書) "Introductory studies of the Confession and Rites," pp. 26. Published in the First year of the Republic, written by the Haji Ma Ch'i-jung 馬啟榮 of 雲南新興州.

A four-character tract. Contains introduction about God and the Koran; 18,000 kinds of created things, 6,000 each in heaven, earth, and water. Speaks of angels and arch-angels, who are of no sex and eat nothing. The prophets 124,000; all had books, differing, yet the same in purpose. Mohammed first at Mecca, then moved to Medina where he died at age of 63, and where his grave is still to be seen. No prophet since. The Four Companions. The four chief sects enumerated; advice to follow the *Hanafiyah* as this is the best sect. But differences are slight, all one fundamentally.

Paradise, Purgatory, and Hell referred to. The Five commands of God; every day five times of worship; the origin of these. (1) Connected with Adam and Eve. (2) Connected with the story of Abraham and attempt to burn him, which failed. (3) Story of Jonah who was 40 days inside the fish. (4) Jesus fighting against his enemies. (5) Moses and the burning bush. Then tells of the prayers connected with Mohammed's ascent to heaven.

185. *Jên Li Chu Yao* 認禮主要.

186. *Jên Li Mêng Yin Chiao K'o Shu* 認禮蒙引教科書 "Primary Textbook of Faith and Rites," pp. 25. By Ma Ch'i-jung 馬啟榮 issued in 1920.

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A "Four-character" work, dealing superficially with many subjects; some extraordinary stories related. The terms used are not satisfactory. The subjects dealt with include, God and His attributes; angels, prophets, Mohammed and the Four Companions. Purifications and Prayers. Adam and Eve and the Fall, in heaven, from which they were expelled, and sought each other 300 years before meeting again. Abednego(?) is said to have been in a fire 40 days without being burned; Jonah was 40 days inside the fish before being cast up. There are stories of Joshua, Moses, and Mohammed's ascent to Heaven.

187. *Jên Li Wu Shih Kên Yiu* 認禮五時根由 "The Origin of the Five Periods of Worship," pp. 12. Edited by Ma Ch'i-jung 馬啟榮.

Traces the institution of the Periods from:—
1. Adam. 2. Abraham. 3. Jonah. 4. Jesus. 5. Mohammed.

Has strange stories about Abraham being burned for forty days without hurt, and Jonah being forty days inside the fish, etc.

188. *Jên Shêng Pai Chueh* 人生百訣 "Pushing to the Front," pp. 16. By C. M. Solomon, Yin Kwang-yü 尹光宇.

A collection of maxims and proverbs, largely from Moslem sources. With supplements, one of which tells the story of Booker T. Washington.

The writer of this book has published several other small works at Shanghai, and in 1920 commenced "The Islamitic Magazine" a monthly, in the interests of "The World Young Men's Islamitic Association" (Shanghai). Only two numbers appeared, then the project failed.

189. *K'a Er Pai T'u* 咔爾白圖 "Plan of the Kaaba."

A large chart for use of pilgrims; shows also the mosque at Medina, and the Prophet's Tomb.

190. *Kao Teng Ch'i Mêng Ching* 高等啟蒙經 "Advanced Primer of Arabic," pp. 35.

All in Arabic, except Chinese title.

191. *Kên Swan A Tan* 根算阿丹 "Adam, the Root," pp. 60.

Entirely in Arabic, except numbering of pages, and title.

192. *Ko Kwoh Ta Mai Chih Têh T'u* 各國大買知得圖.

193. *K'ou T'ou Pien* 叩頭辨 "About the K'ou T'ou,"; pp. 5.
By A Jih-fu 阿日孚, included in "Tsu T'ien Ta Tsan," probably 1878.

Reasons why Moslems do not "K'ou T'ou" to men, but only to God.

194. *Ku Lan T'ien Ching Chê Ts'ê* 古蘭天經摘册 "Extracts from the Koran," pp. 244. See "Hai T'ieh Chu Chiai" (No. 120) for notes; two titles for the same book.

195. *Kuei Chên Pi Yao* 歸眞必要.

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196. *Kuei Chên Tsung I* 歸眞總義 "A Summary of the Duties of those reverting to the True Faith," pp. 76. It is said that the original name of this book is 以麻呢穆直默勒.

An Indian teacher named A Shih-ke 阿世格 is said to have come to China during the Ming dynasty period, travelling for 13 years before settling down for a few years, after which he returned to his country. This book gives some of his teachings, on Iman-Faith and Practice. Written in the form of Text and Commentary; also gives explanation of certain words of the Koran.

The Introduction is by Chang Shih-chung 張時中 at 78 years of age, who, in 1638 met this Indian at Nanking, and took down much material from him. Unfortunately political troubles supervened, with destruction by armies, so that he saved only a small part of what he had written. The preface refers to the "end of the Mings," so was probably written early in the Ch'ing period, say A.D. 1650, making it one of the earliest Chinese Moslem books known to us.

197. *Kuei Chên Yao Tao I I* 歸眞要道譯義 "Important Items connected with reverting to the Truth". Four vols., pp. 596.

A translation of a book by a Moslem Sage of the Yüan period (1280-1368 A.D.) The translator Wu Tzŭ-hsien 伍子先 says he had studied Arabic books for some 30 years, and now translated some chief points; his elder brother helped him in the Chinese writing. This work was written in 1672 A.D. the prefaces are dated 1678. Reprinted in 1891 and a preface added by Chiang Ch'un Hwa. This copy is well annotated.

The four books are divided into sections and again into chapters as follows:—3 chapters on the general themes in the present work.

5	„	on the beginnings of creation.
20	„	on important things of the present world.
4	„	on the final results of good and evil.
8	„	on the duties of all sorts and conditions of men.

198. *Kuei Hsin Chên Yen* 歸信眞言.

199. *Kuei Hsin Ch'ieh Yao* 歸信切要.

200. *Kuei Shêng Ts'i Shih I Yen* 貴聖辭世遺言 "Parting Injunctions of the Prophet." Published 1893.

A sheet tract, with large Arabic characters at head. The matter is in Chinese, purporting to be admonitions of Mohammed shortly before his death.

Another copy of similar tract is dated 1920.

201. *Kuo Nien Hsin Hsiao Li* 過年新小歷.

202. *Li Fa Chêng Chung* 禮法正宗.

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203. *Li Fa Ch'i Ai* 禮法啟愛 "Rites and Rules explained," pp. 82. Arranged by Ma Fu-ch'u 馬復初 translated into Chinese by Ma An-li 馬安禮 issued by Chou Ming-teh 周明德 in 1899.

This is one of two works issued under the title of "Ming Têh Ching" 明德經 (the other one is Chên Têh Mi Wei; No. 9.)

There are 12 chapters in this work, dealing with Ablutions, Worship, Assemblies, Burials, Alms, Fasting, Pilgrimage, Marriage, Suckling, Divorce, Oaths.

204. *Li Fa Chieh Ching* 禮法捷徑 "A Breviary of Ritual and Prayers," pp. 58. By Ma Fu-ch'u 馬復初 reprinted by Ma Yu-ling 馬佑齡 in 1874.

Compiled for the use of those who cannot read Arabic. Gives the five periods of prayer, and from whom they first came. Worship when travelling. The twelve elements of worship, six inner and six outer; if one is missing, the worship is incomplete. Twenty-eight particulars observed by the Prophet. On Purification, and hindrances thereto. Then follows the major part of the book with Arabic prayers, etc. and transliteration of the Arabic in Chinese characters, with occasional brief directions for procedure, in Chinese.

205. *Li Fa T'u Ts'en* 禮法圖存.

206. *Li Fa Wên Ta* 禮法問答 "A Catechism of Ceremonials," pp. 22. By Ma Yü-lung 馬玉龍 of Yünnan. Reprint at Peking.

Deals, in the form of question and answer, with the subjects of the major and the minor ablutions, times and forms of worship, etc. Speaks of many different kinds of water, and also of sand for purification. Impurities, hindrances, etc. Declares wine-drinking to be a fault punishable by beating.

207. *Li Hsüeh Chê Chung* 理學折衷 "Philosophy Discriminated," pp. 63. By Ma Fu Ch'u 馬復初 published 1868.

Only title-page in Chinese, all the rest in Arabic.

208. *Li Pai Chên Kui* 禮拜眞歸.

209. *Li Pai Chieh Ch'i Piao* 禮拜節氣表.

210. *Li Pai T'iao Li* 禮拜條例 "Rules of Worship," pp. 18. By Liu Chih. Contained in 清眞修道撮要 (No. 72).

Instructions as to purifications, clothing, periods, position, genuflexions, prayers, ritual, etc. Concludes with a fanciful saying that "The five meritorious acts control the five senses, bring forth the five virtues, complete the five constant relations, praise the five Elements,—complete the five Canons.—They are embraced in the transmutations and nourishings of heaven and Earth, and are of the same class as Ying and Yang".

211. *Lün Shoh Tsung Kwei Ho Ch'u* 論說終歸何處 "About Final Destinations." A small sheet tract by Wang Sui-t'ang 王瑞堂 A-hung at Shanghai.

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Explains that by "Believers" are meant Moslems, and by "The Lost" are meant Kafirs (Unbelievers). An exhortation to beware of worldliness, the devil, and sensuality. This world is the place of sowing, as in Spring, and the next world is the place of harvest, as in Autumn. Heaven is prepared for believers, and hell for unbelievers.

212. *Mai Nai Wên Er Pai T'u* 買乃問耳拜圖.

213. *Mai San I Lai I Ma Ni* 買三一來嫣尼.

214. *Mi Er Su Têh* 密爾索德.

215. *Ming Chên Shih I* 明眞釋疑 "Clear Truth for the Removal of Doubts," pp. 30. By Hung Pao-ch'wen 洪寶泉 of K'ai Fêng 開封.

The writer—a Mullah—has collected from over 100 works the valuable instruction of the ancients on 28 subjects, to remove doubts and correct misapprehensions. The book is in Arabic and Chinese.

216. *Ming Lung San Tzŭ Ching* 明龍三字經 "Trimetrical Classic."

217. *Ming Têh Ching* 明德經 "The Classic of Bright Virtue." See also "T'ien Fang Ming Têh Chu Chiai." Under this title is found 眞德彌維 (9) and 禮法啟愛 (203) translated by 馬安禮 Ma An-li.

218. *Ming Têh Yueh K'an* 明德月刊 "Bright Virtue Monthly Magazine." A magazine published at T'ientsin, by "The Moslem Union."

First number in May 1924. This number is progressive; contains an article declaring that the earth is round, not square or flat as taught by some Moslems; also opposes plural wives, and even says that the law of a country in such matters must take precedence to the laws of a religion. Contains other matter of interest. Have seen subsequent numbers of this magazine.

219. *Ming Têh Pao* 明德報 "Bright virtue magazine" Published at Tientsin, by "The Moslem union" 1924. Editor, T'sao shu-po. 曹恕伯. The "monthly" mentioned in preceding number was Temporarily changed, Mr. T'sao being asked to produce it in new form, and the articles of two numbers are almost entirely his. They are miscellaneous in character. The "月刊" having been reverted to, the "報" appears to have been discontinued.

220. *Ming Yüan Chu Shih* 明源註實 "Commentary on the Source of Intelligence," pp. 22.

A book in Arabic, neatly written and lithographed. The only Chinese is the title, year (1915), and names of author Ma An-i (馬安義) and the publishers.

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221. *Mo An Pi Ha T'ai* 謨闇必哈台 "True Words to arouse the World," pp. 70. A translation of an Arabic work, by an anonymous translator at Tientsin. Printed at Peking, and published at Tientsin in 1909.

Gives the teaching of Mohammed and other ancients on a multiplicity of subjects; exhortations prohibitions and maxims. Consists largely of traditional sayings, and has some good gleanings among much that is superficial and petty.

Bound in same covers is "*I Yen Shou Mei*" 遺言受寐, pp. 14 (No. 178).

It is stated that these two books are most precious among the books of Islam, as they collect together the sayings of Mohammed and of the ancient worthies.

222. *Mu Ming Hsüeh Yao* 穆民學要 "Fundamentals for Moslems," pp. 36. Translated by Haji 詹舌論底 published 1915.

Chinese-Arabic. Gives the Arabic first, then a transliteration into Chinese, followed by a translation. Gives words to be repeated after certain occurrences, also prayers, and directions as to lustration. Gives the Bismillah, Tasmiyah, Fatiha, Benediction, etc. Tells about fasting, and also gives the questions and answers after death.

A picturesque book of patchwork, with its divisions and sections.

223. *Mu Ming Hsu Chih* 穆民須知 "What Moslems should know."

Three large leaves, with pink covers, tacked together with brass paper fasteners. Issued at Chinkiang in the 7th year of the Republic, and the 1336th year of Mohammed. Has an Arabic monogram on inside cover, and a fantastic sheet of advts. of Chinese-Moslem books on back cover.

Explanation of Iman (Faith), and some Arabic for repetition, this being the Kalima (Creed), to be used on all serious occasions. The ceremonial rites, lustration, etc., and order of liturgy. Also in form of sheet tract.

224. *Mu Ming Pi Tu* 穆民必讀 "What Moslems *must* Read," pp. 33. Sub-title, "A Primer of Important Selections from the Teachings of Islam, showing what will perfect, and what spoil, Iman (Faith)." Date 1918.

The Chinese of this book was prepared by Yang Chu P'ing 楊竹平 of Eastern Kwangtung. The book contains portions of Arabic, with transliterations and translations. Discusses what Faith is. Instructions *re* Fasting, Almsgiving and Pilgrimage. The Five Relationships. The Creed, and its six points. The six things inimical to Iman. The Confession. The Fatiha (First Sura of the Koran). The benefits to be received from repeating this sura, and of repeating the Arabic words of the Koran. Some quotations from the sayings of Mohammed.

225. *Mu Min Ying Chih T'iao Chien* 穆民應知條件 "Regulations which Moslems should know." A large pink sheet tract, from An Tung in Manchuria. Distributed free.

Deals with the Confession of Faith (Iman); the seven points of worship; methods of lustration, small and great; also other ceremonies and observances which should be known.

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226. *Mu Shêng Chou Pao* 穆聲週報 "Muhammad's sound" (title as printed in English) Published at Peking in 1925. And issued "every Islamitic Sunday." Contains articles upholding Islam and attacking Christianity. Gives news of Moslem affairs in Turkey and Egypt and elsewhere. Has articles on Educational, Industral and other matters. A four page newspaper.

227. *Pao Ming Chên Ching* 寶命眞經 Selections from the Koran 亥合. By Ma K'uei-lin 馬魁麟 and Yang Teh-yüan 楊德元 1919, pp. 122. In Arabic, with Chinese translations and transliteration of the Arabic sounds. Chinese of easy style.

228. *Pao Ming Chên Ching Tsan* 寶命眞經讚 "Eulogy of the Koran,' pp. 44, large type. Prepared in Kansu, and printed at Chengtu by Chou Ming-têh 周明德. An extravagant eulogy of the Koran, which is called 古爾雅宜.

229. *Pei T'ou Ching Wên* 碑頭經文 "Arabic Inscription for Tombstones" (a chart.)

230. *Pien Li Ming Chêng Yü Lu* 辨理明正語錄 "A Clear and Correct Discrimination of Principles." By Ma Lien-yüan 馬聯元 of Yunnan in 1899. 2 vols. total 134 pages.

An English missionary in 1899 provoked discussion, and this work sets forth at greater length the Mohammedan position. It repeats the popular traditions about Jesus and Judas, and others. Discusses miracles, and claims that Mohammed performed some. Gives weird stories about Paul, and holds him responsible for the corruption of the original doctries of Jesus. The second volume is largely devoted to Mohammed and Islam.

May be consulted for Terms and Names.

231. *P'u Pi Peh T'iao* 普批百條 "One hundred criticisms of Buddhism". By I Chiai-sheng 一介生 Peking, 1917, pp. 35.

Divided into ten sections of ten items each. A point is first stated, and then commented upon.

232. *San I T'ung Chiai* 三一道解. Mentioned in one of the books presented to the Emperor Ch'ien Lung in 1783.

233. *San Shih Ke Yen* 閃氏格言.

234. *Shang Hai Ch'ing Chên Shih Chêng Hsien Lu* 上海清眞寺徵信錄, pp. 338. "A Record of Income and Expenditure at the Shanghai Mosque for 1908-1910." (The Ch'wan Hsin Kai mosque).

Begins with several official proclamations, the first dating back to 1872 about the mosque, then tells of the officers who have undertaken to keep the accounts which are here published. There are long lists of contributors, and income from other sources such as payments for graves, and receipts from the killing of fowls and ducks. In expenditure, besides the school and other regular items, there are gifts to the needy, and loans of small amounts; also coffins given to those from a distance who have died here, and various amounts of cloth for burial purposes, etc.

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235. *Shên Mi Chên Yüan* 省迷眞原 "Examination into the origins of Truth and Error," pp. 76. Reprinted in 1914 at Peking. Four collaborators in the reprinting.

Thirty-three sections dealing superficially with the doctrines, beliefs and practices of Moslems. Concludes with exhortations to forsake the false and follow the true, and also to learn Arabic. Contains much that is fanciful, and is singular for its use of two circles—for reverence—before every use of the word Lord 主.

236. *Shên Shih Kuei Chên* 省世歸眞.

237. *Shêng Yung Shêng Yin* 聖容聖印.

238. *Shêng Yü Hsiang Chiai* 聖諭詳解 "Detailed Explanation of the Hadis" (Traditions of the sayings of Mohammed.) 2 vols., 40 chaps. pp. 120.

A translation from the Persian. By Li T'ing-hsiang 李廷相 written in 1920, published in 1923. In Wên-li. Quotes traditional sayings, and then gives comments or illustrations from various sources.

239. *Shêng Yü Tan T'iao* 聖諭單條.

240. *Shih Lu Pao Hsüin* 實錄寶訓 "Precious Instruction from the True Annals," pp. 46. Compiled by Ma Fu-ch'u 馬復初. Front part bears name of the Venerable Master I Chai 一齋老夫子 dated 1859, A.H. 1275. Preface by Ma Kwang-lieh 馬光烈.

The book refers to Liu Chiai-lien's "Life of Mohammed", and gives some genealogy and other matters; then follow 18 short chapters of exhortations and admonitions, regarding religion and ceremonials, and proper conduct in the various relations of life. These seem to have little to do with the "Life" as such, but are based on the general teaching of the book.

241. *Shih wu T'ung k'ao* 事物同考 "Inquiry into Matters of General Interest." This work contains an essay on Mohammedanism which is used by E. H. Parker in his "Studies in Chinese Religion."

242. *Sz Chiao Pien Chên* 四教辨眞.

243. *Sz Chiao Yao Kwa* 四教要括 "A Compendium of the Four Religions," pp. 38. By Yang Ching-hsiu 楊敬修 in 1896; reprinted 1908.

Well printed, in good style of language. Devotes two pages to Confucianism, half a page to Buddhism, one page to Christianity, and the rest to Islam. Text in larger characters, and commentary in smaller. There is a strong bias in favour of Islam, and a subverting of Christianity.

There are some interesting appendices, and a table purporting to give figures of adherents of the several religions, gives Moslems worldwide at 180 millions.

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244. *Sz P'ien Yao Tao I Chiai* 四篇要道 "Four Volumes of Important Doctrines," pp. 230. By Chang Shih Chung 張時中; several prefaces, one of which is dated 1653. My copy is a reprint from Chengtu, 1872.

The work is a translation for the benefit of new converts or Moslems who do not know Arabic. It is largely in the form of question and answer, and quotes freely from the Koran and the reputed sayings of Mohammed. Goes somewhat fully into the details of the beliefs and practices of Islam.

245. *Sz Tien Yao Hui* 四典要會 "Important themes from the Four Canons." By Ma Fu-ch'u 馬復初 (德新) Preface by Ma An-li 馬安禮 dated 1859, A.D. Reprinted in 1864 and again in 1898 and 1904. Four vols. pp. about 182 of which 22 are taken up with preamble of memorial and Imperial rescript in 1780.

The chief themes of the four volumes are (1) God, Angels, the Koran, belief in the prophets, future life, predestination. (2) Worship in various aspects; (3) Explication of life and death. (4) An examination of Truth and Error. These are translated from the Arabic Canons.

Prefaces by other writers are interspersed, and the book is annotated and commented upon by Chang Shih-ch'ing 張石卿.

246. *Ta Hua Li Shih* 大化歷史.

247. *Ta Hua Tsung Kuei* 大化總歸 "A General Summary of the Great Transformations," 2 vols. pp. 105. By Ma Fu-ch'u 馬復初(德新) when 72 years of age, in 1866. Ma K'ai-k'o 馬開科 also associated in the authorship.

An Islamic theological work.

248. *Tai Yü Wang Kung T'an Tao* 代與王公談道 "A Religious Discussion," pp. 4. Included in "Hui Hui Yüan Lai" as an appendix.

A Moslem of repute, named Wang Tai Yü goes to Peking, and gets into conversation with a Buddhist priest, who says there are ten things about the Moslems which he does not understand, and so seeks enlightenment. Tai Yü explains the points, then says he wishes to propound ten things to the priest which the priest could not reply to; but instead he knelt and asked to be instructed in Islam, after which he became a Moslem.

249. *T'ai Hê Kai Kê* 台黑改給.

250. *Tao Hsin Chiu Ching* 道行究竟.

251. *Tao Pên Hsü Chih* 道本須知 "Fundamentals which should be known," pp. 28. By Yang Yao-pin 楊耀斌. Issued by Ma Kuei-lin at Peking.

Commences with a short discourse on Iman (Faith) which it says is "Tien Li Liang Hsin" 天理良心 "The eternal principle of a good conscience." The remainder of the book consists of Arabic, with Chinese meaning. Very miscellaneous; poorly written and badly printed by lithograph from original writing.

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252. *T'ao Po Yin I* 討白音義 "Prayers of Repentance" (Taubah) pp. 30. Forms of prayers confessions and beliefs, in Arabic and Chinese; followed by explanations of various subjects and points; 1910; by Yang Chu-p'ing 楊竹坪.

253. *Tien Li Pên Ching* 典理本經 "Rules and Principles." (Text only) pp. 104. This title is on front page of 天方典禮 (No. 283) Preface by 鹿祜.

254. *T'ien Ching I Chiai* 天經譯解 "Explanation of the translation of the Koran" pp. 28. By Li T'ing-hsiang 李廷相. Published in 1924.

The Introduction says that a full translation of the Koran would be costly, so the writer deals with only the first two chapters. To show the style of the book, which is all similar. Says that translation into Chinese without explanation, cannot give the real meaning of the original. The *Fatiha* is given in Wên-li, then each clause is given in Arabic, and explained. Part of the second Sura is also treated in the same way. Some unusual nomenclature is given.

255. *T'ien Fang Chan K'e Lu* 天方戰克錄 "Record of Wars of Islam" pp. 64. By Li T'ing-hsiang 李廷相 written in 1921. Published in 1924.

Based on a Persian book "Chan-k'e-na-meh." A record of the battles and victories of Islam in Arabic, in the early days.

256. *T'ien Fang Chêng Hsüeh* 天方正學 "The Correct Learning of Arabic" pp. 250. By Lan Hsü-fu 藍煦甫 Published 1925 at Peking.

Seven sections, dealing with Philosophy and origins; Arabic language; the Koran and Traditions; the Dawn of Life; The True Unity; Evidences; Graves of famous Believers. Uses Arabic occasionally, and has some diagrams.

257. *T'ien Fang Chiao Tien Ko* 天方教典歌.

258. *T'ien Fang Ch'i I Ch'uen Shan Lu.* 天方奇異勸善錄 "Record of Marvels for Exhortation to Goodness," pp. 112. Translated by Li T'ing-hsiang 李廷相 in 1919.

Fifty stories from the Koran and other books, to arouse readers. Among the stories are the Story of Samson; a Dead Priest called to Life; Exalted Virtue commanding Submission; Warning to the Covetous; Life Lengthened by caring for the Starving; Salvation by Grace and not by Merit, etc. Under the title of "Arabian Stories for Chinese Readers" there is a brief translation of this book in "The Moslem World" for January 1921.

259. *T'ien Fang Chih Shêng P'in Chu* 天方至聖品註.

260. *T'ien Fang Chih Shêng Shih Lu Nien P'u* 天方至聖實錄年譜 "The True Annals of the Prophet of Arabia." 2 vols. or 20 small vols. By Liu Chiai-lien 劉介廉 (智) of Nanking. Finished 1724, printed some 50 years later, probably 1779.

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The Standard Life of Mohammed in Chinese, compiled from Arabic sources. Contains also much more of interest. See English translation under the title "The Arabian Prophet," by I. Mason, published in 1921. (Kelly and Walsh, $2.50)

261. *T'ien Fang Fên Hsin P'ien* 天方分信篇 "The Divisions of the Moslem Creed," pp. 24. By Ma Lien yüan 馬聯元 of Ch'i Yang 祺陽 (Yunnan). Only title-page in Chinese, all the rest in Arabic.

262. *T'ien Fang Hsing Li.* 天方性理 "Islamic Philosophy." 6 vols. Five 卷 pp. about 490; numerous woodcut diagrams. Author 劉智 Liu Chih. First preface dated 1704 A.D. followed by others up to 1712 A.D. Reprinted in 1760, and again in 1863 in Yunnan.

The list of contents includes the subjects of the first heavens, the nine heavens, beginnings of creation, the seven continents, four cardinal points, the first men, and nature of mankind; psychology, the True Unity (God Almighty), etc. The woodcut diagrams are very crude; one shows a hemisphere containing seven circles which are called the seven continents 洲 of which Arabia is the central one. Every one of these continents is connected with a celestial body; Arabia is connected with the sun, hence the people are bright, correct and strong, and the country produces many precious things. Europe belongs to Mars, and its people are fond of discussion and love to fight! many of the products of this continent are harmful. The characteristics of the other continents are given.

263. *T'ien Fang Hsing Li Pen Ching* 天方性理本經 "A Commentary on the Original Work of the Hsing Li," pp. 180. By 清源黑右軍 (original by Liu Chih.) Reprinted in 1875. Text in sentences, followed by Commentary.

264. *T'ien Fang Hsin Yüan Chen* 天方信源箴 "The Sources of Belief," pp. 34. By Ma Fu-ch'u 馬復初.

Has a good beginning, about truth and sincerity; then mentions the several religions of China: says Islam has much in common with Confucianism, but differs about food, etc. There are six important items in Islamic belief: 1. Belief in God. 2. in the Prophet. 3. Angels, Genii, and Devils. 4. The Koran. 5. Predestination. 6. Resurrection, etc. The book then goes on to expound these six themes. Somewhat fanciful. Good languages, and in seven-character ode style.

265. *T'ien Fang Hsing Ming Tsung Chih* 天方性命宗旨.

266. *T'ien Fang Hsüeh Hui* 天方學彙. One of the books mentioned as having been presented to the Emperor Chien Lung in 1783.

267. *T'ien Fang Huan Yü Shu Yao* 天方寰宇述要 "Important things about the Universe," pp. 31. Compiled by Ma Fu-ch'u 馬復初 in 1862. Reprinted by Ma Ting-yüan in 1892, and revised by Chou Ming-têh 周明德 of Chengtu.

A work on Astronomy, with diagrams. Compiled from Arabic and Chinese works on the subject.

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268. *T'ien Fang Jên I Pao Chên Sz Tsŭ Ching* 天方認一寶珍四字經 "Moslem Four Character Classic," pp. 35. Translation by Ma An-li 馬安禮, A.H. 1314.

A translation of an Ode entitled "Recognition of the One Precious Jewel." Printed at Chengtu by Chou Ming-têh 周明德 in 1897.

269. *T'ien Fang Li Fa Tu* 天方歷法圖眞本 "Correct Book and Diagram of the Arabic Calendar," pp. 28. By Ma Fu-ch'u 馬復初 in First year of Hsien Feng, (1851.) Reprint—1897.

A table from an Arabic work, showing months and days, fasts, feasts, etc. The plan is said to have been given by Mohammed to Ali and others. The preface speaks of the value and uses of a calendar, among other things being that fortunate and unlucky days may be known, and that people may know on what days to travel or stay, to go forward or to retreat, etc.

270. *T'ien Fang Li Yüan* 天方歷源 "The Sources of the Arabic Calendar," pp. 31, pages 17 in Chinese, and 14 in Arabic. Reprinted in the 1st year of Kuang Hsü, 1876. By Ma Yiu-ling 馬佑齡 of Jên Shan 仁山 Yunnan. Wooden blocks kept at Chengtu.

Explanation of the Arabic system of reckoning time, and of the feasts and fasts observed by Moslems.

271. *T'ien Fang Ming Têh Chu Chiai* 天方明德註解 "Explanation of 'Clear Virtue'," pp. 56. By Yang Chêng-an 楊正安. Published in 1923. Closely written and lithographed; mostly concerned with Iman (Faith), but also deals with Moslem religious practices.

272. *T'ien Fang Mêng Yin Ko* 天方蒙引歌 "Islamic Ode for Primary Guidance," pp. 23. By Ma Fu-ch'u 馬復初.

A seven-characters ode. Wênli, and somewhat difficult, yet in good style. Metaphysical. Treats on God and the Recognition of Him. Everything decreed by God. Fate, birth, death, etc. dealt with. Then about food and clothing. Has a very literal heaven and hell. Says hell was made for the wicked, and the wicked were made for hell; yet says hell is what men themselves choose, so we may not say God is not benevolent. Then follow earnest exhortations to personal amendment; cease talking of the conduct of others, and look only at yourself. Says there is nothing phoenominal about Islam, but it can supplement Confucianism.

273. *T'ien Fang Pao Hsüin* 天方寶訓.

274. *T'ien Fang San Tzŭ Ching* 天方三字經 "Moslem Trimetrical Classic," pp. 20. By Liu Chiai-lien 劉介廉 of Nanking. Reprint of 1903.

Well written, in good style. While addressed to youth it contains some things unsuitable for young people to read, and not very decent for older people. The chief points of Islam are run over in a brief way for memorizing.

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In the "Moslem World" for 1918, p. 10 ff. there is a translation of this book. While good in the main, this translation is imperfect; some expressions have been misunderstood, and there have been omissions.

275. *T'ien Fang San Tsŭ Ching* 天方三字經 "Moslem Trimetrical Classic," pp. 21. By Ma Fu Ch'u 馬復初. A reprint by Wang Chan Ch'ao 王占超, about 500 characters. Treats on God and His attributes. On Creation. Says the first ancestor was "P'an Ku" at Taif in Arabia. It was only Arabia which received the original religion. Recounts about Mohammed and his doings, giving Chinese periods for the events. Then tells of the Five Pillars etc. Cultivation of self, and correcting the heart. All things are appointed by Heaven. Exhortation to worship God and to cultivate self, to be loyal, true, and to repent and seek forgiveness and God will forgive. (Bound up with same book is "*Hsing Shih Ke Yen*" 醒世格言).

276. *T'ien Fang Sz Tsŭ Ching* 天方四字經 "Moslem Four Character Classic," pp. 36. Translated by Ma An-li 馬安禮 Reprinted by 周明德 at Chengtu, 1898.

277. *T'ien Fang San Tzŭ Ching Chu Chiai* 天方三字經註解 "Moslem Trimetrical Classic," pp. 66. By Liu Chiai-lien 劉介廉. Reprinted in 同治庚午年 (1870.) By Yüan Kwoh Tso; Commentator 袁國祚. Printed at Ch'inkiang.

Trimetrical classic, addressed to youth, but containing some things unsuitable for youth to read, in connection with impurities, etc. The chief points of Mohammedanism are touched upon, and expanded in the commentary.

278. *T'ien Fang San Tzŭ Yiu I* 天方三字幼義 "Moslem Trimetrical Book for the Young," pp. 31. By Liu Chih 劉智 Reprinted from Yunnan. 1,344 characters.

Addressed to children, but has many difficult characters, as well as some Arabic alongside the Chinese. Speaks of God and His attributes. Children should begin to understand at seven years of age, and learn from parents and teachers; at fifteen they arrive at individual responsibility. While addressing youth in this book, mention is made of affairs connected with adult life, which should not be brought before children; among the amusing things is direction how to proceed in washing the beard when it is very thick! Some other things mentioned show a lack of discretion on the part of the writer when dealing with children.

279. *T'ien Fang Shih Ching* 天方詩經 "Islamic Book of Odes." 3 vols., pp. 386. This work was first planned by the Chinese-Moslem scholar Ma Fu-ch'u 馬復初 who writes a preface dated 1867 A.D.; but the book was finally prepared by Ma An-li 馬安禮 whose preface is dated 1890.

This is a Book of Odes, modelled after the Chinese 詩經. It gives first the Arabic, and then a Chinese translation, followed by a commentary on each ode. There are 161 short odes, each of four lines in the Arabic. The Chinese is excellent, and the

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style and appearance of the pages are superior to most of the Moslem books. Praise of God and of Mohammed are the themes. It is said that the Odes are meant to display the virtue of the Prophet, and they have a potency in dispelling sickness, and act as a talisman against evil influences.

280. *T'ien Fang Shih Fa* 天方詩法 "The Arabic Poetic Method," pp. 42. By Ma An-li 馬安禮 disciple of Ma Fu-ch'u 馬復初. The method of composing poetry in Arabic.

281. *T'ien Fang Ta Hwa Li Shih* 天方大化歷史 "Islamic History." 2 vols. pp. 350. By Li T'ing Hsiang 李廷相.

Has a very full and miscellaneous list of contents, dealing with the geography, topography, climate, religion, etc. of the countries where Islam arose. The religious history begins with Adam and tells of the noted saints and prophets down to Christ and Mohammed. A large proportion of the second volume is devoted to Mohammed.

282. *T'ien Fang Tuan Mêng Cheng Chiai* 天方端蒙正解 "Orthodox Explications for the Correct Teaching of Youth," pp. 30. By Ting Jung-kwang 丁榮光 No date.

While professing to be for youth, the language is difficult. Discusses the ceremonies and observances, the prohibitions, the heavens, planets, etc.

283. *T'ien Fang Tien Li* 天方典禮本經 "Rules and Ceremonies of the Moslems," pp. 95. By Liu Chih 劉智.

A clear copy of the Text of the larger book next named.

284. *T'ien Fang Tien Li Tsê Yao Chiai* 天方典禮擇要解 "Important Selections of the Rules and Ceremonies of Moslems." By Liu Chiai-lien 劉介廉, not dated, but a Preface by 鹿祐 is dated 1710.

The book is in 20 sections, with an appendix. It covers a wide range, the subjects of chapters including The Beginnings of Religion; God; Recognition of God; Investigations; The Five Pillars; Human Relationships; Food and Clothing, etc. Vol. 1 on Abrogation and the compiling of the Koran. Vol. 18 speaks of Minarets and the Adzan.

285. *T'ien Fang Tuan Mêng Cheng Chiai* 天方端蒙正解 "Orthodox Explications for the Correct Teaching of Youth," pp. 30. Compiled by Ting Jung-kwang 丁榮光 dated 1840.

286. *T'ien Fang Tsŭ Mu* 天方字母 "Arabic Alphabet," pp. 12.

Has a picture on outside cover of a Moslem school and a number of up-to-date children being conducted thither by smart-looking fathers, with foreign style hats. A diagram is given to illustrate the mouth and tongue and how the letters should be formed in mouth and throat. The rest of the book is in Arabic.

287. *T'ien Fang Tzŭ Mu Chiai I* 天方字母解義 "Explication of the Arabic Letters," pp. 50. Prepared by Liu Chih 劉智 and others, in 1710.

An introduction to the meaning and use of the letters of the Arabic alphabet. Has a short appendix by Ma Ta-en 馬大恩.

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288. *T'ien Fang Wei Chên Yao Lioh* 天方衛眞要略 "A Resumè of the Fundamentals for Preserving True Islam," pp. 38. By Ma Shih (Chün) 馬實君 of 江寧. Reprinted by 馬鼎元 of Chengtu, in 1892. Written first during the reign of Ch'ien Lung, 1736-1795.

Contains a number of things which must not be lightly regarded, and doubts which must not be yielded to, else the Moslem loses his faith and becomes on outsider. Tells of certain things which must not be done or said if faith is to be kept pure. An appendix or supplement with regulations for butchering animals. Anyone understanding Iman (faith) may kill animals, but if they kill without understanding Iman, the animal is unclean and not to be eaten. Iman explained, and what may help and what will vitiate it. The five rules of slaughter; parts of animals which may, and which may not, be used. Some remarks on killing sick animals, and also, on the chase, for hunters.

289. *T'ien Fang Yiu I* 天方幼義三字經.

290. *T'ien Fang Yoh Shu* 天方藥書.

291. *T'ien Kung Fa Wei* 演功發微 "The Details of the Great Merit,' pp. 72.

A reprint dated 1916, issued from Peking. A bi-lingual manual, Arabic and Chinese, setting forth the minutiae of Moslem practices and beliefs.

292. *T'ien Li Ming Yün Shuoh* 天理命運說 "Divine Principles of Fate and Destiny," pp. 10. By Ma Fu-ch'u 馬復初, no date.

Speaks of Predestination and Fate. There are certain things which are beyond man's control, and other things about which he can exercise choice.

293. *T'ien Tsŭ Chiai* 天字解. "An Explanation of the word 'Heaven'" pp. 4, by 阿日孚 A Jih-fu. Intended to show that "Heaven" 天 is the same as the Moslem "Allah." An appendix to "Tsu Tien Ta Tsan."

294. *Tsa Hsüeh* 雜學 "Miscellaneous Learning," pp. 106.

A book in Arabic, printed from wooden blocks. A brief Chinese preface states that the book in the Arabic is a collection of extracts from many works, besides traditions and habits and practices, gathered together for the edification of youth. A venerable Mr. Wang undertook to put into this one volume some of these gems.

The work was issued from Chengtu 1874.

295. *Tsa Hsüeh Yin I* 雜學音義 "Miscellanea, with Sound and Meaning," pp. 178. Prepared by Yang Chu-p'ing 楊竹平.

A translation of an Arabic work dealing with worship, ablutions, fasting, etc. The Arabic is given, then transliterated, giving the sound by means of Chinese characters; the meaning is then given in Chinese, but not so fully, apparently, as in the original. The marriage service is also given.

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296. *Tsa Hsüeh T'se Yao* 雜學擇要 "Selections from Miscellaneous Learning," pp. 224. Also entitled *Han Tzŭ Tsa Hsüeh.* By Yü Hai-t'ing 余海亭, 1882.

Deals in some detail with the purifications, and with worship. A large part of the book is in Arabic and Chinese. There is a Supplement of twelve pages—also bi-lingual, and entitled "*Ching Han Chu Chiai Tsa Hsüeh*" 經漢註解雜學 (No. 98).

297. *Tsa Hsüeh Ts'e Yao Chu Chiai* 雜學擇要註解 "Commentary on Selections from Miscellaneous Learning" pp. 224. Same as the preceding volume.

298. *Tsu T'ien Ta Tsan Chên Ching* 祝天大讚眞經 "The Great Praise of Heaven," pp. 8. By Ma Fu-ch'u 馬復初.

A panegyric, translated by Ma Fu-ch'u whose preface is dated 1863. It is short, but the word 天 (= heaven), occurs about 70 times.

299. *Tsu T'ien Ta Tsan Chi Chiai* 祝天大讚集解 "Commentary on The Great Praise of Heaven."

A panegyric, translated by Ma Fu-ch'u 馬復初 whose preface is dated 1863; in four pages the word 天 occurs 70 times. A commentary was written in 1878, by A Jih-fu 阿日孚 who takes each clause of the "Praise" and comments upon it.

Then follow supplements by 阿日孚 upon the character 天 and the character 主; a section on 教統辨, followed by an essay on 教門 and an explanation of the character 回; then a chapter on renegades, 反教議 and essays on 回回源來 and the "k'ou t'ou" 叩頭辨, and on the Flood 洪水辨. A supplement, 回回說 by Liu Chih follows. This miscellaneous collection was reprinted at Chengtu, probably in 1878. Total pages 82.

300. *Tsung Chiao Chêng Chi* 宗教正基 "The Correct Foundation of Religion," pp. 34. By Li Wen-lan 李文瀾 and Chang Hsi-cheng 張希眞 of Tientsin. Published in 1916.

A full translation of this book will be found in "The Moslem World" 1919, pages 168-291.

Six chapters on Recognition of God, The Creation of the World, Prophets, Apostles, etc. Predestination, Resurrection, etc. A good brief statement of Islam as known and found in China. Has an Appendix praising the majesty and grandeur of the Mohammedan religion.

301. *Tsung Chiao Pi Tu* 宗教必讀 "A Manual of the Moslem Religion," pp. 76. By the A-hung Fêng 馮阿巫, Peking, 1913.

Chiefly a Prayer manual, containing prayers for all occasions; the Arabic sounds are represented by Chinese characters, and the meanings and comments are given in Chinese. It has sections of Catechism, question and answer. Also some explanations of ceremonies and customs of Moslems. Contains also some recipes for medicines to cure certain ailments. Tells of eleven living creatures which will enter heaven. Gives the names of Mohammed's grandfather and parents, and the names of his wives and children, and the Four Companions. Contains

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a dialogue between a Moslem and a Buddhist priest, in which the priest asks 10 questions about Islam, which are answered; then the Moslem asks 10 questions, which the priest cannot answer, so he bows before the Moslem and becomes a believer.

302. *Tu A Jih K'ou T'ou Nien* 獨阿日叩頭念 "Daily Prayers." Published at Tientsin.

A sheet containing Five Prayers, in Arabic, transliteration, and translation. Green colour, with flower border around sheet.

303. *Tzŭ Fa Ch'u Ch'eng* 字法初程 "First Rules for the Formation of Written Characters," pp. 78. By Ma Lien-yüan 馬聯元 in 1895.

Only title-page in Chinese, all the rest in Arabic.

304. *Tzŭ Fa Ts'o Yao* 字法撮要 "The Formation of Arabic Writing." By Ma Lien-yüan 馬聯元 in 1895.

Entirely in Arabic, except numbering of pages, and title page.

305. *Tzŭ Mu Chiai I* 字母解義.

306. *Wan Hwa Chêng Tsung* 萬化正宗 "The Correct Ancestry of all Transformations," pp. 58. Translation by Liu Ch'i-t'sun 劉繁存 from various books to help those who do not themselves study Moslem writings. Bears date 1923, A.H. 1341, published at Tientsin.

Six chapters, and a metrical summary. A miscellaneous collection from various sources, of little value: genealogies and names differing somewhat from others. The writer's standpoint can be gauged from his having, so recently as 1923, charged the Jews with being idolaters because they worshipped a golden cow; and the Romanists and Protestants with saying that the mother of Jesus was the wife of God.

307. *Wan Shan Chih Kên I Wen* 萬善之根譯文 "The Root of all Goodness," pp. 12. By I Chiai-sheng 一介生, Peking, 1911.

Translation in Appendix to my "Arabian Prophet" (Chinese Mohammedanism). Contains Confession of God and of Mohammed; Moslem creed; Rules of Faith; Forms of Prayer and Praise, etc.

308. *Wang Hsiang Tien T'ang* 望想天堂 "Longing for Heaven," pp. 16. Also called 海提葉. Published at Peking, 1924.

Ten "Sayings" traditionally given by Mohammed to a believer; these are explained in detail.

309. *Wei Chêng Yao Lioh* 衛眞要略.

310. *Wu Kêng Yueh* 五更月 "The Five Watches of the Month," pp. 16. By Liu Chiai-lien 劉介廉.

Portions for the Five watches of the earlier, middle, and latter divisions of the month. (Bound in booklet with "*Tsu T'ien Ta Tsan*").

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311. *Wu Kung Pi Yao* 五功必要.

312. *Wu Kung Shih I* 五功釋義 "The Meaning of the Five Practices," pp. 68. By Liu I-chai 劉一齋. Preface dated 1710. Reprinted in 1851.

Sixty three chapters dealing with as many different topics concerning Islam and its practices and beliefs.

313. *Wu Kung Tsung Kang* 五功總綱 "General Principles of the Five Practices," pp. 105. Translated by Wang Sui-t'ang 王瑞堂 in 1918.

Contains much Arabic and transliteration, and also translation and explanatory notes. A short introduction about the Creation and the Prophets—then follow details about Confession, the Lustrations, Worship-day Fasting and Prayer. The Preface states that many do not know Arabic, or forget it, so do not know the proper ways of repeating the prayers and ritual, hence this book. Chiefly a repetition of what is found in older works.

314. *Ya Han Wên Ch'ing Chên Yen* 亞漢文清眞言 "Moslem Expressions in Arabic and Chinese," pp. 24. Dated 1904 and reprinted 1921.

A manual of Prayer and Ritual in Arabic, with Colloquial Chinese underneath.

315. *Yen Shuoh Lu Pao* 演說錄報.

316. *Yie Su T'ien Chu Pien* 耶穌天主辨 "Jesus is not God," pp. 16. By "Arabian" 阿拉白氏. No year or date given. Issued from Singapore.

Says that Jesus was a great Prophet of Judea, but not the Heavenly Lord, and the Christian Church is built on a misuse of his name. Shows some apparent inconsistencies in the Scriptures, and also says that the prosperity of Christianity is no proof of its truth.

317. *Yiu Ming Shih I* 幽明釋義.

318. *Yün Nan Ch'ing Chêng Yueh Pao* 雲南清眞月報 "Yunnan Islamitic Monthly Magazine," No. 1.

First number published in 1916. Project abandoned owing to lack of funds. This was a magazine of interest, with many Chinese illustrations of art, and a good variety of topics.

CHARTS, etc.

The Tree of Faith (*Iman*) bearing over seventy fruitful branches (Chinese and Arabic.)

Water-pot, incense burner, vases, etc. inscribed with Arabic, no Chinese.

K'a Er Pai T'u 咔爾白圖 Chart of the Kaaba, and Mohammed's tomb, etc.

Genealogical Chart, showing the descent of Mohammed from Adam, in the 52nd generation.

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Shêng Yin Pi Hsieh 聖印閉邪 A charm to ward off evil influences. Illustration of Sword, Seal, Rosary, etc. and Arabic inscriptions.

Chieh Hun Chêng Shu 結婚證書 Marriage Certificate in Chinese and Arabic, on red paper with much gilt.

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REVIEWS OF RECENT BOOKS

The Chinese Abroad.—By Harley Farnsworth MacNair, Ph.D. (Commercial Press, Ltd., Shanghai.)

Chinese Migrations.—By Mr. Ta Chen, M.A. (U.S.A. Government Printing Office, Washington.)

Dr. MacNair, to whom we have previously been indebted for a valuable book on Modern Chinese History—a survey of the relationship between the Chinese and Western nations since the end of the 18th Century—here furnishes us with a comprehensive survey of the conditions of Chinese people who have migrated from their own land, and the international problems which have arisen as a result of their presence in large numbers in various parts of the world.

Chinese migrations began several hundreds of years ago but they have only reached considerable dimensions during the last half century. There are now more than 8,000,000 Chinese residents abroad. Groups or colonies of them are to be found in almost all countries upon earth, but the islands bordering the Pacific shores have attracted the largest numbers. There are approximately 2,000,000 Chinese under British dominion.

Economic pressure in China itself is no doubt the basal cause for emigration, but that it has increased so rapidly in recent times is to be attributed partly to improved means of transport, and more to the success of the emigrants in their new surroundings—the far better condition of life which they find abroad as compared with those prevalent in their own land. Political expansion does not seem to have been present in any degree as a motive for emigration. Chinese genius lies in the direction of forming and maintaining economic communities rather than in political organization. It is well known that their diligence in industry, their enterprise in commerce, their sobriety and thrift, their orderly conduct and general reliability, together with their powers of acclimitization and adaptation, have won for them high appreciation. On the other hand, these very qualities have been the chief grounds for laws restricting their immigration and otherwise discriminating against them. Economic and social rather than political reasons have made their presence a serious problem in countries where the white race desires to sustain itself. Problems of international law and questions of nationality or citizenship have also arisen. The Chinese Government for long did not concern itself to protect

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its people abroad, but the importance of this matter to China as a nation is now acutely realized. It is beginning to be perceived that the treatment meted out to Chinese in other lands will have direct bearing upon the position and privileges claimed by foreigners in China.

These problems are carefully and judiciously dealt with in the volume before us. Dr. MacNair writes as a historian rather than as a politician. He has collected reliable information from the best available sources, and the book, whilst abounding in interest for the general reader, will be of special value to students of international relationships, more particularly those between China and the West.

It is significant that, with the appearance of Dr. MacNair's book, another volume covering much of the same ground has been published in America by a Chinese author. Mr. Ta Chen's work has special reference to labour conditions and it appears as a Bulletin of the U.S. Bureau of Statistics (No. 314).

Much useful information is furnished concerning the home environment of the Chinese emigrants,—the population, topography, climate and products of the coast provinces of China whence most of them have come. Mr. Chen deals specifically with the industrial conditions in Formosa, the Dutch and British East Indies, the Philippines, and Hawaiian Islands, for it is in these places that Chinese labour has been a factor of first rate importance.

Two valuable chapters deal with Chinese "Contract Labour", in South Africa and France. The appendices giving the texts of official Conventions, Treaties, and Contracts, will make this book very useful for reference. Mr. Chen concludes with a few briefly stated conclusions and suggestions which are reasonably and judicially expressed.

It is of interest to note that Dr. Wellington Koo, in the introduction contributed to Dr. MacNair's book, does not anticipate that Chinese emigration will increase in future years but rather that with the improvement of economic conditions in China and the development of her own sparsely populated territories her people will find ample scope for expansion at home. Yet it must be stated that the clearest general impression left by both the above surveys is that the Chinese race is destined to play an increasingly important part in many of the newly developed countries of the world. The rapidity of their progress when enjoying the benefits of stable government and fair treatment contrasts very significantly with the conditions of life which prevail in China and have seemingly grown worse since the Revolution of 1911.

G. W. S.

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An Ancient Philosopher's View of the Perfect Life. (Translations from Huai Nan Tzu, by the Rev. Evan Morgan, D.D. East and West, Ltd., London).

This lecture was originally delivered before the China Society in London and will interest all students of Chinese thought. It introduces us to a philosopher of the early Taoist School who is the reputed author of twenty-one essays on the esoteric teaching of Lao-Tzu, amplifying the recondite sayings of the Tao-Té-Ching. In a condensed form Mr. Morgan sets before us a general view of Taoist teaching, which may be described as Chinese "Nature Philosophy". It contrasts boldly with, and openly challenges, the ceremonial and ethical system of the Confucianists. The early Taoists were mystical and spiritual; they beheld the greatness of simplicity; they scorned the pride of intellect, the accumulations of learning and the triumphs of art.

Their conception of the true path of life is expressed in the term "*Wu Wei*" (Inactivity), but to any who have thought of this as merely the negation of effort, or retirement from the field of real life, it will be somewhat a surprise to learn that "Wu Wei" has its positive side. The inaction refers to method of doing rather than to doing itself. It is the external constraint of conventional morality with its artificial standards and concern for policy, which Wu Wei negatives. The perfect life comes rather through inward illumination, through harmony with nature; by surrendering to the all-pervading, all-uniting, formless, undefinable "Tao". That "Wu Wei" is not to be understood as passivity is emphasized by Huai Nan Tzu in an essay on "The Strenuous Life". The superior might of naturalness is the idea. The profundity and universality of Tao, its intimacy and inevitableness, its sublimity and simplicity, its triumph over all the schemes and plans of human cleverness are illustrated by examples from nature and history.

This spacious doctrine is no mere mystical theory. It is shown to be the way of peace and joy in personal life,—the secret of freedom unconditioned by external comfort or poverty. Even death is not to be feared but gladly accepted as one phase in the universal flux. It would perhaps be too much to say that in the minds of the early Taoists the hope of immortality had dawned. But they at least had some apprehension of the thought that to the soul united with Tao the dissolution of the body may be but the awaking from a dream and a transit into real life.

How near these ancient Chinese thinkers came to what we now call "faith"!

G. W. S.

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T'ai Shan.—By Dwight C. Baker, M.A. (The Commercial Press, Ltd.)

Mr. Baker has provided in this volume a charming description of the most revered as well as the most accessible of China's sacred mountains. His researches are drawn from the rich store of native literature and lore, which have accumulated with the fame of the historic shrines and their environs. Evidently close personal study on the spot has also been part of the writer's equipment, and he brings to his subject an enthusiasm which is contagious.

The book will be read eagerly by tourists visiting T'ai Shan. A map of the pilgrim road affords an easy guide to the location of the temples, and the account of their historic associations, with translations of inscriptions, will greatly accentuate appreciation of the variety of the buildings and the significance of their details. The descriptive nature of the accounts given makes this hand-book attractive, and the illustrations from photographs give the reader charming glimpses of the scenery and life which surround the sacred precincts.

G. W. S.

The Lessons of History. By C. S. Leavenworth, M.A. (Yale University Press, New Haven.)

Professor Leavenworth essays to give in four short chapters a broad glimpse of human history in its main outlines or tendencies.

Beginning with the general theory or formula that the "Substance of history repeats itself", meaning by "substance" the relationship between conditions and results, he proceeds to show that man's desire for civilization, *i.e.*, for comfort, order and culture, is the mainspring of progress, and the dynamic in history; that environment, with the limitations it imposes, impels to struggle; that there is a certain periodicity or movement in cycles, by discerning which we may mark off history into stages; we can also discern successive tendencies or sequences which may be spoken of as "laws" in history, for they repeat themselves in widely differing times and places.

In the third chapter on "Six Thousand Years of Experience," a panorama of the world's history, illustrating the tendencies and cycles, is skilfully drawn, and the last chapter which is entitled, "Our Age of Defence" points the lesson, that by being on guard against reaction or retrogression we may avoid the repetition of steep descent into the valley of disaster.

This is a very readable book. Its outlook for the world is hopeful, but cautious. It makes no pretence to profundity, though it is philosophical in tone. Its teaching has practical bearing on

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the problems of the present, and will help to produce balance in a general view of human affairs.

Professor Leavenworth was sometime Professor of History in Nanyang University, Shanghai.

G. W. S.

Chinese Ancestor Worship. By James Thayer Addison.

Prof. Addison has rendered a service to students of Chinese religion by publishing these four essays on Ancestor Worship.

In the first one he has gathered together the most important references in Chinese Classical literature to the ancestral cult. In the second essay we have detailed description of the rites by which it is perpetuated today. The third essay is a discriminating discussion of the meaning and significance to be attached to Ancestor Worship as a social and religious institution.

The last essay furnishes a historical record of the official Christian attitude toward Ancestor Worship both in the Roman Catholic and Protestant Churches, and will be of particular interest to students of the development of Christianity in China.

That the ancestral cult remains the most deeply rooted religion in China is a fact worth pondering, and we have here presented the principal facts and the problems which arise therefrom, in a concise form. This little book will be much valued by many who have not leisure to study larger works dealing with this subject.

G. W. S.

La légende de l'empereur Açoka. (Açoka-avadâna) dans les textes Indiens et Chinois. Par J. Przyluski. Paris, 1923. (Annales du Musée Guimet, Bibl. d'Etudes, t.31)

The author, a pupil of Prof. S. Lévi's, studies the history of Buddhism according to a plan of his own, viz, he investigates the traces of local schools of Buddhist thought and belief. Being familiar with Chinese, he has an immense advantage on many a student of Buddhism. The book is divided into two parts: The first—the legend of emperor Açoka (pp. 1-222), gives a thorough analysis of the materials of the Skt. Açokâvadâ and its Chinese versions (A-yu-wang-chwan 阿育王傳[1] and A-yu-wang-ching 阿育王経[2]); the second part (pp. 225-446) contains a French translation of the A-yu-wang-chwan.

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[1] *B. Nanjio*, Catalogue Buddh. Tripitaka, N° 1459, transl. by Fâ-chin, 281-306 (A.

[2] ib., N° 1343, by Samghabhara, (al. Samghavarman, Nanjio-Samghapâla), 512 A.D.

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The present writer, being unable to read Chinese, is compelled to confine himself to the first part only.

M. Przyluski has most ingeniously (and in my opinion, conclusively) tried to find out the different strata of the legend corresponding to various centres of Buddhism in its spreading from East to West: The nucleus, called by the author "Geste d'Açoka", originated at the king's capital Pâtaliputra—at Kauçâmbî it became the Açokasûtra, at Mathurâ—the Açokâvadâna; moving farther to the West it reached Kashmir to be reflected in a work of Kshemendra (XII cent.)

The author shows the difference between the Western and Eastern Churches, the schools of Mathurâ and Kauçâmbî, which later become the sects of Sarvâstivâdins and Sthaviras (the former so important in China, the latter enjoying an undivided rule in Ceylon, Burma, Siam). He proves too the early predominance of the Buddha's Law at Mathurâ and that of Discipline at Kauçâmbî.

The school of Mathurâ played the part of an intermediate between the old Buddhism of Magadha and the later forms of the Little Vehicle (Hînayâha) of the East and the Great Vehicle Mahâyâna the north-west. It must have flourished in II-I cents. B.C., since the date of the Açokasûtra must—by several historical and archaeological reasons—have been between 150-50 B.C. (or even 100-50 B.C.).

Chapters I-V are a fine piece of work, where M. Brzyluski has displayed a great deal of erudition and critical acumen.

In Ch. VI the author ingeniously traces the three degrees of evolution of the ideas of Nether World. The first, of the oldest Magadha period, represents the dead in a prison—very like the Vedic kingdom of Yama; the next stage reflecting the ideas of the Kauçâmbî school, the Devadûtasûtra ("The sûtra of the god's messengers") has a more developed conception of various hells (*e.g.*, an "Excrements hell" and so on), but is still not too distant from the Veda. The later stage, that of the Bâlapanditasûtra[3]). ("The sûtra of the Ignorant and the Sage") of Mathurâ is characterized by the predominance of the fire torment (the soil being made of burning iron) and by the "recent" idea of transmigration. At last, in Kashmir (Kunâlasûtra) the number of hells is 18 (8 hot and 10 cold ones).—The author explains this evolution by Iranian influence: fire, so important in Zoroastrism, plays a prominent part in its conception of the existence after death.

The next Ch. (VII) concerns Buddhist Eschatology, viz. the duration of the Buddha's Law and the future Buddha, Maitreya.

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[3] Such is., *i.e.*, Majjhimanikâya IV, 129, which *Winternitz* (Gesch. Ind. Lit., II, p. 39) says to represent the theory of Karman "in a crude sensual fashion." It must have arisen at a later period, says the same scholar, but he admits the existence of popular views on Karman by the side of philosophical ones.

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M. Przyluski explains the idea of a limited duration of the Buddha's Law by the political state of north-west India in II-I cents. B.C., when the hords of barbaric invaders brought more than once ruin to Buddhist monasteries. Then the primitive millenary idea, borrowed from Iran, was substituted with the idea of half that period (500 years).—

The future Buddha, Maitreya, is held to be due to Iranian influence too, corresponding to the Zoroastrian Saviour, Saoshyant. The legend of Kâçyapa's destiny is related at great length: this holy man has to guard the Law until Maitreya arrives and awakens his from his absorption. The author quotes, in support of his view, Grünwedel. I may add that Iranian elements in this legend have been noticed by older explorers, such as Spiegel and Schiefner.[4]

The idea of a future Teacher-Saviour is common to Buddhism and Jainism and therefore may be considered as prebuddhistic; I am afraid, M. Przyluski is too ready to take recourse to foreign influences,—a proceeding which is legitimate, but in a case when all explanation from analogous data originating in the same cultural sphere fails.

Still more open to criticism are several remarks scattered all over the work, remarks the author does not even try to bring into a system, nor prove. On the whole, they reveal a peculiar conception of primitive Buddhism, which is hardly consonant with the present state of our knowledge.

M. Przyluski states (p. 125) that primitive Buddhist text knew but Vedic ideas of the Hereafter, whereas other works (like the Bâlapanditasûtra) propound "the recent doctrine of transmigration".—The philosophical speculations of Karman are said to have acted directly on the Buddhists of Mathurâ, when this religion had reached the West; the said speculations were but echoed in Magadha (p. 128).

During the Magadha period the simple doctrine, moral and humane, was accessible to everybody. The devotees (whether monks or laymen) aspired to the beautitude of the Next World. Later on, the doctrine, owing to the contact with the esoteries of the Upanishads, was burdened with scholastic elements: the ideal of an Arhat, aspiring to Nirvâna, was excogitated.

The author quotes E. Senart's view on the primitive state of Buddhism as reflected by the Bhabra Edict of Açoka: the celebrated French scholar believes it to have been a completely moral doctrine, little preoccupied with abstract theories, little encumbered with scholastic and monastic elements,—no allusion to Nirvâna being made by Açoka.[5]

[4] *Grünwedel*, Mythologie du Buddhisme au Tibet, en Mongolie &c. Leipzig, 1900, p. 128.
[5] Les Inscriptions de Piyadasi, v. II, p. 332, Paris, 1886.

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Are we entitled to consider the Magadha period as that of a really primitive doctrine? More than two centuries elapsed between the Teacher's death (about B.C. 483) and Açoka's accession (about B.C. 274).[6]

The tradition knows about dissensions leading to the Council of Vaiçâlî—100 years after the Buddha's Nirvâna; this tradition, though considerably diverging in details, is held by modern scholars to be trustworthy—at least as to the main facts. Thus, even the pre-Açokan period is marked with Evolution, formation of sects etc., Primitive Buddhism is to be sought for in the first decades after the Buddha's Nirvâna.

Then, Açoka's edicts cannot in general be considered as a reliable authority on the state of Buddhism in his days. It is now accepted that the royal author was no theologian or philosopher[7] (nor even sufficiently acquainted with the tenets of Buddhism), his aim being to inculcate the virtues for laymen, as generally held in India, but modified in Buddhist spirit.[8]

The Sarnath Edict is directed against those "who break the unity of the Church"—thus "Açoka in his later years was acting as both emperor and head of the Church,"[9] i.e. he tried to support what seemed to him the true Doctrine. And this he probably found in the tenets of the Sthaviravâda: the third Council, held at Pâtaliputra,[10] seems to have been a party meeting of this school.[11]

The statement about the lateness of the idea of transmigration and Nirvâna is really puzzling,—being in a striking disagreement with the generally adopted views. I hardly venture to quote the authorities in support of them.

Let me quote—about transmigration and Karman—"The Cambridge History of India": "The lower limit (of the epoch of the Brâhmanas) is given by the fact that Buddhism accepts from the Upanishads the doctrines of transmigration and pessimism etc."[12]—Hardy[13] considers the idea of transmigration to have been in the Buddha's times a dogma adopted by everybody,—it was a neccessary premiss of the idea of deliverance,—*i.e.* deliverance from the circle of births.

As to Nirvâna Pischel says: "This word is the very gist of the Buddha's teaching."[14] (Its synonym nirodha, "cessation", is used in the oldest formulas such as "The four noble truths," "The chain of causation" etc.)

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[6] The Cambridge History of India. v. I. pp. 697-8 (Chronology), Cambr., 1922.
[7] ib., p. 505 (*F. W. Thomas*).
[8] *V. Smith*, Asoka, p. 64, 2nd ed., Oxf., 1909.
[9] *V. Smith*, op. cit., p. 195 and n. 3.
[10] 253 B.C. (?)-*Cambr. Hist. Ind.*, p. 503; c. 240 B.C. *V. Smith*, op. cit. p. 74.
[11] *Winternitz*, op. cit. II, p. 6; *Kern*, Manual of Indian Buddhism, p. III.
[12] v. I., p. 147 (*B. Keith*), Cf. *Beckh*. Buddhismus, II, p. 107.
[13] Der Buddhismus, p. 25, 2nd ed. 1919.
[14] Leben u. Lehre d. Buddha, p. 68, new impr., 1824.

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Not to speak of the Brahmanic use, this term (and the idea) is common among the Jainas. The importance of Jainism for understanding Primitive Buddhism cannot be underrated, unless one risks to miss any adequate idea of it.

It is hardly necessary to apply to authorities for the support of the view that the Buddha was a founder of a monastic order. I might mention such old texts as the Prâtimoksha, considered to go back to the Teacher's times, which are purely monastic.

As to the ideal of an Arhat I have but to quote Prof. Rhys Davids:

"It must suffice to remind you that so predominant is the subject in the Buddhist Pitakas that it is not too much to say that Arahaship is Buddhism."[15]

M. Przyluski does not notice the contradiction between his own statements. So he says (p. 13) that while the first authors desired to show the way of deliverance to hermits aspiring to Nirvâna, the redactor of the Açokâvadâna adresses his work to laymen too.

The author's opinion about the metric character of the oldest literature (pp. 11, 16) cannot be proved: such primitive pieces, as the Benares Sermon, the Mahâparinibbânasutta, to which I may add the Prâtimoksha and the Kammavâcâs, are in prose.

I am not inclined to hypercriticism, but still I am unable to leave unmentioned certain inaccuracy in the transliteration of Sanskrit words: çrotâpanna, çrotâpatti (cf. Index) should be spelt srotaàpanna, srotaâpatti;[16] pâmsukûlika would be better than pâmçukûlika (pp. 169-70) Prâtimoksha—than Prati°. Râshtrapala (p. 306) is a mistake for Râshtrapâla. Many words appear in two forms, of which only one is correct: Çûrasena (p. 72), but Sûrasena on pp. 16, etc., Ajñâta—Kaundinya (p. 27) appears as Ajñâta° (p. 321); âsrava (p. 370) and âçrava (p. 412). Usually such doublets are separately registered in the Index. Some of these double entries may be explained by the author's intention of giving forms as near as possible to the Chinese ones (Tushâra-Tukhâra, Vaiçramana instead of the correct Vaiçravana), but the Index should have given the references. The Skt. Index, however, seems to have been compiled rather mechanically.

Some reconstructed Skt. words (from Chinese) are not quite lucky: so for çîlajina (p. 343) I might suggest "çîlajit" or jitaçîla".

A few Pâli words are also not free from misspelling: samanera (pp. 111-113) ought to be sâmanera; Sâvatthî would be better than Sâvatthi (p. 71).

A reader proficient in Chinese will badly miss the original characters in the Chinese Index.

N. M.

[15] Buddhism, p. 151.
[16] Mahâvyutpatti, 223, 60, 59.

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Shanghai, its Mixed Court and Council. By A. M. Kotenev, *North China Daily News and Herald*, Shanghai, 1925.

There can be little doubt that this is the most important book that has been published in Shanghai for some years and to a great extent fills the gap left by the non-completion of the official *History of Shanghai.* Appearing as it does during a most critical period and at a time when the subjects it deals with are under the lime light, it should be sure of a good reception.

It deals primarily with the Mixed Court but in order to explain the origin of the latter, the author has found it necessary to devote the first two chapters to the evolution of the Shanghai Municipal Council. This gives in a handy form a record of the principal events since the opening of the port which have influenced the status of the settlements. This part of the book is not so completely documented as that dealing with the Mixed Court and would be improved by the inclusion of the various Chinese proclamations in full and details of the changes in and successive additions to the various versions of the Land Regulations. The author has also omitted to note that Annexe No.17 to the Peace Protocol of 1901, contains several references to the settlements and one reference to Land Regulations; while these references are only incidental, they do provide a Treaty record of the existence of the Land Regulations. In dealing with the Mixed Court, the author makes it very clear that this institution has gradually adapted itself to the extraordinary complexity of the local situation, and that it serves its purpose to a far greater extent than is commonly supposed. His views on the question of rendition are very interesting and, in view of his complete grip of the subject should be of the highest value to those who are now studying this question. Very full legal details, including the Mixed Court rules of procedure, Chinese Republican published laws, and Chinese Supreme Court Decisions, make the book of great value to publicists and lawyers.

The author is to be congratulated on having made a very important contribution to the records of Shanghai.

H. C.

Chinese Jade, Ancient and Modern. By P. de Tanner. 2 vols. Dietrich Reimer, Berlin, 1925.

These two beautiful volumes constitute a catalogue illustrating the most prominent pieces in Mr. de Tanner's collection. There are in all 126 plates illustrating well over one thousand pieces. The arrangement is on the lines indicated in Laufer's *Jade.*

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The technical production is excellent and the work should be of great service to collectors as well as being a joy to the eye of any artist.

H. C.

Chinese Art.—An introductory review of Painting, Ceramics, Textiles, Bronzes, Sculpture, Jade, etc.—Burlington Magazine Monograph—Batsford, London, 1925. 25*s*.

Chinese Bronzes.—By W. Perceval Yetts (Reprint from the previous volume; presented by author)

A very curious postwar development is the large number of new and handsome books which are being published. The attention drawn to China by the Washington Conference has resulted in Chinese art sharing in this outburst and the last few years has seen the appearance of a number of popular books on this subject. Curiously enough there does not seem to be revival of Chinese language study but perhaps this will come. The volume under discussion is one of the best of the new type and being issued by the Burlington Magazine is naturally a most artistic production. It is a symposium. Chinese art generally is dealt with by Roger Fry. Paintings by Lawrence Binyon, Ceramics by Bernard Rackham, Textiles by A. F. Kendrick, Bronzes by W. Perceval Yetts, Sculpture by Osvald Siren Jades, Enamels and Lacquer by W. W. Winkworth.

The Editor acknowledges a great deal of assistance from Dr. Yetts. There are 79 plates, some exquisitely coloured, and the covers are lined with a reproduction of Han silk from the Aurel Stein collection.

Most of the essays are on broad lines, being intended for the amateur rather than for the specialist, but a high level of historical and aesthetic criticism is reached which will make the book of great value to all students of Chinese Art.

It is a great pity that there is as yet no important contact between Chinese enthusiasts and the foreign connoisseurs. Few Chinese seem to release the admiration which many Occidentals have for true Chinese culture. This channel of mutual understanding is scarcely at all explored and yet it probably has more prospect of leading to a community of feeling than any other. The same thing was formerly true of Japan and it may perhaps be hoped that the attention which books such as the above cause to be directed towards Chinese matters will eventually make the Chinese people themselves realise that the best of those in the west wish to maintain the fabric of the old Chinese civilization and not to substitute a pseudo-European culture for it.

H. C.

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Protection of Trade-Marks, Patents, Copyrights and Trade-Names in China.—By Norwood F. Allman, Attorney at Law. (Kelly & Walsh Ltd., Publishers).

The first thought that occurs to the reviewer of this book is one of regret that such an interesting and useful piece of work should be handicapped with so cumbersome a title. In future editions wisdom might be shown by dividing the title so that would-be purchasers may have something easier to remember, and legal men, and others, can name it when making quotations from its pages with greater ease. Would not

THE TRADE-MARKS HANDBOOK.

(A Manual on the Protection of Trade-Marks, Patients, Copyrights and Trade-Names in China).

be equally descriptive yet considerably more serviceable?

Amply qualified for the task by his knowledge of the Chinese language, and by his years of experience in the American Consular Service and as Assessor in the International Mixed Court of Shanghai, Mr. Allman has produced in this "hand-book" what should be a valuable addition to the library of all in this country who are practically interested in the thorny subjects he deals with. As an example of its utility the fact may be recorded that the present reviewer, who has been selling well-known and widely-advertised proprietary preparations in China for over seventeen years, has found the book most useful for immediate reference on matters connected with trademark registration and protection on several occasions during the few weeks it has been in his hands for review.

Concisely set forth in sections, the whole of the subjects named in his title are dealt with by Mr. Allman in simple and as far as possible untechnical language, yet with ample detail. Starting with an historical survey dating back to the Mackay Treaty, the work brings the situation right up to the present day. It contains full translations of the various Laws and Regulations, and numerous illuminative quotations from official correspondence. In short, Mr. Allman is to be congratulated on the thoroughness and skill with which he has accomplished his task.

S. W. W.

The World Conception of the Chinese.—By Prof. Alfred Forke.

In Chinese literature, science is much less in evidence than ethics, philosophy, and religion. But this great branch of the human family has not been lacking in observation and speculation regarding the phenomena of nature. Beneath and blended with the teachings of the Chinese sages there are conceptions of the

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universe, ideas of its origin, composition, development and significance, which though generally obscured by the more deliberate attention given to man's moral obligations, are of great importance to an understanding of the Chinese mind and to interpretation of Chinese customs.

Prof. Forke has essayed to separate clearly scientific concepts and theories from religious and philosophical ideas. He furnishes a systematic digest of Chinese astronomy and cosmology and then proceeds to record the mythology and symbolism, the mataphysical speculations, which have accompanied them. Heaven is first explained from the physical viewpoint, its shape, colour, regions and qualities; then expounded as the origin of all things, the governing power of the world, Providence, etc. The Yin and Yang concepts are related to the primary elements, to heaven and earth, the seasons, points of the compass and the weather; then their correlatives in plants, animals and man, their significance in Divination, Medicine and Warfare are described.

The Chinese text of the quotations is given in foot-notes and some guidance is afforded in approximating the stages by which the thought and speculations have developed.

The general impression conveyed by Prof. Forke's digest is that human thought concerning the universe has moved along much the same lines in the East as in the West. This, if it be so, is an important fact, as showing that the Chinese, so far from being intellectually a people apart and totally different from other nations, are very similar in their capacity and in their limitations. Prof. Forke's work is a contribution to our knowledge of the development of civilization, and will be especially welcomed by sinologues.

G. W. S.

A Comparative Study of Life Ideals.—By Yulan Fung, B.A., Ph.D. (Commercial Press, Shanghai)

This book by Dr. Yulan Fung will be heartily welcomed as one of the first serious attempts on the part of Chinese students of philosophy to compare the moral ideals of China with those of the West. Dr. Fung was apparently a pupil of Prof. John Dewey and his point of view bears strongly the impress of Dr. Dewey's influence.

An antithesis or contrast of ideals is drawn between those thinkers who have depreciated art and civilization, seeking perfection in the direction of a return to nature, and those who believe in civilization and progress. This is the contrast indicated in the sub-title "The Way of Decrease and Increase". Romanticism, Idealism and Nihilism are treated as types of the first group,

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with Chuangtse, Plato and Schopenhauer as their respective exponents. Hedonism, as illustrated in Yang Chu, Idealism in Motse, and Progressivism in Descartes, Bacon, and Fichte, are types of the second group.

The middle way between these two lines of thought is described by Dr. Yulan Fung as the idealization of the continuity of nature and art, and the good of activity. Confucius, Aristotle, and Hegel are quoted as representatives or exponents of this type.

This treatise, which extends only to 250 pages, is perhaps too summary to afford material for seriously estimating these "Life Ideals" or comparing their philosophical grounds. Moreover, the limitations of the author's training and outlook are apparent from the opening pages, particularly in his shallow misconception of religion. He dismisses religion as "a kind of nature-philosophy, plus dogma, convention, superstition and myth."

Dr. Fung's delineations of the teachings of the Chinese sages are open to the criticism that the author reads modern ideals and theories into selected fragments from ancient Chinese literature, suggesting whole systems of thought and philosophy which would scarcely be intelligible to those to whom they are attributed. True, the rudiments may be discovered as suggested in their words, but not always with the trend or significance which we now give them.

Perhaps the most valuable chapter is that on Confucius. But the idealizing attitude of the Confucian student towards the Great Sage is very marked. For example, quoting the criticism of "Mr. Kung" by the gate-keeper at Shi-Men "Is it not he who knows what he does is in vain yet still does it?" Our author sees in this sentence "a concrete picture of Confucius", and uses it as evidence that the teaching of Confucius emphasises the good of activity, without regard to success or failure!

The book is inconclusive and unsatisfying to a degree, but yet must be highly commended. It is a Chinese venture in the direction of constructive thought on the great questions and ideals of life.

G. W. S.

Les questions de Milinda Milinda-panha. Traduit du Pali, avec introduction et notes par Louis Finot. (Les Classiques de l'Orient, *v.* VIII) Paris, 1923.

This translation of the well known Pâli work (the dialogue between a Buddhist sage and king Milinda-Menander)[1] so important for the Buddhist Doctrine and philosophy, is intended for wider circles of public taking interest in Buddhism. The

[1] English translation by *T. W. Rhys Davids*, Sacr. Books of the East, vv. 35-36.

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rendering of the text made by the famous scholar hardly requires recommendation.

Prof. Finot confines himself to the first three books, which are generally considered to be authentic (though Bk. I contains interpolations[2] and Book III[3] appears to the translator inferior to the preceding text.) There is no doubt as to Books IV-VII being but a later addition, especially as they are not included into the Chinese translation, made under the Eastern Tsin dynasty (317-420 A.D.) from an original not in Pâli, but in some Prâkrit dialect of N.W. India.

The very interesting introduction and notes contain some points open to discussion—perhaps, because the French scholar felt himself compelled to certain dogmatism and reserve in a popular work.

Everybody who had to do with the history of India or Indian literature, knows that the very foundation of History—Chronology—is too weak. Too often the only fixed date of a literary work is that of its Chinese translation. That is the case of the Milinda-panha.

M. Finot accepts (p. 14) 420 A.D. as the *terminus ad quem* (*v.* Supra), but he admits that it might be some centuries earlier. Modern authorities are not unanimous on this point: Winternitz[4] refers the work to the beginning of our era, Garbe (following Trenckner)—to the II cent. A.D.

The other chronological question—connected with the preceding one-concerns the hero of the story, the Graeco-Indian king Menander.[5]

M. Finot believes him to have reigned in the second half of the II cent. B.C., though the exact dates are unknown (p. 12).

Indian chronology of II-I cent. B.C. and A.D. is the most slippery ground, being chiefly based on numismatic data, to which some information bestowed by Greek authors and Indian inscriptions is added. Still, a great deal has been done in the later years, and Prof. E. J. Rapson's papers in *The Cambridge History of India*[6] throw a new light upon this dark epoch.

This distinguished historian considers Menander to have been a contemporary and relative of Demetrius and Apollodotus,[7] to have wrestled his capital, Câkala (Siâlkot), from the Cungas.

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[2] Cf. *Winternitz*, Gesch. Ind. Lit., II, p. 143 &n. 2.
[3] Prof. *Garbe* believes the whole III Bk. to be spurious.
[4] op. cit, II, p. 140 & n. 2.
[5] The Chinese version gives the form "Milan," going back to "Milanda" (p. 5). The coins of this king give the Indian form *Menandra*.
[6] V. I, Chh. XXI-XXIII (Cambridge, 1922).
[7] p. 543.-Menander is supposed to have been a contemporary of the enemy of his house, Eucratides (p. 551).

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perhaps, under the founder of this dynasty, Pushyamitra (c. B.C. 181-148).[8]

That gives an earlier date to Menander—the Middle of the second century B.C.[9]

The memory of this king was preserved in W. India by his coins which were in circulation in the last quarter of I cent. A.D.[10]

As all remembrance of Greek rule in India passed away very soon—Menander being the only Graeco-Indian king mentioned *by name* in Indian literature—the date of the Milindapañha will have hardly fallen too far from I-II cent. of the Christian era.[11]

The next question, referring to Menander's birth-place (Alasanda-dvipa, "an island called Alasanda"), is solved (p. 137 & n. 86) in accordance with Prof. Pelliot,[12] *i.e.*, that Alasanda is Alexandria in Egypt.

Prof. Rapson is probably right in assuming "Alasanda-dvipa" to be identical with the district of Alexandria-under-the-Caucasus (near mod. Châriкâr) lying between the Panjshir and Kâbul rivers, since the word "dvipa" means not only "island," but a land lying between two rivers. At any rate, the distance of 200 yojanas from Câkala to Menander's birth-place fits in well with that between mod. Siâlkot and Châriкâr (500 English miles).[13]

The "Bibliographic" at the end of the book does not mention the German translation by F. O. Schrader, (Die Fragen des Königs Menandros, Berlin, 1905).

The little volume is illustrated by Miss A. Karpelès with woodcuts in the Gandhâra style,—reproducing original bas-reliefs from a work of M. Foucher.

N. M.

The Inconstancy of Madame Chuang and Other Stories. Translated from the the Chinese by E. B. Howell. (Kelly & Walsh, Ltd.)

This is a selection of six Chinese short stories, from a well known collection of forty entitled 今古奇觀 *Strange Scenes New and Old*, written (or compiled) by an anonymous writer probably in the Ming Dynasty (1368 to 1644).

The selection made is naturally of the choicest tales in the collection, and the translator, whilst keeping faithfully to the original narratives, renders them into very readable English. They are charming stories and reveal to us Chinese life as it was

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[8] p. 519.
[9] *Winternitz's* date of Menander—125-95 2.3. seems too low.
[10] Cambr. Hist. Ind.. p. 548.
[11] *Mrs. C. A. F. Rhys Davids* refers the work to the beginning of I cent. A.D. (Camb. H. Ind., I, p. 212).
[12] J. As., 1914, II, p. 413 (Chinese- Alisan).
[13] Cambr. Hist. Ind., I, p. 550.

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before Western civilization began to disintegrate and remould it. Indeed, although the stories belong to a by-gone age, they bring before us much that is still characteristic of Chinese life, and remind us of how much there is which is admirable in this great race.

Too little attention has been given to Chinese fiction. This is due partly to the great length of the more famous works. They weary the most patient student. These shorter stories, however, hold the reader's interest to the end. Another reason for the small appraisement of Chinese fiction is that although still widely read among the masses of the people, scholars affect to despise it as "small talk," not to be classed as literature. Yet it will be found that in China, as in other countries, the popular story is an excellent mirror of the popular mind, and is of high value in psychological study.

These stories have been selected and translated with excellent taste. The foot-notes explanatory of peculiarities in Chinese social customs or ideas help to make the book informing as well as entertaining to the general reader.

G. W. S.

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Les Grottes de Touen-Houang. Tome VI.	„ „
Florae Siamensis Enumeratio — A List of the Plants Known from Siam. Part I. By W. G. Craib.	*From Siam Society.*
Annales du Musee Guimet. Tome XXX-XXXIII.	*From Musee Guimet*
The Twilight-Hour of Yang Kuei-Fei. By A. E. Grantham.	*From Publishers.*
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Preliminary Report on the Geology and Mineral Resources of Kiangsu. By C. C. Liu and J. C. Chao.	" " "
Conference on Indian Art held at the British Empire Exhibition, June 1924.	*From The India Soc.*
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Indian Art and Letters. Vol. I, No. 1.	" " "
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Memoir on Maps of Chinese Turkistan and Kansu. From the Surveys made during Sir A. Stein's Explorations 1900-1, 1906-8, 1903-5.	*From Trigono, Survey Office.*
The Origins of the Islamic State, Part II. By F. C. Murgotten.	*From Publishers.*
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NORTH-CHINA BRANCH
OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS, 1925

Members changing address are earnestly requested to inform the Secretary at once.

Name	Address	Year of Election

HONORARY MEMBERS.

Ayscough, Mrs. F.	St. Andrews, New Brunswick, Canada	1906
Ferguson, Dr. John C.	3 Hsu Chiao Huting, 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
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.	6 Cresswell Gardens, South Kensington, S.W. 5, 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, Gt. Britian	1906
Stanley, Dr. A.	2 Wildwood Road, Hampstead London, N.W. 11	1905

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CORRESPONDING MEMBERS.

Warren, Sir Pelham, K.C.M.G. ...	Woodhead & Co., 44 Charing Cross, London	1904
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, Hopo, via Swatow	1923
Addington, The Rt. Hon. Lord.	Glen Buildings, Shanghai	1924
Adlam, Miss Edith M.	Shanghai	1920
Albertsen, K.	Telegraph Administration, Peking	1920
Allen, E. L.	Revenue Dept., S.M.C., Shanghai	1921
Ambrose, F. W.	S.M.C. Health Dept., Shanghai ...	1925
American Women's Club, Literary Dept.	66 Szechuen Road, Shanghai ...	1922
Ancell, Rev. B. L., D.D.	Am. Church Mission, Yangchow ...	1911
Anderson, Miss E.	Yenching University Woman's College, Teng shih k'ou, Peking	1925
Andersson, Dr. J. G.	Ta Tsao Chang, Peking	1919
Andrews, Miss L.	*c/o* Mr. G. F. Newell, Marshall Newell Supply Co., Mission and Speer St., San Francisco	1925
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
Baker, A. E.	Hongkong & Shanghai Bank, Shanghai	1924
Baker, D. C.	Shantung Christian University ... Tsinan	1923
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

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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.	42 Route Ghisi, Shanghai	1889
Beltchenko, A. T.	Russian Consulate, Hankow	1918
Bendixsen, N. P.	G. N. Telegraph Co., Shanghai ...	1913
Benham, Miss G. M.	*c/o* R. J. Bahr Esq., 24 Nanking Road, Shanghai	1925
Bersani, O.	Shanghai	1924
Bess, D. C.	Shanghai Times, Shanghai	1924
*Bessell, F. L.	Commissioner of Customs, Amoy	1905
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Bigel, Emile	Messageries Maritimes, 9/10 French Bund, Shanghai	1925
Binet, Marcel	Credit Foncier d'Extreme-Orient, Tientsin	1920
Birdwood, Christopher	Brunner, Mond & Co., Ltd., 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.	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
Bos, W.	*c/o* Mackenzie & Co., Shanghai ...	1923
Bosworth, Miss S. M.		1919
Bowra, C. A. V.	*c/o* Offices of C.M. Customs, 26 Old Queen St., Westminster, London	1897
*Box, Rev. Ernest	Medhurst College, Shanghai... ...	1897
Brace, Capt. A. J....	*c/o* Can. Meth. Mission Bdg., 299 Queen Street, West, Toronto, Canada	1921
Brennerman, Mrs. J. J.	1566 Avenue Joffre, Shanghai ...	1922
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
Britland, Rev. A. J. D.	Church of England Mission, Peking	1924
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.	*c/o* "Normandy", St. Jame's Road, Sutton, Surrey, England	1916
Brune, H. Prideaux	British Legation, Peking	1914

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Name	Address	Year of Election
Bryant, P. L.	40 Avenue Dubail, Shanghai	1917
*Buckens, Dr. F.		1915
Bugge, Rev. Sten	Norwegian Mission, Yiyang, Hunan	1924
*Buma, C. W. A.	1629 Stanley Avenue, Los Angeles, Cal. U.S.A.	1921
Burdick, Miss S. M.	Baptist Mission, West Gate, S'hai	1909
Burkill, A. W.	2 Canton Road, Shanghai	1912
Burnie, C. M. G.	Yangtsze Insurance Assn. Ltd., Shanghai	1923
Burns, Mrs.	*c/o* Am. Trading Co., Shanghai	1916
Butland, C. A.	Asiatic Petrolem Co., Changsha	1920
Caldwell, Rev. H. R.		1920
Canady, F. H.	North China Union Language School, Peking	1925
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., Swatow	1921
Caudron, R. M.	C. P. O., Nanchang, Kiangsi	1920
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
Chalfield, Miss M. H.	American Board Mission, Tientsin	1924
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	65 Nge Kai Aung, Soochow	1908
*Clementi, C.	Colonial Secretary's Office, Colombo, India	1905
Clennell, W. J.	31 Loveday Road, Ealing, London W. 13	1921
Coales, O. R.	British Consulate, Changsha	1906
Cole, Rev. W. B.	M. E. M. Hinghwa	1917
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
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
Currelly, C. T.	Royal Ontario Museum of Archaeology, Toronto, Canada	

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D'Alton, V. L.	Chinese Post Office, Tientsin ...	1924
Danton, G. H....	Tsing Hua College, Peking	1918
*Darch, O. W.	The British Imp. Oil Co., Ltd., Melbourne, Australia	1922
Davey, W. J.	Shanghai Mercury, Shanghai ...	1920
*Davidson, R.	*c/o* Mrs. Frew, 66 Leamington Terrace, Edinburgh, Scotland	1914
Davis, Dr. Noel	Municipal Offices, Shanghai	1910
Davis, R. W.	N.-China Daily News, Shanghai ...	1924
Dawson, Brian	*c/o* Ekman Foreign Agencies Ltd., Shanghai	1925
Dent, V.	203 Avenue de Roi Albert, S'hai	1912
*Deas, Stuart	Butterfield & Swire, Hankow ...	1919
Dingle, Edwin J.	Far Eastern Geographical Establishment, Shanghai	1917
Dome, Earl	Y.M.C.A. Green Bay Wisconsin, U.S.A.	1920
Donald, William H.	23 Tsungpu Hutung : East, Peking	1911
Donnelly Ivon A.	Mackenzie & Co., Tientsin	1923
Dovey, J. W.	*c/o* Asiatic Petroleum Co., S'hai	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 Municipal Française, S'hai	1910
Duncan, A. McL.	C. M. Customs, Shanghai	1922
Dunphy, Capt. G. L. Austin ...	*c/o* Messrs. Reuters, Ltd., (P.O. Box 761), Shanghai	1925
Dyson, Verne	923 Avenue Joffre, Shanghai ...	1924
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
Elliston, H. B.	9 Fa Fang Chia Hutung, Peking	1925
Ely, John A.	St. John's University, Shanghai ...	1917
Ely, Mrs. J. A.	St. John's University, Shanghai ...	1917
Enders, Mrs. Gordon B.	1514 Avenue Joffre, 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
*Farby, Prof. M. F.	Fukien Christian University, Foochow	1924
Faxon, H. C.	16 Chen Chiang Hutung, Peking	1924
*Fearn, Mrs. J. B.	30 Route Pichon, Shanghai	1911

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Ferrajolo, Capt. R.	Italian Consulate, Harbin	1920
Finch, A. B.	*c/o* Shanghai Times, Shanghai ...	1922
Fischer, Emil, S.	Tientsin	1894
Fisk, G. W.	Kailan Mining Co., Tientsin ...	1919
Fitch, George A.	Y.M.C.A., Shanghai	1921
Flemons, Sidney	Shanghai	1917
Flint, Hugh	Jardine, Matheson & Co., Shanghai	1924
Fox, Harry H., C.M.G.	British Legation, Peking	1907
Franck, Rev. G. M.	British & Foreign Bible Society, Chengtu	1922
Fraser, M. F. A.	"Beaufort," Knapp Hill, Surrey	1924
Fredet, J.	Chambre de Commerce Française, Shanghai	1922
Freeman, M.	Asia Life Insurance Co., 3, Canton Road, Shanghai	1925
Fryer, George B.	4 Edinburgh Road, Shanghai... ...	1901
Gage, Rev. Brownell	Changsha	1915
Gale, Esson M.	Chinese Salt Rev. Administration, Hankow	1911
Galt, Rev. E. W.	American Board Mission, Paotinfu	1924
*Gamble, Sidney D.	4 Westmoreland Place, Pasadena, California	1922
Gardner, H. G.	*c/o* Hongkong & Shanghai Bank, 9 Gracechurch St., London, E.C.	1906
*Garritt, Rev. J. C.	Nanking	1907
Gaunt, Percy	S.M.C., Chief Sanitation Chemist, Shanghai	1921
Gaunt, Rev. T.	C.M.S., Shaoshingfu, Che	1925
Gawler, G. N.	Chinese Maritime Customs, Shanghai	
*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
Gilliam, J....	*c/o* British Cigarette Co., Hankow	1915
Gillis, Captain J. H.	American Legation, Peking	1911
Goldring, P. W.	139 Szechuen Road, Shanghai ...	1919
Goldring, Mrs. P. W.	139 Szechuen Road, Shanghai ...	1920
Gooding, Miss L.	House No. 21 Methodist Mission, Hsiao Chun Hutung, Peking	1925
Gordon, A. Howard	32 Yu Yuen Road, Shanghai	1924
Gordon, J. M.	Furness (Far East) Ltd., Hongkong	1924
Graham, Rev. David C.	Suifu, Szechuen	1924
Graves, Bp. F. R., D.D.	St. John's University, Shanghai ...	1918
Green, Paymaster Commr., E. T. M., R.N.	Senior Naval Office, Shanghai ...	1922
Grierson, R. C.	C. M. Customs, Lungchingtsun, *via* Hunchun, Manchuria	1918
Grimms, A. E. P.	Public Health Dept., S.M.C., S'hai	1924
*Grodtmann, Johans	Shanghai	1898

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Name	Address	Year of Election
Groff, G. W.	Canton Christian College, Canton	1923
Grosbois, Ch., M.A....	Ecole Municipale Française, S'hai	1922
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 ...	1908
Gwynne, T. H.	Directorate General of Posts, Peking	1913
Gyles, H. A., Commr. Capt. ...	Orchards, Whimple, Devon	1919
*Hackmann, H....		1903
Hail, Rev. W. J., PH.D.	Yale-in-China, Changsha...	1922
Hammond, Miss Louisa	A.C.M., Wusih	1917
Hancock, H. T.	Standard Oil Co., Shanghai	1914
Handley-Derry, H. F.	British Consulate, Ningpo	1903
*Hangchow Christian College, President	Zak-kow, Hangchow	1924
*Harding, H. I.	British Consulate-General, Kashgar	1914
Hardy, Dr. W. M.	Batang, via Atentze, West China...	1912
Harpur, C.	Municipal Offices, Shanghai	1901
Hart, Henry H.	314 Lacust Street, San Frausisco, Cal., U.S.A.	1924
Harvey, C. W....	20 Museum Road, Shanghai	1922
Harvey, Rev. E. D.	Yale-in-China, Changsha	1924
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	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., Wuhu	1922
Henke, Frederick G., P.H.D.	643 William Street, Meadville, Pennsylvania, U.S.A.	1912
Henry, J. M.	Canton Christian College, Room 1404, 18 East 41st Street, New York	1922
Hers, Joseph	Lunghai Railway, Peking	1907
Hicking, N. W.	Shanghai	1922
Hicks, Dr. E. P.	Health Dept., S.M.C., Shanghai ...	1923
*Hilderbrandt, Adolf	Berlin-Lichterfeld West, Albre chtstr 8 A	1907
Hill, Dr. R. A. P.	1 Honan Road, Shanghai	1921
Hiltner, Dr. W. G.	543 Avenue Joffre, Shanghai... ...	1920

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Address	Name	Year of Election
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hodges, Mrs. F. E.	100 Route Ferguson Shanghai ...	1915
*Hodus, Rev. L.	Kennedy School, Hertford Conn., U.S.A.	1913
Hoettler, A.	5 Foochow Road, Shanghai	1910
Holmstrom, J. E.	Peking-Mukden By., Chulinho, Fengtien	1922
Horne, A.	99 Szechuen Road, Shanghai ...	1924
Houghton, Charles	S.M.C. Health Office, Shanghai ...	1908
Howard, A. E. Neville	*c/o* W. Steel, Esq., Peking-Mukden Railway, Tientsin	1924
Howell, E. B.	Nativo Customs, Tientsin	1909
Howes, Mrs. J. M.	Shanghai American School, S'hai	1924
Hoyt, Mrs. Lansing	*c/o* John Swire & Sons, London ...	1925
Hsia, Dr. C. L.	328 Bubbling Well Road, Shanghai	1925
Hubbard, Rev. H. W.	American Board Mission, Paotingfu	1924
Hudson, Mrs. Alfred	Ningpo...	1909
Hughes, A. J.	China United Assurance Society, Shanghai	1909
Hughes, W. E.	A.P.C., Zahkow, Hangchow ...	1921
Hume, E. H., M.D.	Yali College, Changsha	1922
Hummel, A. W.	N.China Union Language School, 5 Tou Tiao Hutung, Peking	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 and Shanghai Bank, Bombay	1913
Ibs, Major F. W.	C.M.S. Mienchow, Szechuen ...	1924
Irvine, Miss Elizabeth...	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irvine, D. A.	Asiatic Petroleum Co., Shanghai	1913
Isleft, 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
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	1923
Jones, J. R.	Teesdale, Newman & McDonald, 15 Peking Road, Shanghai	1924

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Name	Address	Year of Election
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, Demark	1913
Joseph, S. M.	Palace Hotel, Shanghai	1920
*Jost, A.	Sulzer, Rudolf & Co., Zurick, Switzerland	1912
Justesen, M. L.	*c/o* 8 French Bund, Shanghai	1913
Karlbeck, O.	Peng Pu	1914
Karlgren, Dr. B.	University of Gothenburg, Sweden	1922
Kellogg, C. R.	Fukien Christian University, Foochow	1919
Kennett, W. B.	British Cigarette Co., Shanghai	1918
Kent, A. S.	*c/o* B.A.T., Shanghai	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, Louis M.	15 I Pao Hutung, Tung Tang Hsi Kuan Yin Ssu, Peking	1911
*King, Sohtsu G.	11 Kaka Hutung, Peking	1924
*Klantke, Paul	Tungchi University, Woosung	1924
*Kliene, Charles, F.R.G.S.	C. M. Customs, Shanghai	1916
Klubien, J.	Ch. M. Customs, Kiukiang	1913
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
*Kunisawa Shimbei	270 Hyakunin-cho, Ohkubo, Tokyo	1917
Lacy, Rev. Dr. W. H.	Room 614, 23 Yuen-ming-yuen Road, Shanghai	1909
Lachlan, Miss A.	Victoria Nursing Home, Shanghai	1923
Lang, Robert	14 Rue Moliere, Shanghai	1924
Lanning, V. H.	*c/o* 14 Medhurst Road, Shanghai	1916
*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

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Name	Address	Year of Election
Leete, Rev. Wm.	7 Kang Wei Lu, Hopei, Tientsin	1918
Lefever, R. H.	American Presbyterian Mission, Wei hsien, Shantung	1924
*Leslie, C. T.	Elmers Glen, Salfords, Horley, Surrey, England	1914
Lester, Miss E. S.	McTyeire School, 1 Edinburgh Road, Shanghai	1919
Levine, C. O.	Canton Christian College, Canton	1923
Lewis, Mrs. D. J.	American Chamber of Commerce, Shanghai	1920
Lewis, S. H.	15 Peking Road, Shanghai	1921
Light, S. F.	Amoy	1922
Linde, Mrs. H. de,	*c/o* Frithjof Hoehuke, 17 Museum Road, Shanghai	1922
*Lindsay, Dr. A. W.	Chengtu, Szechuen	1910
Linge, Mrs. A. J.	1516 Avenue Joffre, Shanghai	1925
*Little, Edward S.	Hung-jao, Shanghai	1910
Lockwood, W. W.	120 Szechuen Road, Shanghai	1913
Lofting, J. H.	Palmer & Turner, Ltd., Shangahi	1922
Lord, Rev. R. D.	St. Agatha's Hospital, P'ing Ying, Shantung	1918
Lucas, S. E.	Chartered Bank, Peking	1906
Lumsden, Miss. F.R.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	1912
Macbeth, Miss A.	9 Wang Ka Shaw Gardens, S'hai	1915
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
Mackay, A. C.	The China Import & Export Lumber Co., Shanghai	1925
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.	*c/o* Bank of England, Law Courts Branch, Temple Bar, London, W.C.	1921
Main, Dr. Duncan	Hangchow	1900
*Mamet, O.	Engineer-in-Chief, Mentowkow Mines Mentowkow, Chihli	1922
March, B. F., Jr.	Yen Ching University, Peking	1924
Margoliouth, Miss. E. R.	Anglican Mission, T'aian	1924
*Marsh, Dr. E. L.	Hongkong & Shanghai Bank Bdg.,	1908
Marshall, R. Calder	2 Peking Road, Shanghai	1908
Martin, C. H.	Russo-Asiatic Bank, Chefoo	1918
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

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Name	Address	Year of Election
*Mason, Isaac, F.R.G.S....	143 N. Szechuen Road, Shanghai	1916
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 Corporation, Ltd., Peking	1907
McCabe, P. J.	P.O. Box No. 1, Nankang, Harbin	1922
McEuen, K. J.	Municipal Offices, Shanghai	1908
McIntosh, Miss E. W.	Canadian Church Mission Kweitehfu, Honan	1923
McMillen, O. W.	Union Middle School, Canton ...	1923
McNulty, Rev. Henry A.	A. C. Mission, Soochow	1918
McRae, J. D.	Shantung Christian University, Tsinanfu, Shantung	1910
Mead, E. W.	Peking	1916
Meade, Richard H. Jr., M.D. ...	*c/o* Dr. J. H. Ingram, American Board Mission, Teng-shih-k'ou, Peking	1925
*Meister, O., C.E., M.E.	*c/o* Sulzer Bros., 4 Avenue Edward VII, Shanghai	1922
*Melnikoff, D. M.	Litvinoff & Co., Hankow	1919
Melrose, Mrs. M. R.	Pres. Mission, Nodoa, Hainan ...	1925
Mencarini, J.	*c/o* P.O. Box 795, Manila, P.I. ...	1884
Mengel, E.	Supt. Chinese Telegraphs, Yunnanfu	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
Meyer, H. Fuge	Whangpoo Conservancy, Shanghai	1920
Mills, E. W.	H.B.M. Consulate, Ichang	1920
Mironoff, Prof. N. D.	17 Yangtszepoo Road, Shanghai ...	1924
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow ...	1913
Molines, Edouard	Credit Foncier d'Extreme-Orient, Hankow	1920
Moninger, Miss M. M.	A.P.M., Kiungchow Hainan	1916
*Moore, Dr. A.		1913
Morris, Dr. H. H.	St. Luke's Hospital, Shanghai ...	1909
*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	1502 George Street, La Crosse, Wise., U.S.A.	1920
Moule, Rev. A. C.	Trumpington Vicarage, Cambridge England	1902
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

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Name	Address	Year of Election
*Munthe, Mrs.	43 Hsiao T'ien Shui Ching Hutung, Peking	1921
Murphine, Shepley	2 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, Kenneh	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.	*c/o* Miss Norman, 23 Queen's Road, Tunbridge Wells, Kent, England	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* "Bansha,,' Plat Donet Road, Jersey, C.I.	1886
*Ohlmer, E.		1885
Olesen, O. F.	G. N. Telegraph Co., Peking ...	1924
Oliver, A. W. L.	*c/o* Tide Survey's office, Custom House, Shanghai	1924
O'Neill-Lane, Mrs.	Shanghai	1920
*Othmer, Prof. Dr. W.	Tung Chi University, Woosung ...	1924
Ottewill, H. A.	38 Lyndale Avenue, London, N. W. 2.	1913
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
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
*Patton, Rev. C. E., M.A.	Mission Bdg., Road 1519, Shanghai	1924
Pearce, Sir Ed.	46 Hart Road, Shanghai...	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

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Name	Address	Year of Election
Perkins, M. F.	*c/o* Dept. of State, Consular Bureau, Washington D.C.	1914
Perry, Edgar, B.Sc.	Ningpo	1925
Petersen, I. C. V.	2 Hsi Tang Tse Hu Tung, Peking	1906
Peterson, R. A., M.A.	Batang	1924
*Pettus, W. B.	North China Union Language School, Peking	1915
Pfister, Dr. M., M.R.C.S., L.R.C.P.	Peking Union Medical College, Peking	1922
Phillips, H., O.B.E.	British Consulate, Harbin	1912
Polevoy, S. A.	4A Hsi Ch'iao Hutung, Peking ...	1917
Polk, Dr. Margaret. H.	18 Quinsan Road, Shanghai	1915
Pollard, Robert T., M.A.	St. John's University, Shanghai ...	1924
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
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
Quigley, Prof. H. S.	Department of Political Sciences, University of Minnesota, Minneapolis, Minn, U.S.A.	1923
Raeburn, P. D.	118 Boone Road, Shanghai	1916
Ramondino, F.	Italian Cousulate, Shanghai	1922
Reiss, Dr. F.	14 Kiukiang Road, Shanghai ...	1923
Ritchie, W. W.	Postal Commissioner, Harbin ...	1907
Roberts, D.	St. John's University, Shanghai...	1916
Rodgers, J. M.	Baptist Compounds, Bao Shing Road, Shanghai	1924
Roots, Rt. Rev. L. H.	American Church Mission, Hankow	1916
Rowe, E. S. B.	Municipal Offices, Shanghai	1907
Sadoine, Baron A.	*c/o* Bank of New South Wales, Threadneedle Street, London, E.C.	1922
*Sahara, T.	24 Baikal Road, Shanghai	1908
Saint-Hubert, G. de Capt.	*c/o* Credit Foncier d'Extreme-Orient, Shanghai	1922
Sandor, H.	American Szechuen Bank, Chungking	1922

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Name	Address	Year of Election
*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.	1924
Shantung Christian University...	Tsinan, Shantung	1922
*Shaw, Norman	C. M. Customs, Hongkong	1912
Shearstone, T. W.	224 Szeihuen 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, 3 Kiukiang Road, Shanghai	1922
Shirokogoroff, S. M.	1213 Rue Lafayette, Shanghai ...	1923
Shipway, G. W.	P.O. Box No. 1220, Shanghai ...	1924
Shu, Dr. H. J.	20 Rue de Paris, 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
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, J. Langford	British Consulate, Chefoo	1908
Spiker, Clarence J.	American Consulate Swatow ...	1918
Souter, Wm. E.	Chinese-Foreign Famine Relief Committe, 3 Hankow Road, Shanghai	1922
Southcott, Mrs. V. C.	6 Erhtiao Hutung, Peking	1919
Sokolsky, Geo. E.	95 Foochow Road, Shanghai ...	1924
Sowerby, Arthur de C., F.Z.S. ...	102 The Ben Building, Shanghai...	1923
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
Steptoe, H. N.	H.B.M. Consulate-Gen., Shanghai	1920
*Stewart, Rev. J. L.	Union University, Chengtu	1916
Stockton, G. C.	713 Dixwell Road, Shanghai	1914
Strehlneek, E. A.	45 Haskell Road, Shanghai	1909
Stursberg, W. A.	C.P.O., Nanking	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
Symons, C. J. F. Dean	The Deanery, Shanghai	1921

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Name	Address	Year of Election
Tachibana, M.	Customs, Darien	1881
Talbot, R. M.	C. M. Customs, Swatow...	1915
Tanner, Paul de	16 Poststrasse, Libau, Lettland ...	1885
*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
Tellefsen, E. S.	G. N. Telegraph Co., Shanghai	1913
Thomas, Ivor	Standard Oil Co., Shanghai	1924
Thomas, J. A. T.	*c/o* Mustard & Co., Shanghai ...	1890
Throop, M. H.	St. John's University, Shanghai...	1912
Ting I-hsien	97 Avenue Road, Dao Dah Lee, Shanghai	1902
Toller, W. Stark	British Consulate-Gen., Shanghai	1907
*Tochtermann, Karl	Schulstrasse 5, Bad Harzburg Bundheim, Germany	1900
*Torrance, Rev. Thos.	American Bible Society, Chengtu, Sze.	1922
*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
Ungern-Sternberg, Mrs. L. von.	National Institute of Self-Government, 88 Avenue Road, Shanghai	1924
University Library, The	University of Nanking, Nanking...	1923
Unwin, F. S.	The Angela, Victoria B. C. Canada	1914
Van Corback, T. B.	21 Yuen-ming-yuen, Road, S'hai	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-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
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

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Westbrook, E. J.	Asiatic Petroleum Co., Shanghai	1916
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, Kaifengfu	1913
Wickes, Dr. Dean R.	American Board Mission, T'unghsien, near Peking	1924
Widler, E.	Shanghai	1923
Wilden, H. A.	French Consulate-Gen., Shanghai	1917
Wilder, Dr. Geo D.	American Board Mission, Peking	1924
*Wilhelm, P.	*c/o* Volkart Bros. Agency, 4 Ave. Edward VII, Shanghai	1924
Wilkinson, E. S.	2 Canton Road, Shanghai	1911
Wilkinson, H. P.	2 Love Lane, Shanghai	1909
*Williams, C. A. S.	C. M. Customs, Wenchow, Chekiang	1919
Williams, Capt. C. C.	*c/o* L. G. Williams, Mackenzie & Co., Shanghai	1918
Willbur, Mrs. H. A.	3 Route Dupleix, Shanghai	1920
Wilson, A. R. D.	Yangtsze Insurance Assn., S'hai	1921
Wilson, G. L.	Palmer & Turner, Shanghai	1921
Wilson, R. E.	16 Jinkee Road, Shanghai	1912
Woets, J.	Credit foncier d'Extreme-Orient, Peking	1919
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1919
Wood, Mrs. Edwin	25 Kiaochow Road, Shanghai ...	1879
*Woodward, A. M. Tracy, F.R.G.S., F.R.N.S.	P.O. Box No. 1044, Shanghai ...	1921
*Wright, S. F.	*c/o* C. M. Customs, Peking	1921
*Wu Lien-teh, Dr.	55 Tung Tang Tze Hutung, Peking	1916
Yada, S.	H.I.J.M. Cansul-General, Shanghai	1924
*Yetts, W. Perceval, O.B.E.	4 Aubrey Road, Campden Hill, London, W.8.	1925
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	16	Residing at Shanghai	244
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Ordinary Members	446		
Total ...	560	Total ...	560

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74, Grosvenor Street, London, W. 1.

* * *

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3. Under Rule 84, the Council of the Society is able to accept contributions to its Journal from Members of Branch Societies, and other persons interested in Oriental research or original articles, short notes, etc., on matters connected with the languages, archæology, history, beliefs and customs of any part of Asia.

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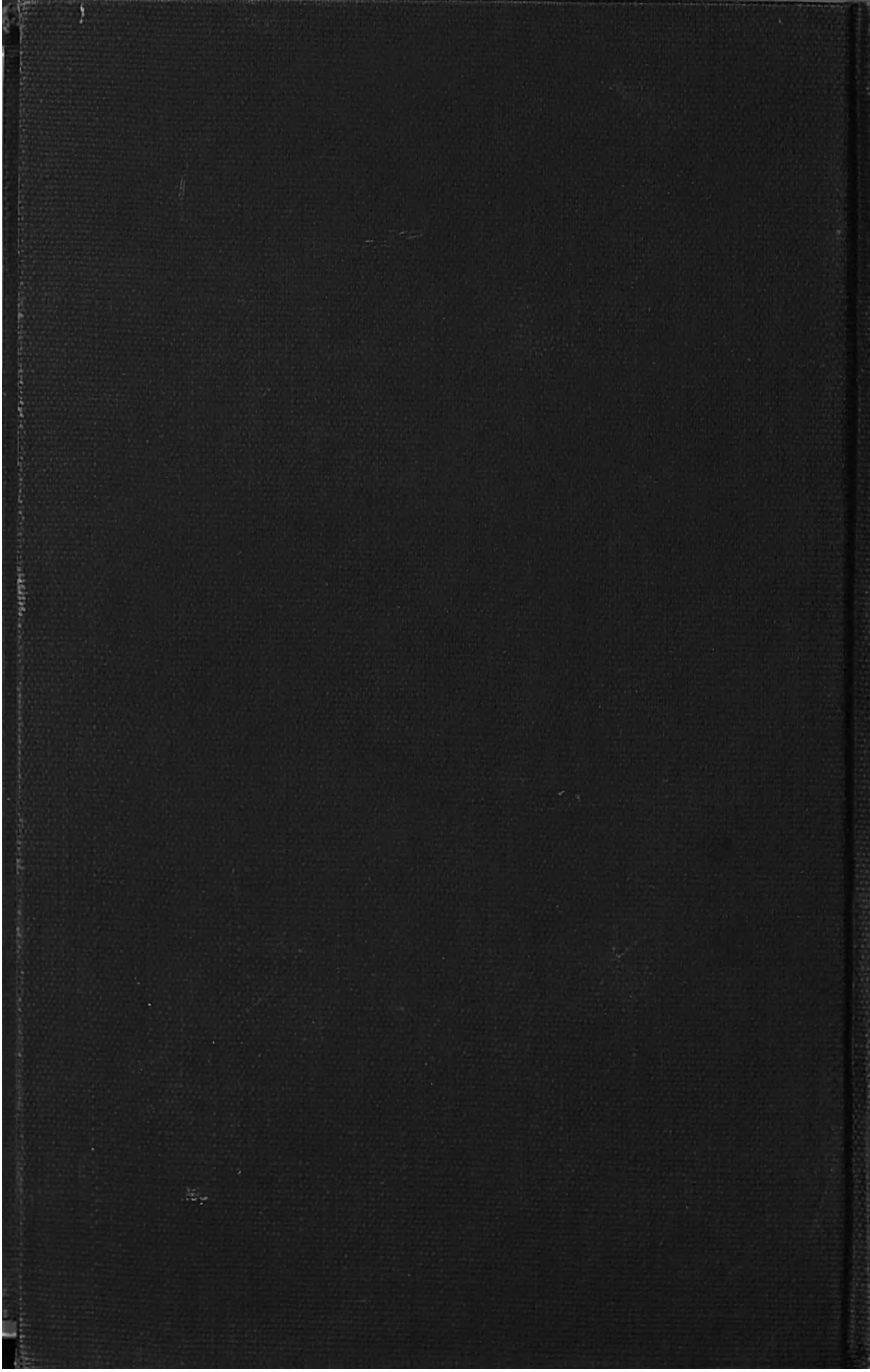
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